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POWER OF MEEKNESS by Studdert-Kennedy

The WITNESS

CHICAGO, ILL., JANUARY 1, 1931



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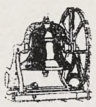
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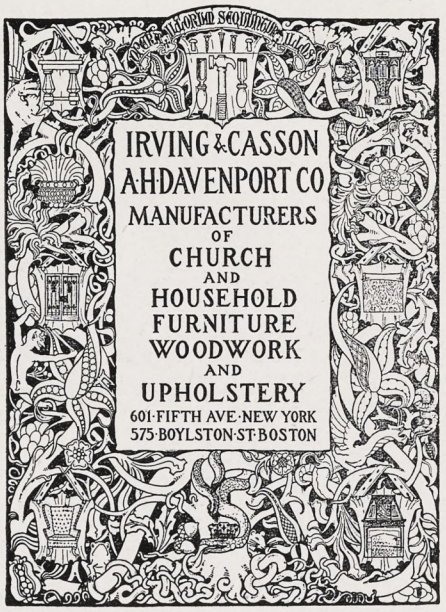


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THE POWER OF MEEKNESS

By

G. A. STUDDERT-KENNEDY

THE man who is poor in spirit, fully conscious of his dependence upon God and his fellow-men, must of necessity mourn for the sin and suffering of the world. Out of that mourning is born the vision of a high purpose in life.

The next of those attributes which Jesus drew in His portrait of the Kingdom Man and Woman was meekness. "Blessed are the meek, for they shall inherit the earth." He told it to His followers as they were gathered about Him when he delivered the Sermon on the Mount.

It has a strange sound in our ears, that cry. To the man of the world it sounds like madness to say that the meek shall inherit the earth. For him meekness goes with weakness, not with power. The man of the world might be willing to admit that the meek may inherit the heavens; but to say that the meek shall inherit the earth sounds to him as near to nonsense as anything can be.

That is because he does not understand what meekness is as Jesus meant it. He thinks always of a meek little man who shirks responsibility, puts himself in a corner out of the way of the rough and tumble of life, apologizes for his own existence and thinks little of himself. Yet that is a caricature of what Jesus thought.

The meek man as Jesus saw him was one who, realizing himself as one of and one with God's family, touched to the heart by human sin and sorrow, and seeing the vision of the Kingdom as the great aim and purpose of life, devotes himself to that purpose.

HE THEREFORE respects others as he respects himself. Human life for him is not cheap but very dear. More precious than anything else in the world. It must not be sacrificed, starved, or stunted.

To use men as mere machines for making wealth, as pawns in a plan for power, as fodder for guns, as conveniences to serve one's own comfort, is to the meek man blasphemy and sin—the sin of sins. Therefore, all tyranny, violence, and oppression are an abomination to him.

He wants to lead and not to drive, to persuade and not to compel, to inspire and not to overpower his fellow-men. He wants colleagues and friends, not conscript slaves. And that is why he is destined to inherit the earth.

The future is with him, because the future is with the free peoples of the world. The peoples who, being free themselves, respect the freedom of others, and will never deprive them of their human rights. Meekness, as Jesus meant it in His teaching and lived it in His life, is the capacity to put yourself in the other fellow's place and see things through his eyes. The meek man sees other men and women as creatures of infinite value in themselves, quite apart from and independent of their value to him personally.

To right a wrong done to a fellow man or woman may be of no advantage to him; it may even be a disadvantage, and he may stand to lose in pride, pocket, or prestige, but he will right the wrong for all that, because it is a wrong done to a child of God and an inheritor of the Kingdom of Heaven.

NATURALLY, we all see people and value them as they are related to ourselves, and usually only as they are related to ourselves. If they have no connection with us we regard them with indifference or even suspicion. They are, as we say, strangers to us.

A wrong done to my own daughter may rouse me to fury, while a wrong done to the daughter of a "perfect stranger" may leave me comparatively cold. That is how we are naturally, and that is why we get split up into cliques and sects, the members of which are friendly to one another, but indifferent or even hostile to those who are outside that particular set.

But as, beginning from poverty of spirit, we climb up the ladder of the higher life by which we reach

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the Kingdom of God, our spirit changes. We begin to hate wrong because it is wrong and not because it is done to us personally.

The most perfect example of this in the life of Jesus was His prayer on the cross for the soldiers who were driving the nails through His hands and feet.

We are told that He kept on saying: "Father, forgive them, they know not what they do." It must have been a moment of supreme physical agony. Merely as an exhibition of courage and heroic indifference to pain the prayer is superb.

I once talked to a sergeant in France about it. He was a Cockney with the heart of a lion and no particular religion. We passed a crucifix outside the village of Bailleumont not far from Arras. The white figure of the Christ with a broken arm stood out clear as snow in the moonlight, and as I was marching by his side I fell into conversation with him about it.

When we got back to billets I put the sense of what he said into verses which say it better than bald prose.

I don't un'erstand religion, but I un'erstands a Man,
And I'm pretty well aware what men can do.
I've tramped this rum world over,
Through 'Frisco back to Dover,
And I knows my 'uman natur' through and through.

Yes, I've done my bit ov scruppin' and I've seen men cuss and die,
And I wouldn't care to tell wot I 'ave seen.
For a shell goes anywheres,
And it don't mind wot it tears,
Leaving lumps ov bloody flesh where men 'as been.

But this tale fair takes the cake; it's a corker, no mistake.
I can un'erstand them 'oles in 'ands and feet.
It's a nasty tender spot
Where ye gets it good and 'ot,
For the nerves goes winding round the place and meet.

I can un'erstand 'is stickin' it, and grittin' on 'is teeth,
For to keep 'iself from cussin' wiv 'is lips;
'Cos the best of blokes is still
When they've got abaht their fill,
And the white man doesn't splutter when 'e grips.

But to pray for them as did it! That's the bit as 'as me beat,
It's a stretch above the reach ov mortal men.
No matter 'ow you trim it,
To stick it is the limit;
This 'ere prayin' is a piece beyond my ken.

Mind ye, I'm not sure I likes it; I'm for giving what ye gets—
I'm for strikin' back as 'ard as you've been struck.
But I just couldn't do it,
I'd bust—and blind and blue it.
Tain't 'Is prayin' as I'm gone on—it's 'Is pluck.

My good old sergeant knew a man when he saw one and he felt in his bones that this meek and gentle Jesus was a Man. But as he guessed, there is a point in the prayer beyond the pluck of controlling the body; there is the higher pluck of controlling the mind. Even in His agony Jesus understood the other man's position.

THESE soldiers were doing their duty, as they conceived it—as they had been taught by the stern Roman system. It was a bloody and brutal deed that they were doing to Him, but He did not hate it because He was called upon to bear it, but because it was part of an equally brutal and bloody world.

The meek man can rise above the hatred of personal wrong and see the thing as it is, because his mind is unclouded by hatred and personal passion.

That is a thing Pride will never allow. Pride sunders and severs the true fellowship of humanity; it sets men at one another's throats in senseless strife and leaves them weak and bleeding. Those Romans were blinded by boastful pride. They "knew not what they did."

That He should remember this and pray for them in the bitterness of His pain will remain an inspiration till the world crumbles to dust.

Endowments

By

GEORGE PARKIN ATWATER

THE following difficulties have been suggested to me in connection with the A-A method.

Objection 1: The method may interfere with the pledged support of the parish budget.

Answer. The people make no pledge in connection with their endowments. Consequently, they cannot possibly neglect their pledge to the budget, because of their privilege to support their endowment. Likewise, they give to the endowment when prompted to do so by the desire to express Thanksgiving.

Another important matter. Wise people make minimum pledges; that is, amounts which they are absolutely sure they can pay. Excessive pledges are always a danger. But careful people often find they can pay more than they pledged, but find no adequate reason for doing so. Their endowments would receive the benefit of their excess giving capacity.

Objection 2: Endowments relax the interest of the people in supporting the parish.

Answer: Large endowments from a few might do so. But when all share in the endowment all will be interested to make the parish as effective as possible.

Likewise, the Church must increasingly minister to those whose support would not be adequate to support the parish. I refer to the children, and the people in moderate circumstances. Unless we have endowments only a few parishes in favored localities can survive the changing conditions of American life.

Objection 3: The benefits of the Endowment Foundation will not be appreciable for perhaps many years.

Answer. That is rather an advantage. A quick

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solution of this very problem of support would tempt to debt and extravagance. The long program, with its certain success, promotes sound judgment as to current expenditures. The very qualities of perseverance aroused by the method, are a sure guarantee of the great stability of the people.

Objection 4: The task of keeping the books will be burdensome.

Answer. The task will be simplicity itself compared with the difficulty and burden of keeping the treasurer's books of a parish today. As there are no pledges, there are no arrearages. The Recorder has no bills to pay.

Objection 5: People will neglect to maintain the method.

Answer. It is not to be expected that the people will maintain the method unless they are prompted to do so by proper publicity and notices. But the habit will grow as the method becomes firmly established as a part of the bond between parish and people. It must be remembered that the attractive power of each endowment becomes greater with each gift to it. When the support of the method becomes a general parochial practice, all the people will be influenced by it. Moreover, the possible neglect of some of the founders will in no way impair the value of gifts already made, nor will a period of neglect of an endowment necessarily mean ultimate neglect.

Objection 6: Why should not we take care of this generation and let the future take care of itself?

Answer. There are so many valid answers to this objection that it is impossible to hint at more than a few.

(1) We have received a large heritage from the past. It is our duty to hand it on unimpaired.

(2) We create buildings, often unsuited for the future, often extravagant, often enriched by memorials to our dead, and then we pass them on for some one else to care for. We should carry this load of our own creating, by endowment.

(3) We have a responsibility to add to our parish strength, so that our successors may not merely maintain a dead level of effort, but may enlarge the work of the Kingdom.

(4) Every moralist worth the name asserts that we must think of the welfare of those that follow us.

(To be continued)

Controversy

By

BISHOP WILSON

WE ARE exceedingly polite people nowadays. When a bit of controversy breaks out, we beg one another's pardon, we apologize for taking an opposite point of view, we regret to state that someone is mistaken or ill-informed or unacquainted with the facts. However our opinions may differ, we must at all costs be gentlemen.

This, in itself, is a modern achievement. Recently quite a tempest broke in New York when a once-upon-a-time Judge played a boyish prank on the Bishop in St. John's Cathedral. Immediately everyone burst forth in tones of indignation, more or less righteous according to the point of view. Many devout souls are shocked at the unheard-of impropriety of the incident and the unprecedented harshness of speech which it produced. They think somebody ought to be ashamed of himself. But the Bishop has nothing to be ashamed of and the once-upon-a-time Judge has banished shame as a piece of useless baggage. Also there is nothing either unheard-of or unprecedented about it.

Back in the second century Stephen, bishop of Rome, spoke his mind about St. Cyprian, calling him "false Christ, false apostle, and deceitful worker". Five centuries later Gregory II had a set-to with the Emperor Leo and wrote a letter thus: "we must write to you grossly and rudely, forasmuch as you are illiterate and gross". Then, to turn the tables, in the fourteenth century a group of thirteen cardinals issued a joint statement about Pope Urban VI in which they gently characterized him as "antichrist, devil, apostate, tyrant, deceiver, elected by force".

Martin Luther was irritated at the violent religious enthusiasm of the German peasants and called on the princes to slay them out of hand because there was "nothing so venomous, pernicious, and devilish". Shortly after this the Calvinist reformers grew active in France by posting placards all over the country declaiming against the "Pope and all his vermin". In England poor Queen Elizabeth had a lot of it to endure. The Puritans were very free with their language, running at top form in the Martin Marprelate tracts in which they designated the Archbishop as the "Beelzebub of Canterbury", and the "Canterbury Caiaphas"; the bishops were called "incarnate devils, cozening knaves, and enemies of God", and the clergy as a body were proclaimed to be "dolts, hogs, drunkards, foxes, dogs, desperate and forlorn atheists". The record does not explain why they omitted the rest of the menagerie.

Mr. Baxter, a Puritan minister, voiced the sentiments of seventeenth century New England when he announced: "I abhor unlimited toleration, or any toleration at all; it is like proclaiming liberty to wolves to come into Christ's fold to pray upon the lambs". And a little later when there was danger of bishops being introduced into the Colonies, the Puritan churches complained bitterly in a combined statement saying that "a covetous, tyrannical, and domineering prelate, or his chancellor, would always have it in his power to harass our country, and make our lives bitter by fines, imprisonments, and lawless severity".

All of which raises the question—why be disturbed by a bit of newspaper jingle over a publicity stunt in New York? Compared to what it might have been a few centuries ago, it is all rather tame. Yes, we are slowly making progress.

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Russian Academy in Paris

By

FRANK S. B. GAVIN

WHAT is the Russian Church doing, during these troublous times, to maintain and propagate her Faith? In Russia conditions are appalling. Many thousands of Russians are therefore living in exile. One of the centres of this Diaspora is Paris. Here near the Buttes Chaumont park has been established a centre of Russian Christian life. The needs of Russian Christians are being looked after: physical (for there are medical clinics and relief stations), intellectual (publication of all sorts of literature—from tracts to theological magazines and solid works of scholarship), spiritual (the Church, its worship and life) and social (for there has been organized, with the cordial cooperation and able assistance of the Y. M. C. A., work for Young People, children and adult activities of all sorts).

But of great interest to us all is the Theological Academy. In this Seminary are being trained for the priesthood some 50 or more students. In several respects the venture is unique. Most of the Faculty and students are converts, having either come in young adult life for the first time to a realization of the claims of Orthodox Christianity or recovered it after varying periods of lapse into agnosticism or indifference. Further, the Academy has no political affiliations or interests, for every effort is bent to make religion the paramount and sole consideration. The ideal of the priesthood departs somewhat from the pre-War standard: the training of men in touch with the needs, difficulties and problems of a new age, equipped in modern learning, to defend and propagate the old Faith under appallingly hard conditions.

The brilliant leadership of the Dean—a distinguished sociologist and economist, by the way—the Very Reverend Serge Bulgakoff, is in large measure the inspiration of the movement. The curriculum allows generously for new subject matter; for example, there are two lecturers on Christian Sociology. The quality and calibre of the clergy there trained demonstrate the statesmanship of the aim and methods used. One priest in an industrial community works six days each week in a factory with his group amid a preponderantly larger number of workers hostile to Christianity.

With a liberal allowance for the difference in the cost of living in Paris from that which prevails here, the finances of the Academy are still lamentable: Professors (ten in all) are paid an average of $720 per year; the students are fed by contract at about 30c a day. The physical conditions are such that many theological students would deem them intolerable; twenty-five men sleep together in a room, to be awakened during the night as the turn of each may come for the two-hour use of the rare text-book that is available. The Library is woefully inadequate—a little over 1000 volumes of really useful material, with often one book only as text for 15 men, who divide up the hours of the day and night in shifts, so as to be able to use it.

The Academy is vibrant with life, vigor, humanity and zeal. It is an extraordinarily cheerful place. The worship in the Chapel (a former Lutheran edifice converted by loving hands into a sparkling jewel of ecclesiastical art) is supremely glorious. Some of the Faculty have profited by American opportunities—at Yale and Harvard; most of them are young, enthusiastic and keen. There is no rigid uniformity of outlook in the general temper of the Academy. Variety in emphasis and understanding has always characterized Eastern Christianity at its finest. A stimulating intellectual life, utterly consecrated leadership, and a wholesome, homely and profound piety, all combine to generate for its grave needs a new type of martyr-priest, gay and devout, prepared for any emergency, alive to conditions unprecedented in Eastern Church history, but loyal to the core of his being to the Faith and practice of immemorial centuries.

The physical needs of the establishment are clamorous. The poverty stricken Russians of Paris contributed this past year $4,000, most of it in pathetically small sums. What can we do?

Ministering to Children

By

DEAN RAIMUNDO DE OVIES

THE Church has always been interested in the child, and her work among children has grown on from the beginning. It is necessary only to examine the Prayer Book to see how much provision has been made for the nurture of children in Christian living. In fairly recent times, however, a special effort has been made to reach the child through the similar methods that are being used for adults and to dignify the child's position by conducting services and holding missions definitely and specifically for children. Missioners now go to various parishes to work among the children exclusively. This plan is all a part of the awakened interest in and study of the child that has taken place during the last two decades in both secular and religious spheres.

As one missioner remarked the other day, the objective is not to reach down to the child, but to reach up to the child. Although a children's mission is one of the most delightful things imaginable, it is, at the same time, one of the most difficult and perhaps calls for a special aptitude on the part of the missioner.

The child is a serious person, far more than we often realize. The child's joys, sorrows, desires and ambitions are exceedingly intense, though usually of short duration, because they go through rapid processes of change. Nevertheless, they are worthy of anybody's serious consideration.

I was struck with the attitude of a mother sometime ago who was leading her child by the hand through a

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shopping district, when the child dropped her doll. The head of the doll smashed in pieces and the little girl immediately burst into passionate weeping. Her face was a picture of grief and bereavement. The mother snatched at her hand and rebuked her sharply, exclaiming: "For heaven sakes, stop that squalling! I will take you in here and get you another doll." But the child's grief was not appeased. What the mother failed to realize was this: that to the little child, the injury to her doll was as tragic and heart breaking as the loss to that mother of the child, itself, might have been. Of course, the child probably forgot all about it next day in the joy of possessing her new doll. What we need to recognize is that that short lived grief was poignant and would leave an indelible impression upon the child's memory and character.

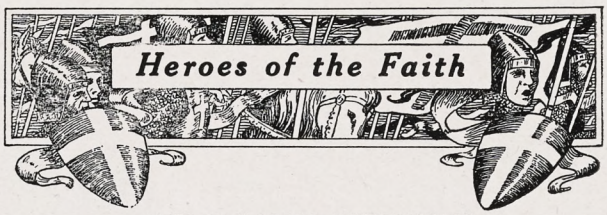
Those engaged in children's missions are learning as much as they teach. There is no more blessed privilege than opening the child's eyes to spiritual beauty, for the child is naturally spiritual and exceedingly quick in response to things that are good, beautiful and true. Presumably, none of us ever really enters into the joy of our Lord without being ourself childlike. For He said: "Unless you become as little children, ye cannot see the Kingdom of Heaven."

The difficulty in instructing children lies largely in the fact that the child is not philosophical and, of course, not sophisticated. Truths must be presented concretely and linked definitely with a child's own experiences. The type of illustrations used to illuminate a truth and the method of illustrating are very different to what we employ with adults. Yet, the child manifests an astonishing faculty for grasping even the greatest truths and for making them still clearer to even the teacher.

As an illustration, we employed recently a "Christian Community," a large board upon which were pinned skyscrapers, stores, churches, factories, houses, schools, hospitals, etc. The object was to demonstrate the influence of Christianity in a normal American city or town. The children were told that we were going to take Christ and His teaching out of the community and that by doing so certain elements of the town must be removed in consequence. They promptly clamored for the removing of the churches. That was obvious. Then hospitals then the free schools; finally, one child said: "Take off the houses." The missioner said: "Not at all. Many places that have not heard of Christ have lots and lots of houses." A small child stood up and said very positively: "But those are not houses, they are homes, and we can't have real homes without Christ."

As everybody knows, the child is an active, aggressive, young person and desires to do things. Perhaps we make no greater mistake in our dealing with children than in our constant reiteration of "Don't!" I heard of one young miss, who, upon being asked her name, replied: "Lucy Don't."

We should provide wholesome and abundant outlet for the child's impulse to do, inasmuch as He came that we might have life and have it more abundantly.



WILLIAM H. BULKLEY

By

HARRY R. HOLE

A MAN of unusual Christian character who deserves to be classified as a Hero of the Faith is the Rev. William H. Bulkley, now living in retirement in Michigan. Born in 1850 Mr. Bulkley graduated with honors from Trinity College and Berkeley Divinity School, after which he served in various parishes in the east. He was the rector at Cheboygan, Michigan, from 1889 to 1900 after which he had charge of widely scattered missions in Northern Michigan until his retirement in 1918. During cold winter months he would drive over fence-tops in his sleigh to arrive at his cold churches with icicles in his beard. He served as his own janitor in most cases, would build his fire and then call his parishioners to worship. His thoughts were always with the needy and one might often see him going to some destitute person, carrying food, reading matter and his spiritual ministrations. During the 29 years of his ministry he baptized over 1300 persons. He built three mission churches, which he himself partly equipped as a memorial to his mother. Since he retired he has lived on Bois Blanc Island, Michigan, which is almost uninhabited. Here he has served as president of the school board and has tried to provide school facilities for the seventeen children scattered over an island that is twenty miles long. He also conducts services for residents and tourists.

A tiny bit of a man he has rendered great works with Christ-like devotion to "the least of these." One of his six children is now the Archdeacon of Utah.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE issue of December 18 carried a story of the strike of textile workers now in its fourth month in Danville, Virginia. I do not want to bore you with accounts of strife and turmoil but I am sure you will be interested in this report from Miss Elizabeth Gilman, Churchwoman of Baltimore, who has just returned from a visit there. She writes:

"I was greatly impressed with the type of people who are striking—southerners born and bred. They are a peaceable set of people and it is rather amusing to see the soldier boys in their tin hats there to suppress violence. The union seems to be handling the food problem fairly well. Everybody has enough bread, "fat back," and beans, although there has been no sugar for some time and this week no coffee. This week the mothers demanded soap for a general Christmas clean up so that the children might come in nice condition to the Christmas Party on Tuesday. I believe $85 had to be spent for this as it takes a good deal of soap to take care of children and clothes for two thousand families. What is most needed at the moment is money for men's shoes. I am trying to get them for $2 a pair direct from a factory. They are needed for the strikers who are cutting wood. The trees have been donated standing and the strikers give their services to cut them down, for the little homes of the workers have no coal stoves and they have to use wood in order to keep warm. Sometimes it means working all night to get the trees chopped and sawed up. Their shoes are in terrible condition.

"I watched the people unpacking the boxes that were coming in from all over the country. One of these workers exclaimed with delight, 'Fine, here's a sweater for little Dorothy, the child of one of our strikers who has tuberculosis.' The T.B. sanitarium did not get its appropriation, so Dorothy had to come home. She has a little brother and sister, in the three room cottage. Despite the fact that she has a terrible running sore behind her ear, she cannot be isolated. The Committee, however, does see that she gets the proper food. There are about 125 cows at Danville, owned by individual strikers, but now the Strike Committee feeds the cows when it can—it costs about fifty dollars a week, which is really about one-fifth of what a good cow should have—and just lately there has not been sufficient even for that, so out of the money which I have brought down from Baltimore we are giving a week's food to these useful members of society, the cows, so that the babies and sick children such as little Dorothy, can be fed. Who will give the next $50 I wonder?"



REV. CARMELO DISANO
Italian Missionary in New York

There is an advertisement on the back page of this issue which I hope you will read. This committee, as you will see from the names listed, is an interdenominational one. At the present writing about $3500 has been raised—not a large amount surely for American Christianity when we realize that it takes $85 merely for soap to keep the children of the strikers clean. I know you will help if you can. Send clothing too—direct to Danville to the Strike Committee, 609 Loyal Street.

* * *

There is pictured on the cover this week the memorial altar and reredos recently dedicated at St. James' Church, Wichita, Kansas, to the memory of the founder and first rector of the parish, the Rev. Otis Earl Gray, who died about a year ago. Several addresses were given. Dr. Fred O'Donnell of Junction City told of the remarkable work done by Mr. Gray as the chaplain of the 89th division. His address was followed by the address of Bishop Wise in which he gave a glowing tribute to Mr. Gray as a rector.

The altar is of carved oak and is from the studios of the American Seating Company. The reredos, done also by the American Seating Company, is enriched with two beautifully carved figures representing St. James, for whom the church is named, and St. John, for whom the mother church of Wichita, is named. These figures were carved by Lois Lang of the Oberammergau Lang family. The Rev. Samuel E. West is the present rector of this thriving parish.

* * *

Christ Church, Newark, N. J., is doing an interesting work among the children of the foreign-born. The Stansbury Memorial Children's Guild is composed of about sixty-five children, almost all of whom have foreign-born parents. Three men of the parish conduct a Boy Scout Troop which caters to boys of at least six nationalities.

* * *

Through the open door of the Church of the Ascension, New York City, since January of this year 6702 people have entered at night; 13,070 during the day; 5009 have worshipped at daily week-day services and 16,953 at Sunday services—a total of 41,734 worshippers. This Church is never closed.

* * *

The Church was in command of the air on Christmas Eve and pretty much all day Christmas, with carol services, chimes, notably the ushering in of the Festival by the beautiful chimes of Trinity, New York. The service at the Cathedral in Washington was broadcast on Christmas day over a coast to coast network, Bishop Freeman preaching an inspired sermon in which he pleaded for world peace and for economic and social justice.

* * *

Two preaching missions were recently conducted in Philadelphia. One, by the Rev. C. Sydney Goodman, was held in the Church of St. John the Baptist, Germantown. The other, conducted by the Rev. Dr. Samuel Steinmetz, was held in St. John's Free Church, Kensington.

* * *

The Rev. Dr. Alfred J. P. McClure, a retired priest of the diocese of Pennsylvania, died at his home in Atlantic City on December 2nd. Dr. McClure had been rector of All Hallow's Church, Wyncote, Pa., for seven years, and was assistant minister at Holy Trinity Church, Philadelphia, for six years. During the

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latter part of his life he conducted, with his daughter, Miss Abby McClure, St. Leonard's School By the Sea for Girls, at Ventnor, N. J.

* * *

Here is news that surely deserves a paragraph. At the Cathedral in Louisville they just had an entertainment, arranged way last spring, to raise money for the endowment. They had the party all right, and a bazaar also, but instead of putting the money in the endowment fund it was distributed among the poor. Fine stuff what?

* * *

There is a fine children's service each year at Christmas at St. James', New York, when the children in the congregation come forward and place some gift in the Manger which stands in the chancel between the choir stalls. These gifts are later distributed to poor children.

* * *

Another beautiful service at St. James is the Carols by Candlelight service which is held Christmas Eve. Led by the choir the congregation s i n g s carols, burning candles throughout the church being the only illumination.

* * *

There is always a great service at Trinity, New York, the day before Christmas when carols are sung in the churchyard. This service attracts hundreds from the downtown section of New York.

* * *

When General Convention meets in Denver next September, the delegates will have a rare opportunity to enjoy an exhibition of Ecclesiastical Art. Not far from the downtown headquarters, and a short distance from St. John's Cathedral, the Church Art Commission is planning to hold an exhibition which will not only be a help and inspiration to all the Bishops and other Clergy, but one which all delegates, vestrymen, and members of the Woman's Auxiliary should surely visit.

There will be photographs of large and of small churches, not only of those in America, but from Sweden, which is leading all other countries in Ecclesiastical Art, and from other foreign countries. There will be examples of stained glass of leading craftsmen and an exhibition of the mediaeval glass, fine printing, vestments, tiles, silver, and designs of mural paintings.

* * *

The following were elected trustees of the General Seminary by the alumni: Bishop Cook, Rev. J. Wilson Sutton and Mr. Robert L. Gerry of Rhode Island. They are to serve for three years. The mid-winter reunion of the alumni is to be held on January 20th with luncheon at 1:15, followed by lectures by Professors Shepard and Gavin. The dinner is to be at seven o'clock with Dean Fosbroke, Bishop Burleson and Ralph Adams Cram as the speakers.

* * *

The Rev. Paul R. Palmer, Benson, Minnesota, has accepted a call to St. Mark's, Lake City, Minnesota.

* * *

The Rev. Charles B. Ackley, rector of St. Mary's, New York, takes his reading to bed with him in an unique way. At the recent fair of the parish he was presented with a quilt with 442 names embroidered on it. Each name represented 25c so that the quilt brought to the church something over $100. No more counting of sheep for Dr. Ackley. Hereafter on a sleepless night he can merely switch on the light and read over his parish list.

* * *

St. Thomas', Brooklyn, celebrated its 25th anniversary recently, with over a thousand people attending services that day. Since the celebration announcement has been made of a bequest of $40,000 to the parish under the will of Ida Lake, parishioner.

* * *

Those of you who are following the suggestion of the Woman's Auxiliary and are studying India this year will be interested in this brief editorial from the *Indian Social Reformer*:

"The Archbishops of Canterbury and York and the heads of the Free churches in Great Britain have issued an appeal for prayer in all churches for the success of the Round Table Conference . . . But why should God be tied down to the Round Table Conference as a means of bringing about the operation of His Will in the matter of Indian swaraj? Why not pray for the success of the Civil Disobedience Movement which has the same object in view? Or even better, pray for both? God is not bound by the preamble to the Government of India Act . . . That the Christian Churches of Great Britain can not conceive of God acting except through the instrumentality of politicians, British and Indian, shows how much the political spirit has pervaded British Christianity . . . The Archbishop of Canterbury in an article . . . says that on the success or failure of the Conference may depend the future of India's millions. It rather seems to us that it is the British people who are on their trial before God and humanity."

* * *

The Rev. Dr. Joseph Fort Newton was the special preacher at two services of a patriotical nature recently held in St. James' Church, Philadelphia, of which he is co-rector. Tribute to the memory of George Washington on the 131st anniversary of his death was paid by the First City Troop of Philadelphia on Sunday afternoon, December 13th. This marked the 26th year that this organization has attended service in St. James' on this anniversary. At this service, Dr. Newton emphasized the profound faith of Washington. The Pennsylvania Society of the Sons of the Revolution commemorated, in St. James', on Sunday afternoon, December 20th, the beginning of the encampment of the American Army at Valley Forge in 1777. This was their forty-second annual commemoration of this event. Dr. Newton, who is chaplain of the society, preached.

* * *

At the annual dinner of the Church Club of Philadelphia, which was held this month in the Penn Athletic Club, the Hon. Roland S. Morris, former United States Ambassador to Japan, was the principal speaker. Mr. Morris suggested, as a measure of economy, the cutting down of the Episcopal Churches in the center of the city to half the present number. The other speakers were Bishop Garland, Bishop Taitt, Canon Allen P. Shatford, of Montreal, and the Rev. Dr. John W. Chapman, from Alaska.

* * *

The Kentucky social service commission recently arranged a most helpful conference in social service led by the Rev. Alfred Newbery of Chicago. On the morning of the

CLERICAL SKETCHES
Carmelo DiSano

CARMELO DI SANO has been working among his own people in the diocese of New York since 1904, when he became attached to Grace Chapel, in charge of the Italian work. The following year, with the help of Canon George Nelson, he started the Italian mission of St. Ambrose in Harlem which he served until 1912, when he was placed in charge of Italian work on Staten Island. Here he built a fine church which was dedicated to the Holy Redeemer, Prince of Peace, in 1921 as a thanksgiving following the war. In addition to his pastoral work Mr. DiSano has written a number of books and pamphlets which have been used with success in acquainting the people to whom he ministers with the Episcopal Church.

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same day, Mr. Newbery held a conference with the clergy on family relationships, which was marked by keen insight into the subject, practical common sense, and deep spirituality and made a greater impression than anything of the kind ever held in the city.

* * *

A special council of the diocese of Minnesota was held in St. Mark's, Minneapolis, December 16th, to consider the election of a bishop coadjutor. The council granted the request of the bishop, and a committee was appointed to receive nominations. The election will take place at the regular council meeting to be held at Faribault in April.

* * *

Built in 1840 by George Jardine of New York, carried on a canal boat from New York to Rome, and by ox team from Rome to Zion Church, Pierrepont Manor, N. Y., the organ in that church is still in excellent condition. Recently Mrs. John Etheridge of Salem, Mass., whose grandfather, William C. Pierrepont built and endowed the church, has provided an electric blower for the organ. It is said there are not more than three organs of this kind in the country.

* * *

The sort of social service work a small parish can do is exemplified by the activities of a mission in Central New York. A clothing bureau has been maintained in a country district where used and cast off clothing, which has been donated, is sold at a very low price so that very poor people can get good clothes, not as charity, but as a bargain. The annual report of this organization shows that 200 dresses, 50 children's dresses and suits, 30 men's suits, 50 pairs of shoes, and 100 miscellaneous articles, underclothing, stockings, have been sold. For the sum of $139.39 realized, a considerable portion was spent in community work such as the Boy Scouts, the Girl Scouts, flowers and fruit for the sick, doctor for a sick baby, and school books for children.

* * *

A dinner with Bishop Perry as the guest of honor was held in Brooklyn, with 650 people present, representing a large percentage of the parishes and missions of the diocese of Long Island. Bishop Perry's address struck a highly spiritual note and called earnestly for realization of a vital national solidarity in the Church.

* * *

Four hundred parishioners were present at a parish dinner held at Trinity, Columbia, S. C., last Friday evening, when the rector told them of the parish budget, of their quotas to the diocese and the National Council. There was also moving pictures of the parish activities which was a real drawing card. Some weeks ago, at the suggestion of the Rev. Henry D. Phillips, rector, professional motion picture photographers took pictures of the various activities of the parish, the expense being met by a few laymen. All of the many organizations of the parish appeared in the scenes and as many as five hundred individuals. These pictures, carefully planned so as to tie up the parish activities with the work of the diocese and the National Council's Program, brought to many a determination to support with renewed interest the full Church program. This determination was made manifest in the every member canvass which was over subscribed.

* * *

New windows, memorials to Bishop Brent and General Leonard Wood, were recently dedicated by Bishop Mosher in the cathedral in Manila.

* * *

A canvass of two thousand families, made by two officers of the Church Army, in the parish of St. Andrew's by the Sea, Rockaway Park, N. Y., disclosed exactly one person open to Church influence and not already known to the rector. More than a hundred and fifty communicants have removed from this parish in the past year, and evidently none at all have come in.

* * *

Bishop Ferris recently dedicated the Children's Chapel in the Church of the Good Shepherd, Buffalo, N. Y., the gift of Mrs. W. P. Northrup, in memory of her husband who served the parish for forty years as warden.

* * *

Reception for the Rev. and Mrs. W. C. Compton was held on December 17 at the Ascension, Rochester, N. Y. Mr. Compton has been twenty years in the priesthood and sixteen years as the rector of this parish.

* * *

The Rev. Charles Henry Webb, director of St. John's Hospital, Brooklyn, has been elected chaplain-general of the Guild of St. Barnabas for Nurses. He is also chaplain of the Brooklyn branch of the guild which has about 150 members.

* * *

Bishop Campbell Gray of Northern Indiana conducted a quiet day for the clergy of Rochester, N. Y., and vicinity on December 19th.

* * *

An impressive new pageant, "The Nativity" written by the rector, the Rev. Henry Darlington, was presented by the Young People of the Church of the Heavenly Rest, N. Y., on Christmas Eve. This was the third of a cycle of six pageants, especialy written for this church for the seasons of the Church year. The pageant was presented in the church, the chancel having been designed partly with this end in view.

* * *

St. John's, Los Angeles, California, celebrated its 40th anniversary last month. In connection with the celebration a parish dinner was held with Bishops Stevens and Gooden as guests of honor. Among the clergy present were four who are now the rectors of parishes that were sponsored by St. John's. The present rector of this great parish, the Rev. George Davidson, has served there for over seventeen years. The church is considered by many the most beautiful in the country.

* * *

The Church in Kentucky and more especially in the See City, Louisville, has been seriously affected by the closing of a number of banks, the Cathedral congregation, and a number of other parishes having kept their current funds in one or other of the affected banks. One of these institutions, the oldest bank in Kentucky was regarded as particularly sound and was patronized by a large number of the Church people of the diocese, all of whom are affected to a more or less degree. However, a wonderful spirit has been shown, and the parishes are proceeding bravely with their every member canvasses in spite of adverse circumstances. Immediately preceding,

A NOTICE

THE WITNESS would like to make arrangements with parish guilds and other parish groups who, with the approval of rectors, would like to take subscriptions for the paper. In a recent address the Presiding Bishop of the Church called earnestly for realization of a vital national solidarity of the Church. One means toward this end is to have a paper of the Church in the home of every parishioner weekly. Thus, in addition to being paid a liberal commission on subscriptions, parish groups also will be performing a vital service for the Church. A letter to the New York office, 931 Tribune Building, will bring you details and materials. May we also suggest to rectors that if they have responsible unemployed persons in their parishes we are prepared to offer an extremely liberal commission to subscription representatives. Details sent promptly on request.

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there was held on a recent evening in the Cathedral House the Annual Vestryman's dinner, sponsored by the Diocesan Committee on the Church's Program, at which the Rev. B. H. Rheinhiemer, Archdeacon of Southern Ohio, was the guest speaker. Though smaller in numbers, it was perhaps the best and most inspiring meeting of many such occasions, the speaker combining sound optimism and encouragement with spirituality and a practical suggestion for the work.

* * *

Here is a believe-it-or-not which might be used as the foundation for an eloquent sermon by some parson with a knowledge of economics. In New York harbor a number of tugboats are burning wheat under their boilers since they find it cheaper fuel than coal.

* * *

There are interesting entries in the diary of Bishop Roberts of South Dakota, as printed in the diocesan paper. "On November 19 I received notice of my election as the Bishop of Harrisburg." Then later on under the date of December 2: "I declined my election as Bishop of Harrisburg. Much work during the day." And those are the only references to the event.

* * *

The convention of Harrisburg is to meet at St. John's, York, Pa., on January 27 and 28 to elect a bishop.

* * *

An anniversary of 25 years in the active service of the Church as a priest is worthy of recognition. And this is particularly so in the case of the Rev. Charles R. Allison of Warsaw, N. Y., whose anniversary was celebrated on the Fourth Sunday in Advent fittingly. Dr. Allison, with headquarters in Warsaw, has twenty missions under his charge, and with the help of two assistants is carrying on one of the most successful pieces of rural work that is being done by the Church.

* * *

The Etas of Japan, similar to the Untouchables of India, were the subject of an address given before the Maryland Woman's Auxiliary by the Rev. James H. Lloyd, who has been at work among these people for the past three years.

* * *

The Churchman's Club of Maryland held their fall meeting and dinner on December 17, with Professor W. F. Albright of Johns Hopkins giving an illustrated lecture of his recent excavations in Palestine.

* * *

In a speech which he made recently over the radio, our national treasurer, Dr. Franklin, told a striking story. It was of a company of sailors who were shipwrecked in the South Seas. Their ship had gone down under them and a remnant of the crew were cast ashore upon an unknown island. Utterly exhausted and desperately afraid, expecting every moment that a horde of bloodthirsty savages would fall upon them, they fought their way through tangled undergrowth toward a distant clearing. As they emerged their leader shouted: "Come on boys! it's all right! I see a buiding with a cross on it!"

* * *

On the first Sunday in Advent a special offering was made in every parish and mission in Oklahoma in

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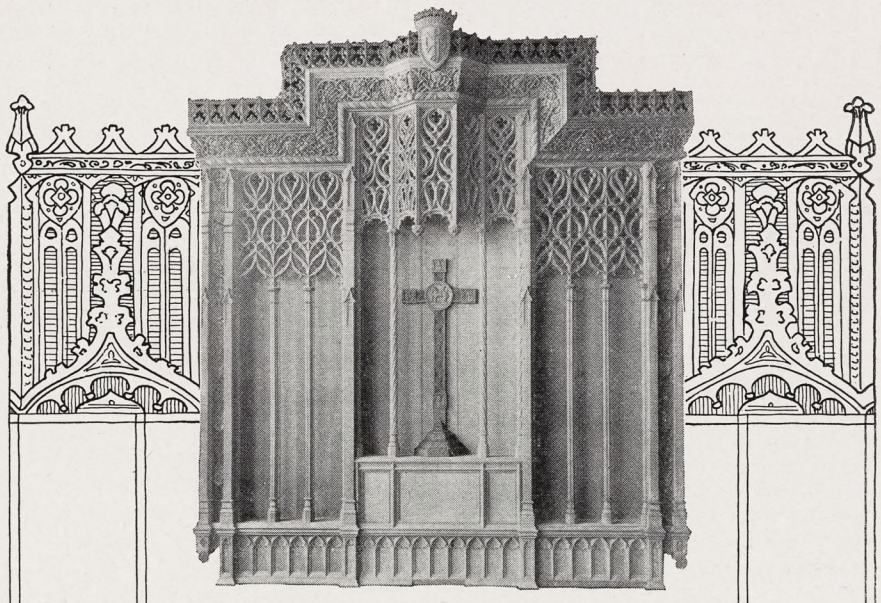

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behalf of the Advance Work Program. Oklahoma is to provide $2000 to aid in the building of a rectory for St. Alban's, El Paso, Texas.

* * *

Captain Arthur Casey, Church Army, spent the Advent season in Oklahoma conducting a mission at Trinity, Tulsa, a conference on lay evangelism at Pawhuska, and making a survey in Oklahoma City and Seminole for the bishop.

* * *

Because the lodge of The Girls' Friendly Society in New York City has been unable to accommodate girls out of work who are in need of room and board, The Girls' Friendly Society in the Diocese of New York has voted a sum of money to be spent through the Girls' Service League for the board and lodging of four girls during December, expecting to renew the offer in January.

* * *

The Rev. Howard C. Robbins of the General Seminary was the preacher last Sunday at Christ Church, Cambridge, Massachusetts.

* * *

By the will of the late Sarah Schmerhorn of Lenox, Massachusetts, $75,000 is left to Grace Church, New York, and $25,000 to the New York City Mission Society.

* * *

An Englishwoman, Miss Muriel Lester, occupied the pulpit of the Cathedral Church of St. Paul, Boston, last Sunday. Miss Lester's experiments in helping the poor by living the life of the poor have brought her to the attention of the economists and social workers and the artistic and literary world of London. She is the founder of the social movement centered in Bow, the historic East End of London. She personally gave the house called Kingsley Hall, used on week days as a social center by the neighborhood people and, Sundays, as a house of worship. Situated in the most dismal corner of London's East End, she has made this place the center of attraction for a varied group—artists, factory girls, literary men and women, day laborers, nurses and musicians. Dedicated to the breaking down of all barriers between classes, creeds and race, the only requirement of residence is the pledge of time each day for silent prayer which is the basis of the unity she has built into Kingsley Hall and little by little into the surrounding neighborhood.

* * *

A movement for a substantial increase in the sustaining membership of the national Girls' Friendly Society was initiated in the Diocese of Rhode Island December 12th at a tea

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given by Mrs. James DeWolf Perry, wife of the Presiding Bishop of the Church, at her home in Providence. Mrs. Charles Townsend, recently elected national head of membership, spoke of the constructive program sponsored by the national organization. Mrs. Townsend described how The Girls' Friendly Society had grown since its beginning in 1875. There are now in the United States 45,000 members who are conveying to young people the principles of Christian living along modern educational lines.

* * *

The Church Army captain, Arthur W. Abraham, appointed to work in the Diocese of Albany, since early October has conducted a countryside evangelical mission in Delaware County. This work has been under the direction of the Rev. Gerald V. Barry, of Lake Delaware, and the Rev. G. Donald Pierce, of Margaretville. With the new mission of St. Mary's as a center, open air meetings, attended by sixty men, were held at Downsville, and daily house to house visiting done. Captain Abraham also began work at Shinhopple, with the schoolhouse as a center, and with a congregation of twenty-two people. He has visited the district school weekly to give religious instruction to the children, the teacher taking her place in the class. At a place called Peakville the Captain began his services with fifteen in attendance, the congregation growing to thirty-seven on the second night and fifty-three on the third. Captain Abraham uses a portable altar, with crucifix and candles and leads the singing with his cornet. The work he has begun will be continued by the Rev. D. G. Pierce. On December 12th Capt. Abraham sailed for England to spend Christmas in the homeland, and will return to the

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The Spirit of Missions

CHURCH Schools all over the country take advantage of the annual offer of THE SPIRIT OF MISSIONS to provide a means of earning money for the Lenten Offering.

The opportunity for such earnings is greater this year than usual. The General Convention in Denver next September arouses extraordinary interest in the affairs of the Church, and Church School pupils can not only sell single copies of the Lenten Offering Number, but can take many yearly subscriptions from Church people who want all the advance information of the Convention plans and activities.

Copies of the Lenten Offering Number may be ordered at 5c each, to be sold at 10c. The profit may be used for the Offering.

With the General Convention opportunity in mind, teachers are urged to train their children to solicit the yearly subscription at $1.00. On new subscriptions sent through the rector, or a Church School officer, a commission of 25c is allowed; on renewals 15c. This too may be used for the Offering.

Only the number of copies needed to supply subscribers and fill advance orders will be printed. Therefore orders should be sent very promptly. Order liberally, considering the special opportunity of this General Convention year.

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Diocese about the middle of January to resume his work.

* * *

A fine new St. Luke's, Chicago, was dedicated on a recent Sunday by the Rev. H. L. Crawford who has served this west side parish for the past thirty-two years. He dedicated a remodelled church and blessed a number of memorials in the presence of a congregation which crowded the church.

* * *

Grace Church, Orange, N. J., celebrated the 25th anniversary of the rectorship of the Rev. Charles T. Walkley recently with over 700 people attending the reception. Among those in the receiving line were the bishop of the diocese, the rector of St. John's Roman Catholic Church, and Edward W. Ashley, vestryman for the past fifty-five years.

* * *

St. Peter's, Cambridge, Mass., is to build a new parish house. It is to have an auditorium with a seating capacity of 300 and the usual guild rooms, rector's study and kitchen. The church also is to be renovated. The Rev. Frederick Lawrence is rector.

* * *

A beautiful new church was blessed by Bishop Longley on a recent Sunday at Anamosa, Iowa. The church and parish house is the gift of Mrs. C. H. McNider and her son as a memorial to the late Charles H. McNider, for many years a member of the vestry.

* * *

The Rev. Sam Shoemaker, Calvary Church, New York, was the preacher last Sunday at St. Peter's, Cambridge, Massachusetts. In the afternoon he spoke to the students at Phillips Brooks House, Harvard, on the work of the First Century Christian Fellowship.

* * *

The Rev. Elmore H. McKee, former chaplain of Yale, is to begin his ministry at Trinity Church, Buffalo, next Sunday.

* * *

Not the least important among the activities at some of the mountain missions in Southwestern Virginia is the assistance given in service and advice along the lines of public health. An interesting example of

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this is furnished by recent occurrences at St. Peter's-in-the-Mountains near Callaway in Franklin County, where Miss Caryetta Davis is the missionary-in-charge. Smallpox was found in the neighborhood and Miss Davis immediately set to work to combat it. She had "vaccination day" at St. Peter's. The doctor came and eighty persons of all ages were vaccinated. A number of others expressed the determination to be treated if the danger should increase at all. As a consequence of it all, the trouble was controlled perfectly and there was no epidemic. About the same time a case or two of scarlet fever developed in one of the valleys. In this instance, as in the other, the people cooperated promptly and effectively in efforts to prevent a spread of the disease. Miss Davis feels that a real "milestone" has been reached in the work in rural communities and that the people are assuming a much broader attitude than in the past in relation to problems of public interest and welfare.

* * *

Are you interested in South American events? Most of us, I am afraid, know little about affairs there, but this letter from one of our Brazilian clergy is at least comforting in that it assures us that all revolutions are not bad. He writes:

"It is impossible to describe within the limits of a single letter the radical transformation that the public affairs in Sao Paulo are undergoing. The population of the Capital, noted for its calm and restrained spirit, broke out with enthusiasm on the day of victory and on the following days.

"In reality we are witnessing the greatest moment in our country's life. The 24th of October is in a certain sense greater than any other date, not excluding that of the Independence (September 7, 1822) and that of the Proclamation of the Republic (November 15, 1889.) We are living in days of great opportunities. The Evangelical Church in Sao Paulo has endeavored to meet the situation.

"The soldiers of the South were received here in a festive manner. The State of Sao Paulo is at one with the revolutionary cause. The soldiers from Rio Grande and Parana have conducted themselves with admirable demeanor, winning and deserving the respect and sympathy of the whole population. The Brazilian family was never so united as at this juncture."

* * *

A church building has been moved forty feet without interruption of services. City improvement in Philadelphia necessitated the use of the land upon which St. Clement's Church stood. To tear down the Church, a large stone structure, and rebuild presented too many undesirable features, so the entire church was moved bodily forty feet upon land acquired for the purpose. The entire cost of this operation — $265,000, including purchase of the new site—was covered by an award by the City of Philadelphia in payment of the property acquired for public improvement.

Services of Leading Churches

Cathedral of St. John the Divine
New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4:30 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

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

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

St. Luke's, Atlanta, Ga.
Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fifieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago
The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
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The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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The Praying Strike

THERE recently appeared in a church journal a remarkable article under the above title which described the strike of the textile workers in Danville, Virginia. Workers who have reached the point of starvation, evicted from their company owned homes, yet without apparent bitterness, certainly without violence, continuing their peaceful struggle for better conditions.

In order to support these workers
there has been organized

THE CHURCH EMERGENCY COMMITTEE

For Relief of Textile Strikers in Danville, Virginia

This interdenominational organization appeals to you for help. The appeal is based upon the following facts:

1. The issue of this strike is whether or not workers have the right to join a union of their own choosing. The Episcopal Church, like most churches, has repeatedly passed resolutions stating that workers have this right. We believe that many Church people will wish to demonstrate the sincerity of these professions by supporting these Danville workers.

2. The strikers are reliable citizens and church-going people, who are giving a remarkable demonstration of non-violent resistence.

3. Starvation should not be the determining factor in this struggle.

Please Help!

Checks should be made payable to
the Committee and mailed to

THE CHURCH EMERGENCY COMMITTEE

287 Fourth Avenue, New York City

Alva W. Taylor, chairman James Myers, secretary W. B. Spofford, treasurer

Committee: Mrs. Richard Aldrich, Rev. W. Russell Bowie, Winifred Chappell, Eleanor Copenhaver, Jerome Davis, Mary Drier, Bishop Charles K. Gilbert, Rev. Hubert Herring, Mrs. J. N. McEachern, Rev. J. Howard Melish, Rev. R. B. Nelson, Rev. Reinhold Niebuhr, Bishop F. F. Reese, Rev. Donald Tamblyn, Mrs. Lucinda Terry, Rev. Worth M. Tippy, Olive Van Horn, Rev. John W. Walker, Rev. Charles Webber, Louise Young.

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The WITNESS

CHICAGO, ILL., JANUARY 8, 1931

BE THANKFUL

by

Charles Kingsley

THANK God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

MESSAGE OF THE WEEK

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"To give one more proof of the esteem in which these works are held even abroad, it is worth mentioning that in the Paris Exhibition of Decorative Arts, Messrs. Powell were the only English firm honoured with an award at all, and that was a gold medal. There is little doubt that they owe their eminence to the fact that their glass is still exclusively a product of true *manufacture*."

Extract from "Apollo"
A Journal of the Arts, Nov. 1930

WINDOW IN ST. THOMAS' CHURCH, FIFTH AVENUE NEW YORK

By Messrs. James Powell and Sons (Whitefriars), Ltd.

Mayers, Murray and Phillip architects

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THE WITNESS

A National Paper of the Episcopal Church

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PROPER USE OF CANDLES

By

IRWIN ST. JOHN TUCKER

THE science of worship owes a great deal to the phenomenon of light. The first words God uttered were "Let there be light," so far as the Bible records. Jesus said, "I am the light of the world,—ye are the light of the world." The Psalms, prophets and epistles are full of references to light as symbol of the perception of God by the soul of man.

Originally church lights were lamps, fed by oil. The seven branched "candlestick" of the Old Covenant was a cluster of little oil lamps. Candle are a comparatively late invention.

They are placed on the altar, if at all, primarily to give light, and secondarily because of their symbolism of the gospel and its effect on the believer. Lights may be studied according to number,—one, two, three, four, five, six and seven lights, and combinations of all these numbers, being used. The following is a rough outline.

ONE: from Easter to Ascension a single large candlestick standing on the Gospel side of the altar, on the floor of the sanctuary, symbolizes the Resurrection Body. In the Roman baptismal office a single lighted candle is given to the godparent of the person baptized. A single lighted blessed candle is lit at the bedside of a sick person during the pastoral visit of the priest, whether for confession, anointing or communion. A single lighted candle is delivered by a bishop to the preacher at certain solemn high ceremonials. And of course, in votive processions, each person carries a single candle, representing himself as a light-bearer.

TWO: Two candles are sacramental in their significance, denoting the outward and visible sign and the inward spiritual grace. They are lit upon the altar at celebrations of the Holy Communion, and may be carried from the altar to the font at baptisms.

At confirmation, matrimony and ordinations, the sacramental candles also may be lighted.

The epistle candle should be lit first, then that for the Gospel. In extinguishing, the reverse order should be used. There is a reason for this. The epistle is read first, then the Gospel. First the natural, then the spiritual. First works, then faith. First the Old Covenant of the Law, then the new Covenant of Grace. This is the oldest of all the rules on candles—and the most widely and flagrantly disregarded.

The teaching of the two candles is sometimes given as "Christ the light of the natural world and also of the spiritual." But this means the same thing, as any one will see who works the idea out.

THREE: Two groups of three candles are frequently used, the significance being "Father, Son and Holy Spirit; body, mind and soul." They represent also the threefold baptismal vow and gift,—"member of Christ, child of God, inheritor of heaven." "I renounce evil, believe the faith, obey the law." The trinity of heaven and earth is represented when these two groups of threes are used.

FOUR: In the English Church, groups of four are frequently used, the significance commonly being given as representing the four Gospels.

FIVE: Groups of five represent the five wounds of Christ—hands, feet and side—and also the five senses, as symbolizing the glorified humanity.

SIX: Two interpretations are given of the six large candles that commonly stand along the back ridge of the altar. One is the six hours, from nine to three during which Christ hung upon the cross. The other is that the cross makes the seventh, and that the six candles with the cross represent the seven gifts of the spirit and the seven spirits of God.

SEVEN: The two seven-branched candlesticks which sometimes stand on either side of the cross represent the two covenants. In Hebrew, the word seven also means oath. The seven branched candlestick in the temple represents the Old Testament, and the seven branched candlestick in which Christ appeared to John represents the new. Also there is a

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great deal about the seven lamps burning before the throne of God in the book of the Revelation.

In all of this use of candles, however, it should be remembered that Christ came not to save candles, but souls. It is better to have a church which never saw a candle, and is full of fellowship, than a church with forty-nine candles on the altar and malice in the pews.

Marks of a Christian

By

BISHOP JOHNSON

IN SEARCHING for a message to the clergy and laity as we get a new year under way, I know of nothing finer than this excerpt from the pen of Bishop Paget, who was my teacher at Oxford, and one whom I revered and esteemed as a Christian gentleman. I know of no words which will so repay close study, meditation and self-testing as this searching analysis of Christian conduct which goes to the very foundation of good workmanship in the House of God.

"Among the first and greatest conditions of good work are these:

A high standard of accuracy.

A chivalrous loyalty to exact truth.

Generosity to fellow workers.

Indifference to personal results.

Distrust of all that is showy.

Self-discipline and undiscouraged patience through all difficulties.

These are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the work of bygone days."

When I think of the many crude statements that I have made from the pulpit and in conversation I am humbled by the fact that only long and hard study will ensure accuracy, and also that the truth should be proclaimed even though it be not popular. The Master Himself indicated as much, for He said that because He told the truth men would not believe Him. This demands careful statement and chivalrous loyalty to the truth whether men hear or whether they forebear.

It is easy to be a prophet if one espouses the popular side, but there is no heroism in the task.

Again, how difficult it is to subtract your own personal reactions from the proclaiming of truth. We Christians, and especially the clergy, are not here to justify ourselves, but, if need be, to suffer patiently and quietly if we are misrepresented or abused.

It is important that I bear witness to the truth: it is not important if I suffer persecution because of my loyalty to Christ.

In this whole conflict of religious truth, which is so emotionally great because of its reality, men must train themselves to be generous to others and indifferent to applause or censure.

And this leads us to the two other counsels. To be distrustful of showy gifts and to have patience for results. When one remembers that so many heroic souls have suffered death without a murmur for the truth's sake, how pitifully inadequate we become when we are unable to have our feelings hurt without complaining and resent the suffering. Certainly none of these things ought to distress us if we but remember what we owe to the saints who have practiced all of these virtues pointed out by Bishop Paget.

Endowments

By

GEORGE PARKIN ATWATER

A Life Purpose

THE A-A method of endowment gives to every person a life purpose of real importance.

In making it possible for its members, as individuals, to create permanent endowments, the Church wishes to plant in the heart of every person a great Life-Purpose, to which he can aspire, and for which he can strive throughout life.

There are countless persons who would regard as a worthy life ambition the founding of a hospital, the endowing of a chair of learning, or the creating of a social agency for general good. But such privileges require so great a measure of worldly success that they are enjoyed only by the few.

The Church would try to impress upon you that a smaller goal, and aim, may have for you all the interest and fascination of the larger one. The Church would propose to you a Life-Purpose, of such moderate dimensions that you may hope fully to achieve it. And it would most emphatically urge that a Life-Purpose achieved, no matter how moderate in size, is worth more for the progress of our spiritual civilization than magnificent but unrealized material hopes and dreams.

The sure results to be attained by the accumulated achievements of many participants are more to be depended upon than the expectancy of large contributions from the few.

The Church would give you a Life-Purpose that is deserving of your most sacrificing efforts. That Life-Purpose has two phases: (1) a constant service, and support of the immediate objects within the Church, and (2) an expression of your Life-Purpose in a permanent endowment in your name, for perpetuating the work which you are assisting to upbuild.

It is to this Life-Purpose that your attention now is directed. The Church asks you to determine definitely that you will make it a Life-Purpose to provide a certain sum of money which will become a permanent endowment in your name for your Church.

The person who fixes this purpose in his mind must realize that to attain the result requires a steadfastness of character, and a quality of mature judgment, which will persist in spite of other interests, or of

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activities in other places. And as the years go by, and the Life-Purpose is nearer and nearer its culmination, each one will realize that this result is a symbol of many of life's achievements. A slow, persistent effort is the surest way to success.

In order that the Life-Purpose may have personal expression, and also that the progress toward its achievement may be constantly registered, the Church has provided that each person may begin now to found individual endowments for the security of the parish. The endowment will be in your own name, and it assures that for all time a stream of support shall steadily flow to the work of the Church in your name. It will be as worthy an expression of your concern to contribute to the world's welfare as the endowment of a Rockefeller, which has only its greater size to distinguish it.

You may begin to realize your Life-Purpose from the very moment in which you are enrolled. You do not have to wait until you have achieved material success, but in early childhood, or at any age, you may begin to fulfill your purpose. The record of your gifts is the constant register of your effort.

Every man or woman who is able to do so, should seriously consider the privilege of projecting his interest and concern for the Church into the future. When he earnestly considers the way his own life has been blessed, and the abundant opportunity for prosperity which the community has afforded him, he may well consider the privilege of making some adequate provision for the future work of the Church, as an evidence of his gratitude.

Your parish does not wish to have your association with the Church, be it life-long or brief, a casual one, that leaves no permanent and abiding memory, and no permanent and abiding contribution to the Church's life and work.

We should like to have every person, man, woman and child, represented for all time in a visible and fruitful endeavor to transmit the heritage of the past into the future, increased by the living contribution of every individual.

We should like to have every name so enrolled that as long as time shall last, it will be enshrined in the annals of the Church.

We should like to have every person contribute according to his means, to a permanent trust, that would permit his support to continue, generation after generation, century after century.

Would it not be a satisfaction to you to realize that amidst all the vast expenditures for things that perish, some portion of your possessions would be so preserved that year after year, for all time, it would permit the Church to do a better, more extensive, more beneficial work for the lives of children to whom it must minister in the centuries to come?

Would it not be a satisfaction to you to realize that amidst all the changes of life and throughout the ceaseless activities of countless generations there would be at least one spot, one hallowed place, where your name would be enrolled and honored, and where the Church would keep you in its prayers and memory?

It is to achieve this end that we have established the cumulative method of individual endowments. The gifts of every individual to his endowment may be large or small, according to his interest and ability. Each gift will be dignified by its purpose, and conserved with scrupulous care by the Church. To every person is given the opportunity to build, for all time, some security into the advancing conquest of the Kingdom of God.

The End.

Let's Know

By

BISHOP WILSON

Seething the Kid

"THOU shalt not seethe a kid in his mother's milk." Did you ever know that these words appear three times in the Bible? Not only that, but they are solemnly repeated in that portion of the Old Testament which contains the commandments by which the people of Israel were taught to live. You will find them in Exodus 23:19, Exodus 34:26, and also in Deuteronomy 14:21. Certainly it seems strange that such an injunction as this should be carefully reiterated in the successive lists of Israel's duties to God.

Who can tell just what it means? Some have said that it was merely a matter of instinctive delicacy; it scarcely seemed proper to the sensitive Israelites to boil up a young animal in the milk of its own mother. The trouble with this explanation is that there is no evidence to show that the people of Israel had any such sensitive feelings about dumb animals. In fact, the indications are rather to the contrary.

Robertson Smith has suggested that such a custom probably referred to certain magical practices which were forbidden to the Hebrew people. This is somewhat supported by a tale which comes from an unknown source, that "there was a custom among the ancient heathen, who, when they had gathered all the crops, used to boil a kid in its mother's milk, and then, as a magical rite, sprinkle the milk on trees, fields, gardens, and orchards, believing that in this way they would render them more fruitful the following year." Certain this is reasonable and it may be the correct answer.

Sir James G. Frazer offers still another idea. He has discovered that among primitive people of pastoral life there is a strong aversion to boiling the milk of cattle at all for fear that it will interfere with the source of supply. Milk is supposed by them to be so closely identified with the animal from which it comes, that to boil the milk will have the effect of drying up the milk-producing power of the animal in question by some process of sympathetic magic. For instance, he says that the Mohammedan natives of Sierra Leone

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will never boil the milk for fear of causing the cow to become dry. Also he finds that many of these primitive tribes refuse to eat meat and drink milk at the same time because they think the mixture might subject the domesticated milk-animal to attacks of other beasts. The Hebrews, he argues, were orginally a pastoral people and in some matters, like this one, perpetuated certain of their early prejudices.

Who can tell? In any case, it has small practical significance for us. We don't eat goat flesh very often and when we do, we are not likely to seethe it in any kind of milk. It is one of those academic questions which it is interesting for the research artist to play with. But I can't help thinking of those curious people who still treat the Bible as a riddle book; who believe they can get an answer to any question which troubles them by opening the Bible at random and reading the first verse their eyes light upon. Suppose they turned to Exodus 23:19 and reverently read—"thou shalt not seethe a kid in its mother's milk". I would like to see them struggle to fit that answer to any question they may have propounded. Surely it is far more sensible to understand that this command had some religious meaning in those early days which has lost its significance in the upward march of religious progress.

THE BROTHERHOOD OF ST. ANDREW

By

WILLIAM N. PARKER

THE vocation of a clergyman is that of a fisher of men. His primary concern is to reach the unconverted, not only in his parish, but in the community, and lead them to Baptism and Confirmation; to awaken the indifferent and bring them back to the practice of religion; to train his people to appreciate and to make a faithful use of the means of grace provided by Christ and His Church; to instruct the people committed to his charge in the Scriptures. This he seeks to do both in his private and public ministrations. How difficult this work is, only God and the clergyman himself can ever know. The work is never finished. No parish priest is ever able to end the day with the satisfaction of knowing that he has completed all there was to be done. If some group of his people could realize what his duties are, and give of their time and effort to help him with some part of the work, what it would mean to him!

The Brotherhood of St. Andrew supplies at least part of this want, and because I know from my own experience that this is so, I believe in the Brotherhood with all my heart. There are in many parishes organizations for men and boys, like men's clubs and the scouts, that do an excellent work, but their aim is not primarily and solely spiritual. The Brotherhood of St. Andrew was founded as the corporate expression of the desire of a group of young men to do the kind of work for Christ which Andrew did. Its twofold purpose is personal work for Christ, and prayer for the spread of His Kingdom. It provides its members with a definite and practical plan for carrying out their Christian obligations.

The Brotherhood is strictly a Church organization; there are chapters in virtually every diocese and missionary jurisdiction; its members have the added inspiration in their work of knowing that thousands of other Church men and boys are pledged to the same vows and are doing the same work. There are frequent opportunities for corporate worship, discussion and fellowship.

I believe that there are many clergymen in charge of parishes and missions where there are no chapters of the Brotherhood of St. Andrew, who would welcome such help as the Brotherhood members can and will give them, but, knowing that it is a laymen's organization, they expect some of their men to come forward and ask for the formation of a chapter. My own experience has been that laymen seldom take this initiative in any Church work. Our Lord *sought* His disciples and they followed Him. Laymen, today, are usually ready to follow when their rector shows the way. Perhaps part of the diffidence of men to suggest to their rectors the organization of a chapter of the Brotherhood is due to the fact that no chapter can be formed without the knowledge and consent of the rector. This rule, though, is absolutely essential. There is hardly a mission or parish of any size where a junior or senior chapter cannot be formed if the clergyman wishes to avail himself of this assistance in his work, and is willing to take the initiative in starting it.

ANY clergyman who wishes to form a chapter in his mission or parish can, for the asking, secure from the national offices of the Brotherhood, brief and interesting pamphlets explaining how to proceed. It is important that he think of the proposed chapter not in terms of numbers, but in terms of earnestness of members. Far better is it to begin with three or four men or boys who are thoroughly interested, than to have a larger group without this interest. It is equally important that the chapter shall at the very beginning adopt a definite program for its members. You cannot long hold the interest of boys or men unless they see that something is being accomplished. There ought to be at chapter meetings a time set apart for Bible study, reports on work done and assignment of new work, and prayer, especially intercessory prayer for rector, parish, those whom the

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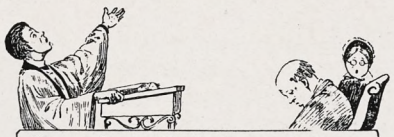
chapter members are seeking to interest in the Church, etc.

When a clergyman shows a reluctance to organize a Brotherhood Chapter in his parish, he often has a reason, and not an excuse for his reluctance. He has seen a chapter that did nothing; that like the Church at Sardis, had a name that it lived, but was dead. There are such chapters, I am sorry to admit, but this is not peculiar to the Brotherhood of St. Andrew. Some classes in the Church School, and even some Schools themselves are in the same condition. There are sometimes other organizations in parishes more dead than alive. In such cases, if the rector is convinced that these societies have a real work to do, he usually does not disband them but reorganizes them. While there are Brotherhood Chapters that are moribund, there are many more than this number that are alive and active and doing a much needed work.

The problem of finding the right man to become the director of the chapter troubles many a clergyman, and it is a very important matter. Do we not though, sometimes, overlook the work of the Holy Spirit in fitting one for his task? Andrew was a young man without education or experience for his work, and with only an exceedingly slight knowledge of Christ, but with what he had received from Christ he was able to bring his brother to Him. A man to whom religion means something, who is faithful, who is willing to take up some definite and worthwhile work for Christ, can, with the help of the Holy Spirit, make a capable director, and there are few congregations where this kind of a man cannot be found.

WILL a Brotherhood Chapter add to a clergyman's duties? Yes, somewhat. Any organization does that. But what it adds is more than compensated by what the chapter does in the way of supplementing the ministrations of the clergyman. Let me give just two illustrations of how this has been done. A rector asked the members of the senior chapter in his parish if they would be entirely responsible for gathering in members for the Confirmation classes, young and old. They at once, and gladly, accepted the responsibility. They made between fifty and sixty visits. There were forty persons confirmed that year. Another year the director of the junior chapter in the same parish offered for himself and his boys to see every boy in the Church School who had not been confirmed, and invite them to attend the confirmation instructions. They did so, and there were some fifteen boys confirmed largely as a result of the Brotherhood's efforts. Neither of these chapters was large in numbers, nor would the directors or members claim for themselves extraordinary gifts, but their willingness to serve heartened the rector of this parish, enabled him to make other needed visits, and their efforts brought definite results.

To every clergyman who wants not merely to extend his own ministry through the service of men and boys, but who is seeking to train those same boys and men to do Christian work, I very wholeheartedly commend the Brotherhood of St. Andrew.



Preacher, Pulpit and Pew

By
E. P. JOTS

Here is one from *Punch* that is reproduced with glee by the *Presbyterian Magazine*:

Customer: "I want some postcard reproductions of Old Masters—saints and martyrs sort of thing, you know, but they must be Episcopalian."

* * *

An agitator was addressing a band of strikers.

"Only $12 a week!" he yelled. "How can a man be a Christian on $12 a week?"

"How," yelled a voice, "can he afford to be anything else?"

* * *

Landlady: "Mr. Brown called about his account this morning, sir."

Lodger: "And you told him that I'd just left for California?"

Landlady: "Yes, sir, and that you wouldn't be back till late this evening."

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CARLETON TOURS

522 FIFTH AVENUE, NEW YORK CITY

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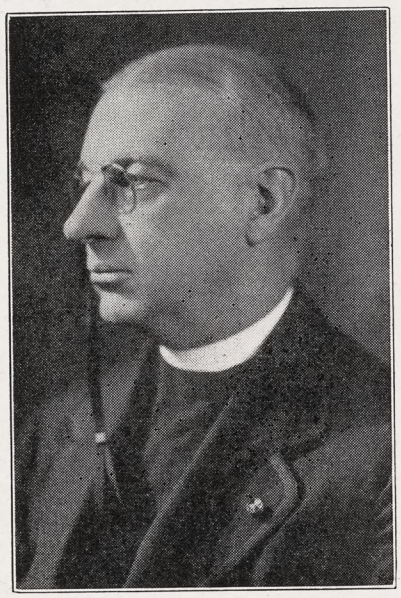
NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

IT IS presumptuous certainly to fill a news column with personal pronouns and I doubt if there are more than a half dozen writers in the country who can get away with it. Yet there are times when even the most obscure journalist longs to bang out as vigorously as possible the most personal things.

I am in that mood at the moment, for letters arrive, some praising for frankness and others scolding a little for flippancy. Yet neither the praise nor the blame is entirely deserved. That I seem flippant is due entirely to a faulty style. Letters come, for instance, calling me for ending my remarks about the Manning-Lindsey rumpus with "a Merry Christmas to men of good will." Yet there was no intention of flippancy. I felt badly about that series of incidents which, it seemed to me, had put the Church in an exceedingly bad light on the front pages of newspapers throughout the country. What I wanted to say was, "For heaven's sake, let's not row. There is important work to be done. We are members of a Household the members of which are supposed to love one another. Let's smile, regain our perspective, and get back to the real job." I thought that "Merry Christmas to men of good will" meant just that. But it didn't get across. Instead, with some at least, it brought forth a still sterner countenance, with whisperings of "fresh guy" reaching my ears.

As for the praise, it is even less deserved. People do tell me occasionally that they like these notes because "they are so frank." Yet I am sure that the chief fault with religious journalism generally is a lack of frankness and downright honesty. I always enjoy joining the crowd in panning our vicious, dishonest and capitalistic newspapers. It is one of the great indoor sports played over the teacups in polite drawing rooms. Yet I am certain, as much as I hate to admit it, that the ethical standards of our metropolitan dailies are infinitely higher than those of religious journals. A reporter on any great newspaper is told to get the facts. These are put into cold type and given to the world, regardless of individuals or institutions. Not so with religious journals. We are cautioned to be discreet. We are urged to be "loyal." And our loyalty must be to institutions and authorities rather than to facts. We are not reporters. We are propagandists. And,



CHARLES B. ACKLEY
Rector of St. Mary's, New York

in spite of the occasional pat on the back and cheery word, I know, in my sober moments, that I am one of the worst of the bunch. So don't inflate my vanity with your "so delightfully frank." I might take it seriously and then there would be the deuce to pay.

* * *

The Brotherhood of St. Andrew reports that the Faith and Youth week, sponsored by that organization, was very generally observed. At the opening service at the cathedral in Detroit approximately six hundred boys were present.

* * *

A contract for $1,300,000 to build the west front of the Cathedral of St. John the Divine up to the height of the nave was announced by Bishop William T. Manning in his annual address to the Women's Auxiliary of the diocese. The construction covered by the new contract will finish that part of the cathedral which is necessary to open the nave for worship.

In announcing the further work on the cathedral, Bishop Manning said:

"We are especially glad to be able to go forward with the work at this time when so many are unemployed, and as I have said more than once, practically all the money given for the building of the cathedral is expended for labor. The generous gifts which have enabled us to sign this new contract and go forward with the work on the west front are therefore giving employment to workmen, and I want to say that I believe that never in any age of the world, or in the building of any cathedral anywhere, was a finer spirit shown, or a more real personal interest in their work, than by the contractors and builders and the workmen engaged in the building of our cathedral.

"The contract recently signed will carry the work on the west front from a point just above the five great portals almost to the height necessary to close in the end of the nave, and we hope and believe that gifts will continue to come in to carry the magnificent facade to its completion.

"The work is going forward, but, of course, it cannot be as rapid as if its construction were of steel with a stone covering. The cathedral is being built for the ages. It is built of solid granite from quarries in our own state, near Peekskill, and there never has been more massive or enduring construction in any building in the world. One of our great engineers was asked recently how long he thought the cathedral would stand and he replied that so far as he could see it should show very little deterioration at the end of 10,000 years."

* * *

The annual convocation of church workers among Colored people in the diocese of Atlanta was held at St. Elizabeth's mission, LaGrange. Bishop Mikell directed the affairs of the convocation, with Archdeacon Braithwaite presiding. The high light of the session was the presence of the Rev. W. B. Crittenden, general secretary of the field department of the National Council.

* * *

The first Negro to be ordained in the diocese of Minnesota was ordained on December 22nd by Bishop McElwain, when Edward A. Jones was advanced to the priesthood. He has been an assistant at St. Philip's, St. Paul, but is now in charge of St. Thomas', Minneapolis.

* * *

Two young men were ordained at St. Paul's, New Haven, Connecticut, on Dec. 21 by Bishop Acheson; William Wright, graduate of the General, was ordained priest, and Chester Hults, a senior at the Yale Divinity School, was ordained deacon. The former is an assistant at St. Paul's, while Mr. Hults has been helping at Christ Church, West Haven.

* * *

The Cathedral at Hartford, Connecticut, has opened its parish house for "white-collared" workers who are

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unemployed. Cots have been set up and everything is done to make the men as comfortable as possible. They are careful to give their hospitality only to Hartford men.

* * *

If you are planning a trip to Europe this coming summer I would like to suggest that you write to Mr. Minor C. Hubbell in care of Carleton Tours, New York City at 522 Fifth Avenue, asking him for one of their attractive booklets. Incidentally there is an opportunity to earn a free tour for a few people, details of which may be had from him.

* * *

A memorial window of exceptional beauty was unveiled at St. John's, Wilmington, Delaware, at the service Christmas Day. The window, a memorial to Mr. and Mrs. Alexis du-Pont, is made of the choicest imported antique glasses and fills the sanctuary with a glorious color symphony of blue, ruby and gold. It is designed and executed by Anne Lee Willet of Philadelphia, the artist of the windows in the chapel at West Point.

* * *

The Rev. Charles Ewell Craik, Jr., for the past year acting dean of Christ Church Cathedral, Lexington, Kentucky, has accepted an invitation from St. Mark's, Syracuse N. Y., to serve as locum tenens.

* * *

There are many on the outside who are as bad or worse than those on the inside according to Bishop Stires. In any case that is what he told seventy prisoners in the Nassau County jail at Mineola, N. Y., on Christmas Day. He also said, for their comfort, that he knew personally several prominent business men, including the president of a large corporation, who, like them, had sinned against society but who repented and made their mark in the world on being released.

* * *

Here is a new one. The Young People's Service League of Christ Church, Savannah, sold candles to any who would buy them. Then on Christmas night they went about as a group and sang carols to any who had one of these candles in a window.

* * *

Another Savannah item is important it seems to me; in one of the Church Schools there they have passed a rule that there shall be no exchange of Christmas gifts, beyond cards, between teachers and pupils.

* * *

The diocese of Long Island has just completed an arrangement with the Church Life Insurance Corporation whereby every clergyman canonically connected with the diocese and actively at work therein is protected to the amount of $500.00 by a group life insurance policy. A circular letter from Bishop Stires announcing this important achievement, accompanied by a full explanation from the committee that negotiated the insurance, was delivered on Christmas Eve. All that is required of the clergy is that they sign and return a card giving their birth date and naming a beneficiary. The Bishop gives credit for the inception and completion of the unique plan to Mr. Raymond F. Barnes, treasurer of this diocese.

The circular gives the following details of the arrangement. The Trustees of the estate belonging to the diocese have created an endowment, the income of which will be used to pay annual premiums on the group policy. No medical examination of those insured is required. Each clergyman in the group will receive a certificate of participation, to be kept as evidence of his share in the benefit. Upon the death of any clergyman of the group, $500 will be paid immediately to his beneficiary. Proof of death is only that which is required by the Church Pension Fund. If he leave this diocese, his individual share in the group insurance may be transferred and an adjustment of future premiums made, but the diocese of Long Island will, of course, be no longer responsible for payment of his premium. The insurance has no borrowing capacity and no dividend payment. Bishop Stires' letter says that the diocese "hopes to make the offering greater at no distant date."

Here is disclosed a splendid spirit of cooperation. A national church agency is able to assume the risk and issue the policy; a diocesan organization acts in behalf of the clergy of the diocese as a group; and the individual clergymen must in the nature of things be stimulated to greater loyalty and solidarity by the sense of a protecting "parent" body, as well as in devotion to their work by an additional security to their dependents. It will be interesting to observe how this action is regarded elsewhere, and whether other dioceses follow this lead.

* * *

Rabbi A. Segel of York, Pa., was figuring on getting married on January 9th. But the poor man was in a bit of a jam since he had a service on that day. So he called up the Rev. Paul S. Atkins, rector of St. John's, told him the story and asked Mr. Atkins if he would not be willing to preach at the synagogue on the 9th. Of course Mr. York accepted gladly.

* * *

A conference of the clergy of the diocese of Western New York was held last week at the Lenox School, Lenox, Massachusetts. Bishop Davies was the chairman, the conference being attended by practically all the clergy of the diocese.

* * *

A building in Colonial style, containing thirty rooms, is to be built in Wethersfield, Conn., for the Church Home of Hartford, Inc. The object of the home is to care for the aged and infirm persons in the Episcopal churches of Hartford and vicinity.

* * *

At the midnight service on Christmas Eve of St. Paul's Church, Flatbush, Brooklyn, and before a congregation of about one thousand persons, Charles H. Fuller, the senior warden of the parish, presented to the rector, Rev. Wallace J. Gardner, the cancelled bond of the church of $90,000, and stated that the mortgage upon the parish house given to secure the payment of this bond, had been fully paid and discharged of record.

The rector thereupon requested the senior warden to tear the bond in the presence of the congregation, which was done, and the rector thereupon took the torn bond and laid it upon the altar as a Christmas offering, and the congregation arose and sang the doxology.

The parish is the largest in the Diocese of Long Island and is now entirely free of debt, with property valued at over half a million dollars.

* * *

The Episcopal Church in Mexico has never bothered about politics or industry, but has one main ideal, that of "making Christ known and His ideals prevail," the Right Rev. Frank W. Creighton, Bishop of Mexico, said in a sermon at St. James's, New York City. The sermon was in refutation

CLERICAL SKETCHES

CHARLES BRECK ACKLEY

CHARLES BRECK ACKLEY was born in Wisconsin in 1878; graduated from Hobart in 1899 and from the General in 1903. He then became an assistant at Grace Chapel for a year after which he was on the staff of Grace Church, both of New York. From 1905 to 1908 he was vicar of St. Bartholomew's, New York, leaving in order to do work in the mission field where for the next three years he served in Cuba. He then returned to New York to be the pastor of St. Bartholomew's Chapel. He enlisted in 1918 and served during the war, most of his service being at Camp Grant where he was Chief Chaplain. Since 1919 he has been the rector of St. Mary's, New York, which he has served with distinction.

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of a message last week by Archbishop Pascual Diaz of the Roman Catholic Church of Mexico, in which it was asserted that the Protestant missions of the country were attempting to absorb Mexican ideals for political purposes.

Bishop Creighton said that no attempt had been made to change Mexican customs and added that it would be a "calamity to force upon Mexico Anglo-Saxon culture and the Anglo-Saxon point of view." He referred to the recent attempt of some Mexicans to adopt Santa Claus and said that that attempt was defeated because of the feeling that Mexico must have its own national culture.

The missions in Mexico were not put there for the purpose of proselyting and neither were they established there to convert a heathen people, since the Mexicans have long been Christians, Bishop Creighton said. Their object, he declared, was to minister to the English speaking people of the country and to the 6,000,000 Indians who have never been Roman Catholics. Many of these are communicants of an evangelical group known as "Iglesia de Jesus" (Church of Jesus) and that group has expressly invited the Protestant Episcopal missions to administer to them, Bishop Creighton continued.

In discussing missionary work, the Bishop said that the church in Mexico was obeying Christ's command to preach to the world.

* * *

The rental and sale of "sophisticated sex books" to young children and adolescents by circulating libraries and book stores was assailed as a "menace to childish innocence" by the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine.

Dividing New Yorkers into two classes, the "sophisticates and the innocents," Dr. Gates said that the literary market literally was flooded with books for the sophisticates and that any boy or girl, regardless of age, could walk into a circulating library and for a few cents a day draw out "an evil book which would do irreparable injury to his morals."

Although Dr. Gates did not mention by name in the sermon any of the books for the "sophisticates," he said later that he had referred to the works of such writers as D. H. Lawrence, author of "Sons and Lovers"; Radclyffe Hall, author of "The Well of Loneliness," and the writings of Bertrand Russell and Havelock Ellis. French fiction, he added, could "scarcely be called Puritan." Reprints of the "worst of the ancient and the medieval classics," also were included.

By sophisticated books, Dr. Gates explained, he meant any book dealing with the "eternal triangle" and other adult problems beyond the scope of juvenile experience. Many books which were banned from this country could be obtained at the neighborhood rental library by any adolescent, he asserted.

"The publishers who print such books are panderters," declared Dr. Gates. "And every one knows that the panderer is the lowest of mankind.

"Some wise man has told boys and girls: 'Keep innocence, for there lies peace for the heart.' Every life must have an island, a refuge. Today the island of innocence is besieged by evil. We must protect that island and defend it, so that our souls may live in serenity. Not only is indecency accessible through such books but there are scores of indecent films.

* * *

The Rev. Charles E. McAllister, rector of St. Michael and All Angels' Baltimore, has been called to be the rector of St. Luke's, Evanston.

* * *

The Rev. John Ridout of Trinity Church, Shepherdstown, W. Va., died suddenly on December 23.

* * *

A very interesting meeting of the central committee on Christian Social Service of the Five Dioceses of the Church in Pennsylvania was held on December 18th at the Church House, Philadelphia. The Ven. Paul S. Atkins, Archdeacon of the Diocese, of Harrisburg, and Chairman of the Committee, presided. A stimulating report of the work in the Diocese of Pennsylvania was read by Mrs. J. Willis Martin, which was followed by a suggestion that steps be taken in each Diocese to organize similar work, especially in connection with the isolated, the foreign born, the Juvenile Court, the jails, county homes and hospitals.

* * *

The Rev. Melville E. Johnson, student pastor at the University of Florida, has accepted a call to be the dean of St. Luke's Cathedral, Orlando, Florida.

* * *

"Reade's Rolling Wreck" is no more. That was the name of the car driven about Cincinnati by Canon Charles G. Reade for years. On Christmas eve Bishop Hobson made an unannounced visit to the parish, and assisted in the beautiful midnight service. The secret of the visit came out following the service when Bishop Hobson called an impromptu parish meeting, and on behalf of several friends of Canon Reade, presented him with a brand new sedan.

* * *

Missions were held in every parish and mission in the diocese of Mississippi during Advent.

* * *

The Bishop White memorial library and Sunday school building, which adjoins the Washington Memorial Chapel at Valley Forge, is now practically completed. This memorial was made possible by a bequest of $250,000 made by the late Henry L. Peak.

* * *

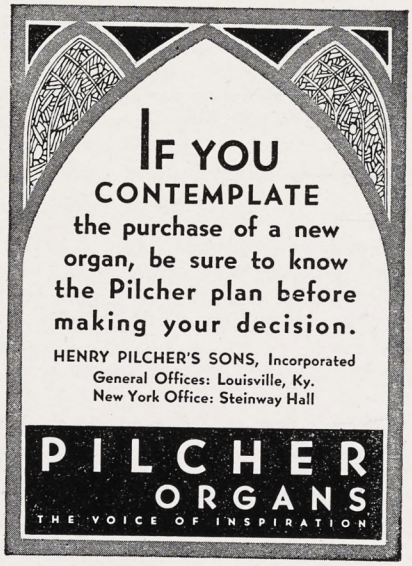
The Rev. Dr. Francis M. Wetherill, who has been rector of the Church of St. John the Baptist, Germantown, for the past twelve years, has tendered his resignation to the vestry of that church, to become effective January 1st.

* * *

They ordained the night news editor of a Texarkana newspaper at Trinity Cathedral, Little Rock, Arkansas, the fourth Sunday in Advent. Smythe Lindsay is his name and he

DID YOU KNOW—

THE churches of this country have a membership of 44,380,000 persons thirteen years of age or older? They are distributed among 212 denominations with 232,000 churches? In addition there are close to ten million child members? They hold buildings worth three billion, eight hundred million dollars, besides other property? The total expenditures for current needs is eight hundred and fifty-one millions of dollars annually? These facts are brought out in the January number of Current History in an article by Paul Douglass of the University of Chicago. Says Professor Douglass: "The total body of evidence shows that organized religion is growing considerably more rapidly than is the population."



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was ordained deacon by Bishop Winchester. He is doing general missionary work in Southwestern Arkansas in addition to his work on the newspaper.

* * *

Full college rating has been granted to St. Augustine's College, Raleigh, N. C. by the state college rating board. The president, the Rev. E. H. Goold, has announced that the first class to take the full four year course will graduate this coming May, former classes having been given a junior college course.

St. Augustine's has recently completed an extensive building program which has made possible the developments of College work. The new buildings include the New Benson Library, the gift of the Rev. Dr. A. B. Hunter, formerly Head of St. Augustine's; the Cheshire Building, containing the College Dining Hall, Domestic Science quarters and other features; the Delany Building, a dormitory for College girls, and the House for the Training School for Nurses at St. Agnes Hospital, which is connected with St. Augustine's College. Another unit of the work is the Bishop Tuttle School for Religious and Welfare Workers, which has recently been enlarged and developed, and is in close affiliation with the State Department of Public Welfare.

* * *

Couple of ordinations recently in Central New York: Rev. Harry B. Meyer was ordained priest in Calvary, Homer, by Bishop Fiske, being persented by the Rev. William Braithwaite of Cortland. Ernest K. Nicholson was ordained deacon in Trinity, Elmira, by Bishop Coley, the Rev. H. E. Hubbard presenting the candidate.

* * *

And an ordination too in Trinity Cathedral, Cleveland, when the bishop of the diocese, Dr. Rogers, advanced the Rev. Richard R. Yocum to the priesthood.

* * *

The Rev. Arthur D. Jones, formerly of Fergus Falls, Minnesota, has accepted the rectorship of St. Mary's, Tomah, Wisconsin.

* * *

Records of the number of pilgrims and worshipers welcomed at Washington Cathedral during 1930 indicate that the great edifice, rising on Mount Saint Alban now ranks consistently with the Capitol, the Washington Monument and the Lincoln Memorial as a center of serious tourist interest. With several days yet to be tabulated, the total number of visitors for the year is already in excess of 277,000. The count is made of persons entering the Bethlehem Chapel, the first portion of the Cathedral to be completed and the scene of daily services. Since January 1, 1927 well over 1,000,000 worshipers and pilgrims have been recorded. It is estimated that an average of 1,000 persons visit the Cathedral hillside daily as the tabulation is confined to those who enter the crypt of the edifice. Many thousands are attracted to outdoor services held during the summer at the Peace Cross or in the great open-air amphitheatre. Others confine their pilgrimages to inspections of the exterior of the edifice and its adjacent grounds and associated buildings. Citizens of every state and travelers from foreign countries are included in the pilgrim throngs.

* * *

Most interesting and challenging has been the Children's Mission, known as the Children's Crusade, held during the Advent Season in the

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diocese of Minnesota for children between the ages of 8 and 13. Modern churches were transformed into medieval chapels by the use of crosses, banners, shields, spears, torches, and pictures and figures of knights. The children showed their great interest and enthusiasm in the services by regular attendance, by their responses, and by bringing with them children who had no Church School affiliation. It is felt by many clergymen that the children received much benefit, and that many will be added to the schools as a result; also that Prayer Corners will be established in many homes. Some of the churches have already added a Prayer Corner for the Children, and others are planning to do so. The object of the Children's Crusade is to revitalize the Church School, by bringing in children who have no church contact; to deepen the child's devotional life, and to awaken leaders and parents to a realization of the child's spiritual rights.

* * *

The Rev. John E. Rowell, Oskaloosa, Iowa, has accepted a call to St. Andrew's, Ashland, Wisconsin.

* * *

The Rev. Albert Aune, assistant rector of the Church of the Good Shepherd, Germantown, Philadelphia, died suddenly on December 22nd from accidental poisoning. He has been in Germantown only a month, and had entered into his new work as assistant to the Rev. William Y. Edwards in high spirits.

* * *

On a recent Sunday in Trinity, Rock Island, diocese of Quincy, the Rev. Rodney F. Cobb baptised eight children from one family.

* * *

The general secretary of the Brotherhood of St. Andrew, Mr. Leon Palmer, is making a tour of the theological seminaries during January and February.

* * *

The Rev. Robert Holmes has resigned as the rector of Grace Church, Chicago, effective January first. He has been the rector of the parish and the chaplain of St. Luke's Hospital for five years.

* * *

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, and many other Philadelphia rectors are making appeals to their congregations for the support of the drive for $5,000,000 by the Philadelphia Committee for Unemployment Relief. Ten thousand public school children are now being fed at the schools each day, and school authorities estimate that there will be 15,000 requiring free breakfasts in Philadelphia by February 1st. A

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temporary shelter lodges and feeds 1,500 men each night, and work is being planned by the Friends of the Wissahickon Association for the improvement of various sections of Fairmount Park, which will give work to several groups of men.

* * *

A missionary conference in which twelve of the Swedish speaking clergy of the Church took part, was held recently at St. Ansgarius, Chicago. At the conducting service Dean J. G. Hammarskold of Yonkers, N. Y., who had been ministering to his people for over forty years, was presented with a loving cup. He is to retire at the end of this year.

* * *

The Spingarn Medal is awarded each year "to an American of African descent for the most distinguished achievement in some honorable field of human endeavor." It was awarded in 1930 to Mr. H. A. Hunt, principal of Fort Valley School for Negroes, at Fort Valley, Georgia. The award was made "for twenty-five years of modest, faithful unselfish service." "In the face of great difficulties he has built up an excellent school, and has at all times advanced the cause of his race with tact and integrity." As some one wrote from the school, "It is gratifying to his friends that so modest a man has his work to speak so loudly for him."

Total enrollment at the Voorhees School for Negroes, Denmark, South Carolina, was 475 in October. A number who had filed applications had to withdraw for lack of money. Many come from homes dependent on farming. "We have a very eager, ambitious and energetic bunch of students," the school reports. "We do not recall a year when they have seemed more in earnest in securing an education."

* * *

Lindley House, named for the executive secretary of the Woman's Auxiliary, is a student center at 4535 Brooklyn Avenue, Seattle, for Church students at the University of Washington. It is the apartment where Miss Ruth Loaring-Clark, student secretary, and Deaconess Peppers live. Teas to get acquainted and discussion groups on serious matters are part of the program. There is also a mid-week corporate Communion at Christ Church, with a breakfast afterward. Men and women students meet at luncheons and hear talks from Church leaders. There are over seven hundred Episcopal Church students in the university.

* * *

The first Hungarian congregation in the Episcopal Church was Trinity Mission, South Bend, in northern Indiana, organized about seventeen years ago. It has struggled through the years, at times not knowing whether it would survive, but is now on a sound foundation and on the way to self-support. Its object is to work among the unchurched of whom there are many in a population of at least 10,000 Hungarians. "They are a loyal and lovable people," says the Northern Indiana diocesan paper.

* * *

Pewee Golf has invaded the Church, at least the present craze has been something of a benefit to one N. Y. city parish. In Binghamton, Christ Church had an unused piece of land back of the church building which was well located for a miniature golf course. A proposition was made for a five year lease at a very good annual rental. This was accepted, with restrictions as to hours of use.

* * *

In Sherburne, N. Y., realizing the need for recreational opportunity for the young people of the village, the parish has installed a course in the parish house, where, for a moderate

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sum, devotees of the art or sport, or whatever it is called, may enjoy themselves.

* * *

The Christian Youth Council of North America, made up of 156 youth delegates representing 68 agencies, met in Toronto. Two resolutions on war and disarmament were carried by unanimous votes. In the first they urged the youth of the world "to refuse to participate in *any* phase of military training activity and to give their energies to the furtherance of pacific methods for the settlement of international disputes." In the second they stated: "Because of our convicion that to do otherwise would be un-Christlike and impractical, we go on record as advocating total disarmament."

* * *

At Trinity Church, Seattle, Washington, the Rev. Charles Stanley Mook, rector, the church school and the morning service is held at the same time. The advantages are obvious since it enables parents and children to go to the church together. There is also held at this parish once a month a midnight service for the theatre people. Mr. Mook reports that they come in numbers, after the service enjoying a social hour in the parish house. Mr. Mook is a vice-president of the Actors' Guild.

* * *

Archbishop Nathan Soederblom, of Upsala, Primate of Sweden, who follows Mr. Kellogg as the winner of the Nobel Peace Prize, is well known and admired in England as well as in this country. It would be hard to find an international gathering in which the Christian Church is represented at which Dr. Soederblom is not present. He prefers to travel by airplane to his engagements, not because he is in a hurry, but because such means of locomotion enables him to think and take things easily. He has preached many times in Canterbury and Winchester cathedrals in fluent English. He was the prime mover in the Stockholm Life and Work Conference of 1925.

It was while he was in America forty years ago that he especially dedicated himself to the cause of church unity. "One night, during an international meeting in Northfield," he said, "I scribbled down a prayer in my diary that God might choose me as an instrument for promoting unity in the Christian Church."

* * *

Fifteen Anglican bishops and leaders of Free Churches in England have signed a protest against the holding of sweepstakes on behalf of hospitals. The question has become pressing owing to the recent holding of a sweepstake in Dublin. The manifesto of the churches declares that the as-

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sociation of a gamble with charity only makes it worse. "No need, however great, can justify resort to such means," it says. The bishops and their brethren call upon the churches to use their influence to secure a better state of feeling in the community in regard to the evils of betting in all its forms.

* * *

It is four hundred years since Cardinal Wolsey died in Leicester, England. The Bishop of Leicester, taking part in the historic commemoration in Leicester, said that Wolsey had left rather a warning to be heeded than an example to be copied. Another speaker at the same celebration found the secret of his downfall in his pursuit of personal power. "Not even the glamour of a quarter-centenary can save Wolsey from the judgment of history upon a man whose cardinal motive was ambition."

* * *

St. Faith's School for Girls, Yangchow, in the district of Shanghai, which has been closed in recent years, is probably to be reopened, at least in a small way. Miss M. Althea Bremer returned to Yangchow late in the summer, and reports that constant inquiries have been received with regard to the school, and the populace seem very friendly. Miss Bremer spent the last two years at St. Mary's, Shanghai. She writes from Yangchow, "Even the two very pleasant years at St. Mary's did not convince me that my place was anywhere but here, and now with the continuing need for Christian education in this city I as firmly believe the way will open by which we can reestablish our part in it." One of the first three students who came to the school, in 1914, now has a daughter enrolled there.

* * *

A factory is to be built in Fitchburg, Mass., which is to be entirely without windows, and of course is to be entirely without daylight, since there are to be no skylights either. The lighting is to be with hundreds of large electric lights, and there is a modern system of ventilation. The idea is, you see, so the workers in this factory won't waste any time looking out of windows. Just what they are to do for the ultra-violet rays that the doctors tell us are so essential is not stated. Well there is nothing like efficiency, even if it does make rabots of human beings.

* * *

An important conference on unemployment is to be held in Washington, January 26-27, sponsored jointly by the Federal Council, the Conference of American Rabbis and the Catholic Welfare Conference. Among the speakers will be Professor John R. Commons of the University of Wisconsin, John E. Edgerton, president of the National Association of Manufacturers, Senator Wagner of New York, Darwin Mererole, president of the National Unemployment League, Edward E. Hunt of the department of commerce, Professor Harry F. Ward of the Union Seminary, Rabbi Israel of Baltimore and the Rev. John A. Ryan of Catholic University, Washington. Churches are being asked to send official delegates. The sessions are open to the public.

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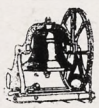
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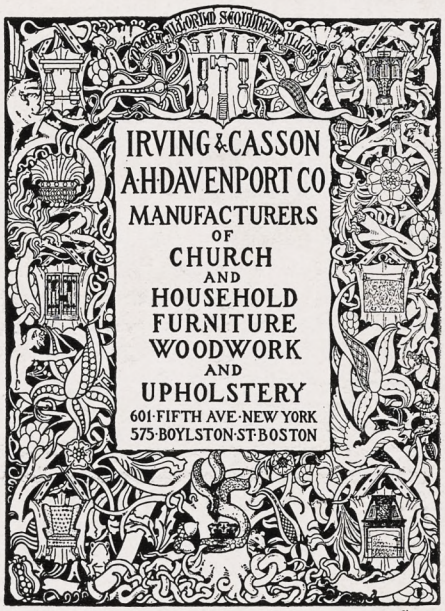


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The WITNESS

CHICAGO, ILL., JANUARY 15, 1931

THE SPIRIT OF LIFE

by

Bishop F. F. Reese

WE SHOULD regard the opportunity to pledge and give to missions as a privilege. To disregard that privilege is the beginning of spiritual decadence. The only way to keep our souls alive is to think with Jesus Christ and to obey Him in spirit and in truth. The only way to keep a parish alive is for it, its rector, vestry and people, to express in their prayers and in their serving and giving a missionary spirit. There is no surer way for a parish to die than for it to be fearful and timid, and selfishly concerned about its own preservation. The spirit of adventure and faith is the spirit of life.

MESSAGE OF THE WEEK

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HALF TRUTHS

An Editorial by

BISHOP JOHNSON

THE essence of the Christian religion is not merely our philosophy about life but far more our willingness to render sacrifice. Originally religion was chiefly a matter of sacrifice. At first it was the sacrifice of animals to propitiate the wrath of God. Later came the temple sacrifice to represent man's consciousness of sin. And then the sacrifice on the Cross to dramatize the price of forgiveness. And now the sacrifice of ourselves, our souls and bodies in conjunction with Christ's sacrifice as a pledge of our sincerity is striving for our redemption.

The idea of sacrifice like the urge for knowledge or for art began in crudities but eventuated in the greatest reality of our lives.

The test lies in the nature of our sacrifice. It is painfully true that lip service and ritual without a struggle for personal righteousness is obnoxious to God and man, but it is not also true that personal effort without prayer and ritual is pleasing to God. It would seem that we need both and that we acquire neither by recriminations between priests and prophets, each of whom can readily distort the truth by noisily proclaiming a half-truth, which is also invariably a half-lie.

It was, I am sure, to these half-truth, half-lie people that our Lord spoke when He said, "Because I tell you (the whole) truth therefore you will not believe."

As someone has wittily said, "Such people become just sufficiently innoculated with religion as to become immune to it."

There is no worthy objective attained in this life without painful effort. The scientist, the artist and the writer must go through much tribulation before they win the victory. Are we stupid enough to imagine that we can ever attain to the stature of Christ either by a casual interest in His Gospel or by a patronizing attitude toward His commandments? If we are going to attain any worthy end we must do something more than philosophize or patronize the Christ. We must live the Gospel and this involves certain acts which are excessively painful to those who have other important things to do.

The man who thinks that his worldly importance exempts him from the simple practices of the Gospel is deceiving himself and no one else. In the presence of God the inequalities of this little world are insignificant.

In my judgment the most valuable thing in life is worship. The man who leaves it out of his schedule has missed the greatest joy that comes to man. The vivid sense of God's presence, the increased reverence for human life; the orientation to a definite purpose; the perspective that it gives to all of our activities—all these are dependent upon the habit of worship as the fixed obligation of the sons of God. Worship has carried saints into a degree of bliss as painful to endure as the brightness of the sun is to one accustomed merely to the shadows of a cave. There is an incident of pain in worship that we may avoid by inertia but if we refuse the pain we are excluded from the joy.

THE next great blessing of our religion is fellowship. The tendency of men is to find their satisfaction in a limited group from which is rigorously excluded those who offend their sense of propriety. So we have lodges from which the unfit are excluded by blackball; and pious societies called churches from which sinners are kept out by rigorous methods; and we have exclusive coteries of the social elite. This selected fellowship has its immediate advantages but they are very limited. There is nothing more monotonous than the endless repetition of the same reactions. The only people who really experience the wealth of love are those who, like Saint Francis, give themselves unreservedly to the love of all men and

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who seek fellowship with those who differ and offend. A mortal must learn this by showing kindness to the unattractive and by being friends to the friendless. Of course it is a painful operation but it leads to the expansion of one's own soul.

One is familiar with the type of liberal who never makes any personal contacts. They have been correctly dibbed parlor socialists. We have them in the ministry. They substitute mental processes for disagreeable contacts. Theoretically they are for the down and out, but not intimately. It is a phosphorescent love without heat.

Of course there are those who immolate themselves in the details of worship and leave out human contacts. As a rule however your devout worshipper is one who does not spurn his fellow man.

YOU might divide such ecclesiastics into two groups, those who believe in an open communion rail but a closed pew, and those who advocate free seats and a restricted altar. It depends where the emphasis is laid. Of course it is one thing to kneel for a moment beside an offensive neighbor at the altar rail, and quite another thing to sit for an hour beside the unclean. I guess the Lord intended us to do both to a degree and it is only through the pain of performance that we catch the vision of a larger love. Love can easily become selfish when we try to bottle it up in snug compartments.

The only way really to test the Gospel is to live it. The Master never told us that it was easy but He did tell us that it leads us to something bigger and better than the restricted area of our own petty contacts.

Some one has well said of the present depression that it hits a group of people who are not spiritually equipped to overcome it. The stock market produced a nation of feverish self indulgence. The depression finds a people who are soft and unable to endure hardships as good soldiers.

It is only as men come back to a larger conception of worship and fellowship that they will possess a sufficient purpose to endure suffering with a faith sufficient to overcome its baneful effects. Love and worship are the keys which admit us into a larger world and a larger life.

The Conquering Note

By

JOHN S. BUNTING

IF ANY cause should go forward with daring confidence and quiet boldness it is the cause of Christ as led by His Church. It should have something of the strategy of Stonewall Jackson, who once in motion, ignored everything but the vision of a certain goal.

We lack the conquering note. Many are behind in their quotas, meetings of the clergy are depressed, congregations are small, interest lags. At two Synods this fall a foremost subject was the alarming restless state of mind of the clergy. Papers ring with high pitched controversy. But we doubt if more money can be gotten by readjustment and complaint or that more contentedness will come through the excellent work of a commission, or that controversy will subside by wishing for it.

Why not boldly raise the question that goes to the roots. Are people and clergy doing the simple and glorious work of Christ as He set it and in His way? Are we sure that His religion is God-finding and man-changing?

When they asked Him, "Where dwellest thou?" He replied, "Come and see." When they had "seen" they went forth "throughout all Galilee" kindled by nearness they went forth flaming. When they gathered about Him after the Resurrection, dumb with wonder, He drew them closer still, knowledge became luminous, and forth they went, turning a world upside down. "Simon, Son of Jonas, lovest thou me?" "Feed my lambs." How close that word drew Peter and how far it drove him forth in a journey that touched the bounds of time.

To rise to the thrill of a closer contact we must risk all, close all in a gallant effort to change at least one life to Christ's way of living. The Sacramental Presence was bestowed not merely for private comfort, but to supply the power to lead a charge for Christ. Somewhere in it is a beautiful Peace and somewhere a bugle note. The conquering look, the martial note come when we know the love of God in terms of the Shared life, when it becomes God-finding and man-changing.

General Convention

By

BENJAMIN DAGWELL

THE approaching General Convention to be held in Denver will be the fiftieth triennium of that interesting body. The date has been advanced to September and the opening Services will be held on Wednesday, September 16th. The housing arrangements have been completed. We are fortunate in having secured for the House of Bishops the spacious legislative hall of the Representatives in the State Capitol. The House of Deputies will convene in the beautiful new Scottish Rite Cathedral diagonally across from the Capitol. Their hall provides room for delegates and a gallery for almost a thousand visitors. In that building so conveniently located to the House of Bishops, and but six blocks from the principal hotels, Convention Headquarters will be located. The branch Post Office will be here, the exhibits will be located in the basement and "281" headquarters will be adequately accommodated.

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The Corporate Communion for the General Convention will be held in St. John's Cathedral at 7:30 a. m. The Woman's Auxiliary will have their early Celebration at St. Mark's Church at the same hour. At ten-thirty the public Service for the Official opening of Convention will be held in Denver's Municipal Auditorium. The Presiding Bishop has had the acceptance of the Rt. Rev. Michael Furse, Bishop of St. Albans, England, as the preacher for that Service.

The Woman's Auxiliary will hold their sessions in the Central Presbyterian Church. This Church is admirably located, two blocks from the hotel headquarters on one side and two blocks from the Capitol on another. The Pastor of the Central Presbyterian Church, the Rev. Martin E. Anderson, in the name of his congregation has graciously tendered all their facilities to us for the success of the women's meetings.

The Editor of THE WITNESS has kindly invited me to contribute to the columns of THE WITNESS from time to time and I shall probably write of that which is closest to my heart for the present and that is the Church's greatest General Convention.

Three Kings

By

BISHOP WILSON

ISN'T it delicious to hear the gasping little children stutter at this time of the year just as we used to stutter over the Epiphany song—

"We Three King Sov Orien Tar"?

It is a beautiful old story, well worth preserving and quite harmless, despite the fact that a large part of it consists of legendary embellishments. Read the account as given in the second chapter of St. Matthew and notice how much has been added to fill out the dramatic picture of the song.

The Evangelist tells us only that Wise Men came from the east. He does not say that they were kings or that there were three of them or what their names were. These details grew up around the original story and became so popular that many people think they are all part of the Bible record.

The Magi (translated Wise Men) are first known as a Median tribe who attempted to overthrow Persian rule. Failing in this, they lost political influence but became a powerful priestly caste. They were highly respected for their learning and some of them were held in awe for their supposed powers of magic. Nobody knows the exact home of those who came in search of the Christ Child, tho an early tradition located their homes in Arabia, partly because of the nature of the gifts they bore and also because of the easy communication between Palestine and Arabia at that time. The author of Ben Hur has fairly well established it in the minds of the American public that one of them came from India, one from Egypt, and the third from Greece. The Bible says simply "from the east".

By the sixth century the tradition was current that there were three of them and that they were kings. In all probability both of these points were deduced from the nature of the gifts and their number. The Scriptural account says that they brought "gold, and frankincense, and myrrh". It is quite natural that three gifts should be presented by three givers and certainly the offerings mentioned were of princely character. Such additions to the story were very fitting and they also served to brighten it up.

The Venerable Bede was the first to fix names upon the three kings, calling them Melchior, Gaspar, and Balthasar. He not only named them but described their appearance—very likely taking the suggestions from some early religious painting of which we are ignorant. These details also seemed to harmonize with what was already known and they fell into the current of the popular imagination. Indeed, as time went on, the very bodies of the three kings were said to have been discovered and laid away in the great Church of St. Sophia, in Constantinople. Later they were transferred to Milan and, in the twelfth century, were moved again by Frederick Barbarossa to Cologne where they are still supposed to rest. In the Middle Ages the three kings were often numbered among the saints and, very properly, were considered as the special patrons of travellers.

It is just as well to distinguish between the Bible story itself and subsequent embroidery, tho if it will help the children sing any more lustily, let them have all the color they can get. In any case the important point is that Christ came into the world for all men—Gentile and Jew alike.

Notes From England

By

A. MANBY LLOYD

IT IS twelve months since you heard from me. Perhaps a review of 1930 may not be out of place. If one has a bad memory a note-book comes in handy, and, if properly classified, the passage of years make them valuable.

Society in general . . . need not detain us. Lord Linkem still has a beer income and a champagne appetite. Lady Linkem lost a pot at Monte Carlo, but won it back at a Church bazaar sweepstakes. John Beckett, the Socialist M. P. for Peckham and Kyrle Bellew, the actress-widow of that good Socialist, Arthur Bourchier, were married in June "over the anvil" at Gretna Green. In July we buried that eccentric genius, Conan Doyle, whose Sherlock Holmes creation and historical tales will remain when his incursions into the Astral Plane are forgotten. London is being rebuilt. They are not pulling down the slums, but beauty spots like Park Lane. George Lansbury is probably the best

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known and most popular of the Labor members, for his revolutions have been bloodless. The Serpentine in Hyde Park is now known as Lansbury's Lido, and George himself has secured facilities for mixed bathing. In October John Masefield, the Poet Laureate received the freedom of the City of Hereford, in which county he was born. The same month there passed away perhaps the most brilliant orator of our day, the late Lord Birkenhead; once famous as Galloper Smith.

* * *

In the world of Art and Letters a new play by the evergreen G. Bernard Shaw is the outstanding event. The *Apple Cart* was produced in August at Malvern by Sir Barry Jackson, and turned out to be a satirical take-off of His Majesty's present Government. But it was written long before there was any thought of a Labor Government in this country.

The play is full of good lines. "I began life as a schoolmistress," says one lady, "and I can browbeat any man in this Government." And again, "So long as Paris is full of Americans and the Americans are full of money all's well with the West." And "No King on earth is so safe in his job as a Trade Union official."

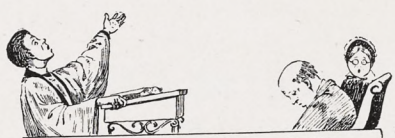
* * *

Strictly Church news is not cheerful. There is a revival of party spirit, reminding one of the seventies. But the Gloomy Dean has broadcast some bright things on religion and science. He wished our scientific friends would recognize that the natural language of devotion is poetry, not science . . . a man who interrupted a violin solo by saying "The fellow is only drawing the tail of a dead horse across the entrails of a dead cat" would be a nuisance. So is a man "who wants to bring a test-tube to a Catholic Eucharist."

Sunday cinema shows have received a severe shock by the discovery that they are illegal. The Rev. Cotton Smith (Lincoln), offers a week's work to any one unemployed man in his village "as a Christmas present to the One Whose birth at Bethlehem brought goodwill to working-men." Dr. Selwyn, the Editor of *Theology,* has been made Dean of Winchester. The Lambeth resolutions on marriage and sex have produced copious correspondence, and G. K. Chesterton, in his paper makes great fun of the Wisconsin educators who have decided that children should learn all religions, and so become masters of Comparative Religion. He would not have children to compare religions any more than he would have them compare fireworks on the 5th of November or crackers on Christmas Day. "Eden was the place where every stick and stone was enjoyed for its own intrinsic qualities; and the serpent of Relativity, or comparison, appropriately made of curves, only brought sin and death into the world. "The press report says the children are interested and attentive; this last despite the fact that this is probably the only American Sunday School that has neither a Christmas tree nor a Santa Claus."

There you have it, says G. K. C. There you have the whole horror of it; the whole inhuman void. "If the Red Indian had a Mid-Winter Tree, you would know all about that. If the Cherokees had a goblin god who came down the chimney, you would learn all about him. If any howling heathens anywhere threw presents at each other at the new moon, the facts would be thrown at you as part of Comparative Religion. But you must not have any presents given you as part of your own religion. You must not get any fun out of the faith of your own fathers; or even their folk-lore. You are not a Red Indian; and you must not have any social or religious life. Christmas is the one example of a great popular festival that has come down from primitive times alive, practiced and not studied—but you must not touch it because it is your own."

But Christmas has come and gone. It is my privilege to send across the seas greetings for the coming year, 1931. To quote our English jester once again, "The object of a New Year is not that we should have a new year. It is that we should have a new soul and a new nose, new feet, and a new backbone, new ears and new eyes. . . . Unless a man starts afresh about things, he will certainly do nothing effective."



Preacher, Pulpit and Pew

By
E. P. JOTS

Judge: "Now, I don't expect to see you here again, Rastus."

Rastus: "Not see me again, Jedge, why you ain't thinking of resigning, is you Jedge?"

* * *

A rector was visiting one of the poorer parishioners, an old lady afflicted with deafness, who expressed her great regret at not being able to hear his sermons. Desiring to be sympathetic, he said with unnecessary self-depreciation, "You don't miss much."

"So they tell me!" was the unexpected reply.

* * *

Mrs. Smith entered the milliner's in a state of great excitement.

"My new hat has been trimmed on the wrong side," she said angrily. "I must have it altered."

"The trimming is on the left side, where it ought to be," answered the assistant. "You gave no special instructions when you ordered it, so it was trimmed in the ordinary way."

"It makes no difference where it ought to be. It's got to be on the church side!"

"Church side?"

"Yes, church side. I sit next to the wall, and I'm not going to pay for trimming that can't be seen. I want it on the other side, where all the congregation can see it!"

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

MORE than six hundred delegates, consisting of both laymen and clergymen, attended the first Men's Work Congress, which met recently in Cincinnati. Leaders in every walk of life were represented among this great body of men who came from twenty-two denominations. Many topics were discussed. At the conclusion of the Congress the following significant set of resolutions was passed:

As a congress of men, representing a wide interdenominational fellowship, we reaffirm our allegiance to the church, divinely founded by our Lord Jesus Christ, as the institution through which His will and His word may be revealed to the world. We believe in the message and power of God in Christ to regenerate mankind through individual salvation and social redemption; and we pledge to the church, in the prosecution of this task, our love, loyalty and devotion.

In view of the complex problems arising out of our present economical, industrial, social, political and international relationships, we reaffirm our faith in the gospel of Christ proclaimed by the church, as the only hope of the world for the solution of their problems through the creation of a brotherly race of men dominated by the love of God.

That the church may fulfill its mission and render maximum service to the men of our day, we would record the following convictions:

1.—We believe that the Word of God is the only adequate motivation of man for Christian conduct and service, and that without its teaching there can be no true philosophy of life.

It follows, therefore, that the church should continue to honor the Scriptures with the first place in her teaching ministry by urging upon all men a sane, comprehensive and constructive study of the Bible, that they may learn the mind of Christ and be filled with His passion for the salvation of men.

2.—We believe that it is necessary for the church to give to men a Christian interpretation of all areas of human endeavor and relationships, so that every individual may have the opportunity to develop a Christian personality in the fullest measure. Certain great principles should be continually enforced by the church upon the minds of men, in order that industry may be led to put personality above



REV. EDGAR F. GEE,
Rector of St. Peter's, Oakland

profits, that politics may substitute the welfare of all for the selfish advantage of the few, and that nations may be guided to seek peace and righteousness for the whole world rather than the cultivation of an arrogant nationalism and a selfish aggrandizement.

3.—We believe that there is great and pressing need today for the church to present Christian truth and doctrine in terms of the modern world. The rapid progress in science, discovery and invention, together with the feverish quest of wealth and pleasure, has stimulated a materialistic view of life in open conflict with the spiritual ideals of the Gospel. The new knowledge is presented as hostile to the Christian idealism. The church, in our judgment, should capture the contributions of truth in every department of human knowledge and make it a bulwark to fortify rather than weaken Christian faith.

4.—We believe that the worship service of the church and the family should be of such nature as to reveal to men more fully the reality of God, and that it should meet their spiritual needs by quickening their moral sensibilities, purifying their emotions and strengthening their wills to lead the Christ-like life.

5.—We believe that the church should seek to impress laymen more deeply with a consciousness of their individual responsibility for the conduct of its affairs, both temporal and spiritual. It should be clearly pointed out to them that God cannot be acceptably served by proxy through a paid staff; and further the church should see that the minister is supplied with all needful equipment and relieved from the pressure of organizational and administrative details, in order that he may fill more adequately his prophetic office.

6.—We believe that the church should not only emphasize but manifest on every possible occasion the fellowship and brotherhood of men in Christ as a strengthening bond of Christian unity and as a means of promoting the growth of God's Kingdom.

7.—We believe that the church should challenge men with the greatness of its task as compared with that of any secular agency, thereby enlisting them more wholeheartedly in Christian service for the community and the world.

8.—We believe that the church should take more seriously its entire educational program and activities so as to command the intelligent support of men in this major undertaking; and that the church should be alert to discover leaders and train them in Christian attitudes and ideals, so that by virtue of their character and learning they will teach with power and conviction, not only in the pulpit, but also in the church school and in the class room of our Christian colleges and theological seminaries.

9.—We believe that the church, in obedience to the great commission of our Lord, and in view of the present apparent crisis, in this phase of our work should give compelling emphasis to the cause of missions, both in the home land and in the foreign field.

10.—We believe that the church should cease pleading with men in apologetic terms for their time, talents and money, and declare with divine authority man's duty and accountability to God to put Christ and his cause first.

11.—Finally, while recognizing the necessity and value of denominational loyalty, we believe that the church of Christ, if she would perform a larger service to the world must display a growing spirit of cooperation in the common tasks of the entire Christian enterprise.

* * *

Bishop Davis, coadjutor of Western New York, is now in a position to use more militant methods in the extension of the faith. Seventy Indian children at Newton on the Cat-

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taraugus Reservation have presented him with a bow and arrow. The bow is a powerful one six feet long, and was made by Chief Son-Non-Gies, commonly known as Jim Crow, who is in his 94th year. Bishop Davis was adopted by the Indians not long ago and was given a name which when translated means "Beyond the Crowd" which is a very nice name indeed.

* * *

Records in Danbury, Connecticut, at St. James Church. In 1930 213 persons were baptized; in 1929 there were 108. The Rev. H. H. Kellogg is rector.

* * *

The Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland, Ohio, informs THE WITNESS that the Executive Committee of the Cathedral Chapter notified him on January third that it had reluctantly accepted the resignation he proffered the Bishop and the Committee last October, to take effect at or about Easter 1931. The Dean invites correspondence with himself from Bishops and parishes looking for adequate pastoral and priestly assistance.

* * *

King George has conferred the Order of the British Empire upon Captain William R. Davey of the Church Army, for conspicuous service to men in English prisons during the past thirty years. Captain Davey, head of the Short Missions Department of the Church Army, will be remembered by many people in this country who met him when he was here last spring.

* * *

Naturally we like this letter which comes from the Rev. Elmer B. Christie, rector of Trinity Church, Hoquiam, Washington.

Jan. 3rd, '31.

"You will be interested to know the following: My WITNESS arrived as usual on Saturday, Nov. 22nd. In it I read of the need for a nurse at Fort Yukon, Alaska. I immediately telephoned a Miss Clara Dickinson, who is a communicant of Trinity Parish and a trained nurse. She had had experience in a government hospital at Anchorage and had long desired to enter the mission field of the Church. She wrote to the Rev. A. B. Parson as directed by THE WITNESS and at the same time I wired him to look for an application for the nurse's work at Fort Yukon. On Nov. 28th I received a telegram from Bishop Rowe asking for an interview with Miss Dickinson. The following Monday (Dec. 1st) we drove to Seattle for this meeting with the Bishop. On Dec. 4th Miss Dickinson was directed to go to Seattle for a physical examination. On Dec. 8th she received her appointment to the Hudson Stuck Memorial Hospital at Fort Yukon. She sailed from Seattle on Dec. 10th. On Dec. 20th she arrived at Fort Yukon, having made the last leg of the journey by airplane. Quick work, I call it! And THE WITNESS is unquestionably a fine advertiser of the Church's needs."

* * *

Gloria Dei (Old Swedes') Church in Philadelphia has been presented with a bronze tablet, erected in memory of Betsy Ross, maker of the first American Flag. Research has recently revealed the fact that this woman of history, after being widowed from Lieutenant John Ross by a gun-powder explosion, remarried on June 15, 1777 in Gloria Dei Church, and from that time on attended services in this old church. Prior to this second marriage, however, she had occupied a pew in Christ Church, so that both places can now claim her allegiance.

* * *

Beginning with the First Sunday after Ephiphany, and continuing through the succeeding Sundays up to and including Quinquagesima, February 15th, a Diocesan-wide appeal will be made to all congregations in the Diocese of Pennsylvania to rally to the support of those missionary projects for which the diocese has assumed responsibility, culminating on the final Sunday with the presentation of offerings at every altar in the diocese. As Pennsylvania was the first Diocese in the Church to respond to the appeal of the General Convention on behalf of the Advance Work Program, it is believed that the response of Pennsylvanians with contributions for the work will lead the way in giving a similar impetus to the responses in other dioceses.

* * *

Reports continue to come in of splendid work being done in parishes throughout the country for the unemployed. To those who are taking part in this important work may I recommend a pamphlet just issued by the Russell Sage Foundation called "Community Planning in Unemployment Emergencies." It was issued with the idea of aiding those who are trying to guide our local communities in wise preparations to meet the distress of such a winter as this. It is based upon the findings of a number of different groups who have been at work on the problem and I am sure will be valuable for you to have. If you are really at work on the problem and care to have this pamphlet I think a note to Mr. John M. Glenn, the head of the Foundation, 130 East 22nd Street, New York City, would receive prompt attention.

* * *

There is a wide-awake Sunday School at St. Andrew's, South Orange, N. J. where the Rev. F. Creswick Todd is the rector. Besides the usual classes for the youngsters, exceedingly well organized and taught, there are elective courses for adults and for young people. One of the courses is on Christian Pioneers, a "Heroes of the Faith" course, and included Grenfell, Livingstone, Mackay of Uganda, Mary Slessor, Pennell of India and others. There is also a course on religious drama, a course on the religions of the world and a course on debatable questions in religion and life, which has included a discussion of such questions as "The proper use of Sunday," "The value of going to church," "Is prayer valuable?" "Do we live after death," "The miracles of the New Testament" and other like questions.

Recently the teachers of this school visited other schools for the purpose of observing methods. They went to St. Luke's, Monclair, St. George's Maplewood, Presbyterian Church of East Orange, St. Andrew's, Newark and Grace Church, Orange.

* * *

A communication for you from Dr. John W. Wood, secretary for foreign work of the National Council:

"Every American must be grateful for the well considered plan of the recently organized Porto Rico Child Feeding Committee. No one who has visited Porto Rico, especially if he has had time to get into the interior of the Island, will doubt the necessity and wisdom of the plan.

"For several years our Church in Porto Rico, under the leadership of

CLERICAL SKETCHES

EDGAR F. GEE

EDGAR FREDERICK GEE was born in England and graduated from Queen's College, Taunton, England. Coming to this country he attended Nashotah from which he graduated in 1892, working during his student days there as an assistant at St. James, Milwaukee. For a number of years he was in charge of missions in the diocese of Milwaukee. In 1896 he took charge of Grace Cathedral, Indianapolis, leaving there in '97 to be the rector of Grace Church, Galesburg, Illinois. From 1903 to 1913 he was the rector of St. John's, Oakland, California, and since that time has been the rector of St. Peter's, Oakland. He has been a deputy to several General Conventions and the dean of the convocation of Oakland.

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Bishop Colmore, has been making its contribution to the solution of that problem. In several of our schools and missions, especially in the country districts, it has been necessary to help the children along the lines suggested by the Committee, though of course as our resources are limited, not to the extent that will be possible for the committee with the backing of the American people.

"Governor Roosevelt has assured Bishop Colmore that, as Honorary Chairman of the Porto Rico Child Feeding Committee, he heartily approves of Bishop Colmore's suggestion that any members of our Church willing to share in meeting the need of the Porto Rican children should designate their gifts to be used by the Episcopal Church. Any funds sent to the Committee at its New York office, 60 East 42nd Street, so designated will be transmitted by it to Bishop Colmore.

"Bishop Colmore assures me that the Committee that has undertaken this task has the hearty support and approval of all our Church authorities in Porto Rico.

"It is a pleasure to say that Miss Mildred Hayes of our mission in Mayaguez, who has had wide experience in philanthropic work among Porto Ricans, has been asked by the Porto Rico authorities of the Child Feeding Committee to take temporarily an important executive post, and with Bishop Colmore's approval she has agreed so to do.

"If anyone desires additional information with regard to the necessity for this effort to provide for Porto Rico's under-nourished children, he can not do better than to secure from the Bureau of Insular Affairs, War Department, Washington, D. C., a copy of Governor Roosevelt's report for the fiscal year ending June, 1930. It is about as unlike official reports as anything that can be imagined. It is a document of rare insight and deep human sympathy."

* * *

At St. Hilda's School, Wuchang, the girls who make up the Students' Missionary Service League prepared a box of gifts to be sent to the Chinese Church's own mission field, the province of Shensi.

* * *

The Rev. Louis Melcher, Clarksville, Tennessee, has been called to the rectorship of St. John's, Knoxville, where he succeeds the Rev. Walter C. Whitaker. Mr. Melcher is a graduate of Wisconsin and of the Sewanee Seminary.

* * *

The Rev. Goodrich R. Fenner, rector of Christ Church, Dallas, and Miss Julia Hogan of Dallas were married at a nuptial mass on December 29th, Bishop Moore, assisted by Dean George Wood and the Rev. B. L. Smith, officiating. They are now in Mexico City.

* * *

Another marriage of interest is that of Judge Joseph Buffington, distinguished Churchman and Trinity College alumnus, who was married on January first to Mrs. Mary F. Jones, widow of W. S. Jones, at St. David's, Philadelphia. The ceremony was performed by the Rev. Floyd W. Tomkins, assisted by Bishop Taitt. Judge Buffington, presiding judge of the United States Third Circuit Court of Appeals, is in his seventy-fifth year. He is a devoted Churchman, and has also distinguished himself by his work in behalf of Trinity College.

* * *

The Rev. Archibald R. Mansfield celebrated on January 3rd the 35th anniversary of his leadership of the Seamen's Church Institute of New York. The great thirteen story building on the water front, half a city block in area, stands as a witness to his work. Today from 8000 to 12,000 merchant seamen cross the threshold of the Institute every day of the year.

* * *

One of the thriving bits of work in the diocese of New York is at St. Martin's, up in Harlem, where the Rev. John Howard Johnson is in charge under the auspices of the New York City Mission Society. The parish was established only in 1928 but already there are more than 600 people who are regular communicants and the congregation exceeded the regular seating capacity at twenty-six services during the past year. It was also at this Negro parish that the late Bishop Shipman, shortly before his death, confirmed a class of 220 people.

* * *

Mr. Eben E. Whitman, president of a textile company and junior warden of St. John's, Far Rockaway, New York, made an address before a large group of cotton manufacturers recently in which he said things of interest to those of us who have been watching developments in that industry in recent years. First of all he said that the problems undermining the textile industry are not sectional but affect the whole industry. Second, the great evil, generating all other evils, is over-production. He then went on to say that the basic cause of over-production is the exploitation of women and children through night employment. Mr. Whitman declared himself to be absolutely opposed to night work. "It is opposed to every humanitarian principle; it is wrong in every hygienic premise." He ended his address by proposing that all manufacturers sign an agreement that they would not employ women or minors at night.

It was a very fine speech and Mr. Whitman is so courageous in an industry which is rather lacking in leadership that one certainly does not wish to quarrel with him. I have talked to so many textile manufacturers who can see nothing wrong and stupid in working children from six o'clock at night until six the next morning, that I want to say "all power" to Mr. Whitman. But I do get a bit hot and bothered at times when these industrial gentlemen tell us that the great trouble, and the *basic* trouble, today is over-production. Is it because we have over-produced clothing that people must go without clothing? Is it because we have too much wheat, so much that they are actually burning wheat on tugs in New York harbor instead of coal,—is it because we have produced too much food that people must starve? Is it because we have produced too much coal that people this winter must freeze? Over-production is not itself a basic trouble. It is itself a symptom—an ugly rash that breaks out on the body politic periodically, and will continue to do so until we have the good sense to bring in a system of planned production. But pardon me—I am all for Mr. Whitman and his speech and may he succeed in getting the kids out of the mills.

* * *

The Rev. John C. Seagle of Salisbury, N. C. has accepted a call to be the rector of St. John's, Charleston, S. C. and will be in residence

DID YOU KNOW—

THAT Mr. Goodhue, famous architect, considered the Chapel of the Intercession, New York, his best work and wished to be buried there. His tomb with his effigy in marble is incorporated in the north wall of the chapel.—Rev. Henry E. Kelly, rector of St. George's, Bridgeport, has just finished a new church, all the plans and details being his own work. He spent the past summer climbing about the roof beams of the Intercession, New York, getting details of the decorations.—A man dropped in to see Dr. Mockridge, rector of St. James', Philadelphia, the other day, said he had followed the career of Dr. Joseph Fort Newton, co-rector, with great interest, and left a check for $1000 to help carry out the interesting experiment now under way at this down-town Philadelphia parish.

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January 24. He succeeds the Rev. Alexander M. Rich.

* * *

A fine children's mission was held recently at Holy Innocents, Racine, Wisconsin, by the Rev. C. W. Brown of Whitewater, Wisconsin. The material used was that furnished by the department of religious education of the midwest province, called "Adventuring for Christ." About eighty children were made Knights of the Way at the inspiring closing service. Prayer Corners, the rector reports, have been prepared in nearly every home that was represented at the mission.

* * *

A children's book of children's baptisms and memorials was dedicated in St. Thomas's, Mamaroneck, N. Y. on Holy Innocents Day. It was given by two children of the parish as a memorial to two other children. It is to be kept on the altar in the children's corner and the names of all children baptized are to be enrolled there; also a record of all memorial funds and gifts in the name of children. St. Thomas's, of which the Rev. Frank Dean Gifford is the rector, has now more than one hundred memorial endowment funds established, according to the plan explained in the recent series of articles by Dr. Atwater. As a result nearly $25,000 has already been added to the parish endowment.

* * *

The Church Club of Delaware marked the beginning of the new year with a corporate communion, held at Old Swedes, Wilmington. The service was arranged by Bishop Cook, who was the celebrant and preacher.

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The Rev. Duane Weville, St. Thomas's, Newark, N. J. is now the vicar of the Epiphany, Allendale, N. J.

* * *

The Rev. H. Murray Eliott, Palmer, Massachusetts, has accepted a call to be the rector of Trinity, Milford, Mass.

* * *

The Rev. John H. Lever, Lincoln, Nebr., has accepted a position as curate at All Saints, Worcester, Mass.

* * *

Bishop Gilbert recently confirmed a class of thirty-four at Saint Peter's, New York City, the Rev. Edmund Sills, rector. This parish has a Sunday School enrollment of 518.

* * *

The Rev. J. D. McLaughlan was recently installed as dean of the cathedral of the diocese of Olympia at old Saint Mark's, Seattle, by Bishop Huston. The cathedral, gradually being completed, was conceived originally by the present bishop of Nebraska, Dr. Shayler, when he was the rector of St. Mark's. The whole project was held up for a time since Trinity Church, the mother parish of the city, was determined to build a new church in the same district. However on the coming of the Rev. C. S. Monk as rector of Trinity the decision was made to leave Trinity in the down-town district. In speaking of the matter at the installation of the new dean Bishop Huston said: "We should never cease to be grateful to Mr. Mook for removing from the map a controversary which has at times been fraught with dire consequences to the Church in Seattle and in the diocese." He also praised the work at present being done by Trinity Parish.

* * *

A health and healing mission was conducted at the Good Shepherd, Cooleemee, N. C., recently by the Rev. B. H. Bell of Denver. Some time ago the rector of the parish, the Rev. N. C. Duncan established a clinic as a part of the church's work in this industrial community. A trained nurse was secured and to the clinic came people for first aid treatment, for advice in dieting, care and feeding of children and kindred subjects. Along with this there was a weekly celebration of the Holy Communion with intercessions for the sick, who were prayed for by name. During the year 950 persons came to the clinic, 2227 first aid treatments were given and the nurse, Mrs. Margaret Green, made 998 visits to homes. With this background it was felt that a mission by Dr. Bell might prove helpful, as indeed it was. There was nothing sensational about his program. It was a sane and simple presentation of God's laws for right living. Meanwhile Mrs. Bell was giving a daily lecture in dietetics, she being an expert in that line. It was all a most helpful affair and gave further encouragement to the parish in carrying on with their health program.

* * *

Grace Church, Copenhagen, N. Y. and the Auxiliary of that parish each have received a substantial sum by the will of Mrs. Martha Thompson, for many years a faithful communicant.

* * *

A paper on "Cottage Conferences" was read at the recent clericus of Binghamton, diocese of Central New York, by the Rev. W. A. Braithwaite of Cortland. The clericus was entertained by the Rev. H. C. Whedon at Oxford.

* * *

Here is a good idea. At St. Paul's, Watertown, N. Y., they adjourn to the parish rooms for an informal lecture immediately after evening service. The lecture takes the place of the sermon. The method allows for informal discussion, the use of a blackboard and a more relaxed atmosphere. The rector asks his congregation for topics, then puts the topics on the bulletin board with the request that those who are interested in any will check them. Those which are in this way indicated to be of general interest will be used at the lectures.

Much the same thing is done at Holy Trinity, Brooklyn, except that

MAGNA CUM LAUDE

TO ALBERT EINSTEIN for his address before the New History Society in New York when he stated that the way to end war is for the people of the world, at whatever sacrifice and hardship to themselves, to refuse war service—to Dean Colladay of Christ Church Cathedral, Hartford, for opening its fine parish house to care for the unemployed —to Dean Grant for the progress that has been made at the Western Theological Seminary, under his leadership—to Mr. H. A. Hunt, principal of Fort Valley School for Negroes, who has just been awarded the Spingarn Medal "for twenty-five years of modest, faithful, unselfish service."

WATCH

for the announcement of special Lenten features to be made shortly.

PLAN

now to adopt The Witness Bundle Plan during Lent.

USE

in Lenten discussion groups: have copies available at all Lenten services.

ENRICH

the Lenten season for your people by urging them to read this weekly regularly.

THE WITNESS

QUALITY - BREVITY - PRICE
and as a result
LARGEST CIRCULATION OF
THE CHURCH WEEKLIES

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there instead of a lecture by the rector there is a forum with an invited speaker.

* * *

At St. Paul's, Pawtucket, R. I., the Rev. Roberts A. Seilhamer, rector, there is a dual Sunday School staff; a volunteer one as leaders for the small classes to furnish the personal friendship note, then a group of paid teachers to instruct classes that are organized in classes comparable in size to those of the public schools. There is a men's lecture course in the school which has been in existence now for 17 years, with an average enrollment during that time of three hundred men.

* * *

February 11th is an anniversary observed each year by the Japanese Church, being the day of the meeting in Osaka of the first synod of that Church, in 1887.

* * *

An honor rare if not unique was bestowed on the memory of one of the Church's clergy in December when the Council of the City and County of Denver expressed formally their appreciation of the late Rev. Charles Hughes Marshall. Their resolution was offered by Councilmen Doran and Dolan, and signed by the President of the Council and by the Mayor. It said in part:

"For over fifty years, Father Marshall served the City of Denver and the State of Colorado with a singular unselfishness, in the ministry of the gospel, responding to the needs of rich and poor of all denominations and, in his own person, setting an example of spiritual attainment that made him known as the best loved man in Colorado. Father Marshall showed a devotion to the interests of the City of Denver and the State of Colorado only second to his love of humanity and the call of the cross."

* * *

The long awaited book, The Church and Industry, has appeared. It was written by Spencer Miller, Jr., and Joseph F. Fletcher, of the division on industrial relations, in the Social Service Department of the National Council, and published by Longmans, Green and Company. It traces the history of the Christian social movement, especially as it developed in the Church of England and in the Episcopal Church, and considers how the principles of that movement are being exemplified in several parishes in industrial communities.

An appendix prints the resolutions on industrial relations, adopted in General Conventions from 1901 to 1925 inclusive. There is a long annotated bibliography including books, pamphlets and periodicals. The publisher's price is $2.50. A special price of $2.00 is available for the clergy and Church workers, if ordered through the Bookstore, 281 Fourth Avenue, New York City.

* * *

And there is a Church Army woman too, did you know that? Sister Annie Horner is working under Church Army auspices in South Dakota, both among the white people and the Indians, and according to Mrs. David Clark of that diocese, she is doing such wholesome work that people are coming from other reservations to ask why they also may not have such a person.

* * *

Bishop and Mrs. Herbert H. H. Fox of Montana sailed the latter part of December for an ocean trip through Balboa and Havana, returning by way of the Panama Canal. They plan to be home the first of February.

* * *

According to Captain Abraham of the American Church Army the wildest country east of the Rockies is in the diocese of Albany. Of course it depends, I suppose, just how you define the word "wild." According to one definition I suppose Manhattan Island would claim the distinction; by another it might possibly be Chicago. But he was taking about primitive country. He found people who had never seen a town or a trolley car and great areas entirely untouched by religious influences. Of course he set to work, made house to house calls, secured school houses and established services. One woman told him that he was the first minister to come to her house in fourteen years. Her husband was recently baptized and confirmed, and three more of that household are soon to be confirmed. All of which is a good illustration of the sort of work being done by the Church Army.

* * *

The current issue of *The Record*, organ of the Girls' Friendly Society is a special study number devoted to material on India, planned to supplement the material already published by the Woman's Auxiliary. As you doubtless know, India is the country being studied this year by groups all over the country.

It has been the custom in the past for the Girls' Friendly Society to cooperate with the Church in its mission study and to give a money gift to work in the country about which it studies. This year, also, it

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is studying India with the rest of the Church; but because the Episcopal Church has no missions in India, it is giving to a mission in this country—All Saints' Mission, Hillsboro, Oregon, to which it has pledged $2,500. The society was particularly glad to choose a rural mission, because of its interest in rural work.

* * *

Forty young men, representing twenty parishes in the diocese of Minnesota met on December 28 at a dinner, arranged by the department of religious education, to meet with Dean Grant of the Western Seminary who presented the claims of the ministry.

* * *

The Rev. Paul R. Palmer was instituted rector of St. Mark's, Lake City, Minnesota, on December 30th, by Bishop McElwain.

* * *

A memorial stained glass window was dedicated at St. Matthew's, Kenosha, Wisconsin, on January 4th.

* * *

St. Mary's, Williamsport, Pa., recently celebrated its fiftieth anniversary, at which time a new set of beautiful lights was dedicated.

* * *

This by Bishop Freeman of Washington in the sermon preached on New Year's Day at Washington Cathedral:

"The cynic tells us we cannot mix business and religion, that they bear no relation to each other. We respond that, either we will christianize industry or industry will ultimately paganize America. We do not believe we are expressing the mind of the cleric, but rather that of the most far-seeing and truly progressive leaders of our time, when we affirm that an ethical, moral and spiritual basis of life is fundamental and indispensable to the re-establishment of peace, contentment and prosperity."

* * *

In connection with the Year of Loyalty, St. Paul's Church, Syracuse, provided during Advent an opportunity for the members of the parish to learn about its activities, the diocesan, and the national Church. These meetings were held on Friday nights, one-third of the parish being asked to come for one of the nights. Besides the instruction on activities there was informal hymn singing and an instruction on the service of Holy Communion.

* * *

There is no parish among the Italian people where adult religious education is more vigorously and attractively presented than it is at St. Anthony's, Hackensack, New Jersey. The young people of the

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parish recently presented a play called "Simon Peter," translated into Italian by the rector, the Rev. Joseph Anastasi. Last year a similar play was given three times, "The effect of the work is not limited to the parish," says The Newark Churchman, "for it causes community-wide comment that St. Anthony's alone provides worth-while entertainment for the people of the neighborhood, in wide contrast to the carnival type of pastime that others promote."

* * *

A very fine opportunity has been given to the Diocese of Olympia to do really worth-while social service work by the gift of the Ackerson estate of eighty-three acres of waterfront property on Mercer Island for a home for children without homes to be trained religiously, socially and industrially in two large buildings on the property. Bishop Huston has, with the consent of the Diocesan Council, established the Children's Educational Foundation, which will open the home to children as soon as sufficient sustaining members have been secured to warrant support.

* * *

Another most valuable institution in the diocese of Olympia is the Martha and Mary Hall, which has recently become possessed of a splendidly built seventeen roomed house in the Capitol Hill district of Seattle. Commenced in a modest way by Deaconess E. M. C. Nosler and Nurse Margaret Bateman, a daughter of the late Rev. F. R. Bateman, the home is now capable of housing twenty-five girls, daughters of business and professional women, who are trained in church teaching and ways. The rector of St. Mark's Church, Seattle, the Rev. John D. McLauchlan, Ph. D., made the financial security of the house possible, and only sufficient inhabitants are now necessary to make the home a great success.

* * *

Members of Emmanual Church, Memphis, N. Y., raised a sufficient sum to provide for a new heating plant, redecoration of the parish house, the laying of a gravel driveway and parking place. This is a very small country mission and the constant improvements reflect the pride taken in their church.

* * *

The Indian congregation at St. Stephen's, Fort Yukon, Alaska, presented an offering of $61 at their semi-annual service of the Holy Communion. The Rev. E. M. Williams says the year had been a lean one, with a poor catch of fish, but they hoped to do better next time.

* * *

The oldest British Church in India has been keeping its two hundred and fiftieth anniversary. This is St. Mary's, Fort St. George, Madras. The East India Company was chartered in 1600 by Queen Elizabeth. Its first chaplain was appointed in 1614. Fort St. George was begun in 1640. St. Mary's Church was consecrated in 1680. It was built entirely by private subscriptions, the governor of Fort St. George heading the list with a contribution of 100 pagodas, about $150. This governor's successor was Elihu Yale,—yes, the same Eli Yale. He had been connected with the East India Company in Madras for many years. His marriage was the first to be solemnized in St. Mary's Church. He presented the Church with a silver alms basin which is still in use. Robert Clive was married there in 1753. The church is rich in history, in monuments and regimental colors and memorials. One of its newest gifts, an altar frontal from St. Mary's, Oxford, was sent out by air mail.

* * *

The University of the South conferred the degree of doctor of divinity upon the Rev. Harvey Huang of Hankow, during the past year. About three hundred of his friends gathered in Hankow to congratulate him, on his "D. D.," and to pay enthusiastic tribute to his splendid work. Among various charming things Dr. Huang said in reply was

Tell Mr. Hoover

"TELL Mr. Hoover we're still keeping the peace," said a worker the other day on the picket line in Danville, Virginia. He had reference to an incident that took place the first part of October. President Hoover, in passing through Danville, was met by a delegation of striking textile workers who told him of their struggle to better their conditions, as his special train took on water on a siding. As his train pulled away the President said, "Be sure to keep the peace."

In the face of starvation, evictions and acute suffering these workers have kept the peace.

The secretary of the union in Danville writes to the Church Emergency Committee: "We are proud of our friends of the churches all over the country who are responding to our pleas for aid so wonderfully. In our darkest hours they come to us like a ray of sunshine."

Yet the Committee has raised less than $4000 to aid 12,000 men, women and children.

These workers are uniformly religious people, church members, who open their meetings with hymns and prayer. They are carrying on a struggle, against tremendous odds, to establish the right of collective bargaining, which we of the churches have said repeatedly is the right of workers.

Please Help!

Checks should be made payable to
the Committee and mailed to

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that any success he had was in great measure due to his wife, and "one of those D's certainly belong to her."

* * *

Around by way of China comes the news that the Order of Sir Galahad has issued 388 charters, in 65 dioceses, in 39 states and in Canada, Porto Rico, Cuba, the Philippine Islands and Australia. The Rev. B. C. L. Yen, who quotes these figures, has been training some leaders, hoping to start the movement in China.

* * *

One of the men of the U. S. Navy, patroling the Yangtee, in the course of his duty was of service to some Chinese. A courteous Chinese officer, losing sight, for the moment, of the word "indomitable," wrote the American a grateful letter, hailing him as "an abominable hero."

* * *

The Rev. William N. Guthrie of New York stated last week that the strength of the Episcopal Church is our inconsistency.

"The Anglican Church is a wonderful, glorious inconsistency. It is always possible to make it do tomorrow what it said today it would never do. It recognizes times and movements and adjusts itself to the trend of human nature. Thus it has risen above the Church of Rome in England.

"From the time of its origin, when it broke away from the worship of Rome and created Protestantism, the Anglican Church has absorbed and studied tradition and human needs and, being an opportunist, has made the necessary changes for its continuity."

* * *

And then there is that African saying: "When the white man came to Africa, he had the Bible and we had the land. Now we have the Bible and he has the land."

* * *

This from P. K. Sen of Calcutta: "For surely Christ is not a hard dogma or a doctrine, but a veritable person . . . such a one as cannot but be accepted. O what a picture of simplicity, reality, holiness, sweetness, and love! India is waiting to respond to this Christ, . . . not the Christ of western theology, not the Christ of many miracles and signs . . . but the simple, natural, homely Christ . . ."

* * *

The Valle Crucis School, North Carolina, opened in October with a large enrollment. As our readers know this is a school for mountain girls. They run a large apple orchard, the girls picking and packing 11,000 bushels this year. There are 4000 more bushels which were nipped by the frost though not so badly as to be useless. Captain William A.

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Smith of the Church Army is now in residence in Linville, N. C. and is assisting the Rev. L. F. Kent, rector of the school in addition to his mission work.

* * *

Birmingham, England, is celebrating the jubilee of its university. At the opening of the celebrations a special service was held in the Great Hall, the preacher being Bishop Barnes of that diocese. He took the occasion to say that we are passing through a second Renaissance. He hoped that the growth of the scientific spirit would free religion from irrational beliefs. The universities must help the Church in the task of purifying and re-stating religious belief. Some thought that a religious revolution was at hand; he looked himself for a religious evolution. If the universities were guided aright they might foster a reverence for science combined with a rich and deep religious faith. That faith would show its presence in the enterprises of humane idealism, and especially in attempts to secure international peace, and to prevent the existence of social injustice. The religious faith for which he hoped would be purely spiritual with something in it of the passionate sincerity of the martyrs of the Reformation and something of the moral self-restraint of the great Puritans.

* * *

Dr. Nicholas Murray Butler, churchman president of Columbia University, is less optimistic than most people about our present business depression. Speaking before the students the other day he said that "the world faced one of the most troubled and disturbing periods that history has even known."

"When the world presents its population with the problem of difficulty in making a living, then it is time for the existing social order to beware," Dr. Butler continued. "Finding that there is no way for them to get sustenance under the established order, men become desperate. 'Why not attempt something new?' they ask. That is the way the minds of men work under such conditions.

"It is being borne in upon the world that this vast dislocation of industry called unemployment is no ordinary depression, that it is something new when the figures mount to more than 2,000,000 unemployed men in Great Britain, 2,000,000 in Germany, about 4,000,000 in the United States and hundreds of thousands in other countries. Everyone discusses the problem, but no one has the solution.

"Within the last two or three weeks we have seen the peaceful overthrow of a government in Canada and several revolutions in South America, for no other reason than the unsatisfactory solutions offered for the problems of today.

"Out of the widespread belief that the contemporary world lacked leadership had grown a feeling of uncertainty and a questioning of the adequacy of present methods of dealing with the problems of every-day existence," Dr. Butler declared. The ever growing complexity of the world and the rapidly accelerating changes made such a leadership difficult, if not impossible, he pointed out.

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Rev. George P. Atwater, D.D.
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Church School: 9:45 A. M.

Grace Church, New York
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St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.
Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 9:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland
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Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fifieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
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Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California
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Near the University of California
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Tuesdays: 10:00 A. M.

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The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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$300,000

Still Needed for 1931

WE expect that the $1,014,344 due on December 1st for 1930 will be paid by the time the books of the National Treasurer close on January 20th. Heroic work is making this a possibility. Therefore we expect to close the year 1930 with a balance of income over expenditures.

Now we look forward to 1931

THE National Council is not allowed to appropriate more than its estimated income.

The estimated income for 1931, based on preliminary estimates of the pledges made in the recent canvass and other income, is **$300,000 short of what is needed to maintain our existing Missionary Work.**

Generous gifts or pledges, over and above your contributions to the parish quota, sent to your Bishop and reported to the National Council before February 11th—This is the only way **to avoid Retreat.**

What Is Your Answer?

THE NATIONAL COUNCIL
Church Missions House
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The WITNESS

CHICAGO, ILL., JANUARY 22, 1931

OUR DAILY BREAD

by

CHARLES N. LATHROP

THE situation in regard to the distribution of our industrial wealth, with our millions of people suffering for the necessities of a decent life, is a disgrace to our country, a disgrace to the intelligence of our people, and as it results in the unjust suffering of millions of people without the necessities for human living, it is a stench in the nostrils of God Almighty. It rests upon you, those who follow our Lord as His disciples, to take the lead to obtain the end we are praying for "Give us this day our daily bread."

MESSAGE OF THE WEEK

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THE HARDEST AND THE BEST

By

G. A. STUDDERT-KENNEDY

THE proud man is not fit to lead his fellow men because he can never really see them—he can only see himself in them. He always tries to make them move round himself and to force their natures into his circle. In the end that proves to be impossible. They are not made that way, and will not fit into the circle. Sooner or later he comes up against the irresistible force of human passions which he has been trying to bottle down and sit upon.

The throne of every tyrant, great or small, is set up on the top of a volcano, and though the volcano may sleep for a time, sooner or later there is an eruption which blows the tyrant and his throne sky high. History is full of the blood and fire of such eruptions. All tyrants, tyrant men and tyrant peoples, are doomed—only the meek can inherit the earth.

Only those who have reverence and respect for the personality of every man, be he black, white, red, or yellow, rich man, poor man, beggar man, or even thief, can enter into the Kingdom of the future, the commonwealth of God that is to be.

The meek man does not try to bottle down the fires and forces of volcanic humanity; he tries to guide, to direct, to divert them into the channels of God's destiny.

THIS is the lesson our modern captains of industry need to learn. It is no use trying to play the independent master and repress the gigantic forces of passion which burn in the hearts of the working people of this or any other country. It is a mug's game and deserves a mug's reward. Men will not be used as machines. You cannot work industry with conscripts and slaves.

The day of the absolute master who thinks of men only as hands is over. It is the meek who see men as men and brethren, sons of God, immortal souls of infinite value; it is they that inherit the earth and the Kingdom of Heaven. Whether you be the father of a family, the foreman of a gang, the master of a business, or the Prime Minister of an Empire, you need to lay this word of Jesus close to heart.

You cannot lead human children, human workers, or human nations, unless you reverence them as individuals and desire their highest welfare apart from any advantage to be gained for yourself. And it must be their highest welfare, mark you! The meekness which means nothing more than "live and let live" is not enough for the Kingdom of God.

That is why the next line that Jesus draws in the portrait is: "Blessed are they which do hunger and thirst after righteousness for they shall be filled." You may have grown wise enough to get outside yourself and see the world as it is. You may be ready to acknowledge yourself as one of the human family and dependent upon it for your life. You may have learned to pity and be sorry for its miseries and sins, but that is not enough.

I know lots of chaps like that—decent, tolerant, kindly, honest, hardworking, respectable—but dull, dull and dead. No force, no fire, no "get down to it quick and make the dirt fly" about them. That won't do for Jesus.

I can see Him getting a hold on a chap like that and saying with shining eyes—eyes with laughter and forked lightning in them both:

"Wake up, old son, there's a war on. Didn't you know about it?"

BLESSED are they that want justice and square dealing like a starving tramp wants beefsteak and chipped potatoes, or a sweating bone-dry harvester wants beer. You have to want the better world if you

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are to get it. You have got to want like that, do you see? Think of the last time you wanted a drink or a good square meal, wanted them really bad. Think what you would have given for them then! Well, that is how you must want a just, fair, four-square world if you are to get it. If you want it, really want it like that, then you will find yourself up against the world as it is—bang, smack up against it.

You will find yourself like we were in the Ypres salient, trench to trench with never a spot of No Man's Land between. Trickery, lying, cruelty, lust, pride, pomposity, poisonous hate—you will find yourself right in the midst of all. The mustard gas of whispering tongues will blister you and the smell of dead souls in dirty places turn you sick.

If you really want our fair, just world, you won't feel like shrugging your shoulders and smiling; you will feel like setting your teeth and fighting.

You will feel for your sword like Peter did in the garden. But if you have followed Jesus thus far you will throw your sword away, scabbard and all, because you will have realized that steel does not cut sin—it only kills sinners.

You will then be up against the hardest lesson of your life.

You must learn to hate the sin and love the sinner, both at once, and both white hot. That, perhaps, is the hardest thing in the world to do, and the best worth doing.

It was those two fires of love and hate, which mingled and fought in one fierce flame in the spirit of Jesus and made His life the redeeming and restoring power that is was and is. He hated sin and evil. He loved the sinner as the mother loves the child her body bears. And that love and that hate combined in Him to form a passion for serving, saving, and helping men that drove Him like a strong wind drives a ship. So it must be with the Kingdom man or woman.

OF COURSE, our passion to serve and save cannot be like His. He was an out-sized human soul, an extraordinary and amazing man. You and I are ordinary folk. In quantity we cannot hope to come near him. The size of my soul was fixed at birth and so was yours. Men are all of different sizes, and God does not want to change them that way. There are a million different quantities of soul, but there is only one quality that is fit for the Kingdom, and that is the same as His and is from Him derived.

It does not take much of a man to be a Christian, but it does take *all* there is of him, burnt and melted into unity by those two fires of love and hate. He must be at war with the world as it is, and determined to make it the world that the Christ and His prophets, pioneers, and faithful workers have travailed in their souls to see. He must have a hunger for justice that will not be put off with any man-made substitutes. He must have a thirst for the clean air of decent living that will not be satisfied with any cheap and nasty compromise. He must aim high both for himself and others.

THROW OUT THE LIFE LINE

By

WILLIAM B. SPOFFORD

FOR the past three days I have been in Danville, Virginia, where four thousand textile workers are striking for the right to bargain collectively through an organization of their own choosing. I run the real risk I know of making you weary with the subject, but since our Church stated in General Conventions that workers have this right it is perhaps not remiss for me to give a brief report of my findings in a Church paper.

First may I impress upon you the fact that these workers in Danville are Americans; law abiding and church going Americans. I was given the real privilege of addressing their meeting last Sunday afternoon. Thirteen hundred of them were jammed into a small hall, and there were as many more on the outside unable to get in. For half an hour before the meeting these workers raised the roof with old Gospel hymns, let by a Salvation Army officer, with "Throw Out the Life Line" apparently their favorite since they sang it three times. There was then a brief prayer meeting, followed by the addresses. I wish I might convey to you my emotions as I stood on a chair and spoke to these men, women and children; hundreds of them before me, their faces drawn, with deep circles under their eyes, with tattered clothing on their backs, and many of them with burlap bagging wrapped around their feet since they had no shoes. But in spite of their misery they had the fire of devotion and determination in their eyes as they sang these hymns that they love so well. They ended their song service by singing the National Anthem, the colors raised before them, with a gusto which put to shame the well-fed patriots who are using the troops and the courts of Virginia to crush these workers. I have attended many cathedral services and great services of our Church at General Conventions. Yet I can say that I have never felt myself in a more religious atmosphere than I was in last Sunday afternoon. It was religion with a purpose, which helps I think.

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THESE workers have been laboring in huge textile plants which dominate the city and everything that is in it. It is the same old story of textiles generally—long hours, low wages, rotten housing conditions—slavery. True it has been softened somewhat in recent years by the paternalism of the management. Nurses have visited in the homes of these workers when there was sickness. And they were called upon by the company doctors; sometimes, so I was told, when they had no need for a doctor. The company, you see, deducts a fee from the pay envelope for every visit. Then there is a fine Y. M. C. A. building, in charge of a secretary, which the workers can use if they care to do so. Whether they do or not they are taxed for its upkeep. There is a baseball park; there is a band stand, and various other devices to keep the workers contented and happy.

But they came to the conclusion that they did not want these things. They decided that the self-respect they would gain through an organization of their own should take the place of this "master and slave" arrangement. So they organized a local of the United Textile Workers, affiliated with the American Federation of Labor, and one of the most conservative of American unions.

But when they joined the union they were fired from their jobs. Before the summer was over there were fully 2,000 of them out of work and depending upon the union for relief. The leaders, among them Miss Matilda Lindsey, a communicant of our Church, did everything to prevent a strike. But a strike was eventually forced upon them, though a lockout by the mill management is a more accurate description of what took place.

The strike is now in its seventeenth week. Repeated efforts have been made by church groups, by the governor of the state, and by the federal government to settle the matter through arbitration. The workers are willing. Only recently through the president of the American Federation of Labor, the strikers agreed to return to work providing the management would then arbitrate the issues with the department of labor of the United States Government as the third party. But the mill owners have replied to each of these suggestions, "These are our mills. We are right. We have nothing to arbitrate."

SO THE strike continues. How long it will last nobody can say. But after a few days with these workers I know that it is only starvation that will force them to return to the mills with their union unrecognized. And I am not at all sure that even starvation will do it. They have been starving for four months; some say that they have always been on starvation rations. Doles from the union headquarters of a few beans, a little flour, and occasionally a piece of salt-pork, is all they are getting for food. Yet when their leader asked them, "Shall we quit this strike and go back to work?" the roar of "No" could be heard I am sure for blocks. I talked with scores of them and in spite of their obvious misery I heard not a single complaint about their rations. These workers may be crushed. They will never be defeated. They are native-born, American Christians fighting for their self-respect. They will eventually win.

LET me, please, give you a story or two. I was allowed to attend the meeting of the executive committee of the union on Sunday evening. A number of workers knocked on the door and asked that they might be heard. They were "scabs"—workers who had belonged to the union but had become weak-kneed and returned to work. One of them was a boy hardly eighteen years of age. He came before the committee trembling, with his head hung down. He was asked what he wished to say. "Well brothers I went back to work on Wednesday morning. I was wrong in going back during our strike. I quit again on Friday. I am here to tell you that I am sorry for what I have done and ask you to please take me back into the union." That is all he said. He was asked to withdraw. The members of the committee then discussed his case and these are the facts brought out: he and a young brother lived in a small house with their father and mother. The father also was a striker. The father several years before had borrowed money from a bank in order to buy this tiny home. He could not meet the interest payments. An officer of the bank, who is also an officer of the mills, told him that unless he went back to work he would foreclose the mortgage. The father replied: "Take my house. I will not scab." The officer of the bank then sent for the son, told him that the house would be taken away unless the interest was paid, and urged him to return to work. So the boy, in order to save his father's house, went back to the mill. The father, learning that his son had "scabbed," but not knowing of course why the boy had done so, drove him from home with the words, "No scab is going to sleep under my roof." A loyalty had come into this home that was big enough to rend apart the very household. And there is something fine and something Biblical in that fact. That family is united again—nothing but beans to eat and yet I know it is a happy family.

THERE is much more that might be said. Before me as I write these notes are the pay envelopes of a number of the strikers, showing what they received before the strike. Here is one man. Envelopes for twenty-four weeks. Fifty-five hours in the mill each week. And what do you suppose he received in cold cash for the entire twenty-four weeks of work? Exactly $4.57. Not for one week, or for one day, but for the entire twenty-four weeks. The rest of his meagre wage had been deducted for rent in the company house, wood from the company woodpile, coal from the company bins, groceries from the company store, visits to his home of the company doctor, a company tax for the Y. M. C. A. A life completely dominated and controlled by his masters.

Much could be said about the state troops that are

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in there to break the strike. Not to maintain law and order. To break the strike—to beat down workers who have conducted their strike so peacefully that it will go down in history. Of the courts where strikers are tried and fined and thrown into jail for petty offenses. Of the churches, and the changing attitudes of these religious workers who are coming rapidly to believe that the churches are boss owned and not without some reason, in spite of one or two noble exceptions.

I'm with these people. And I know too that you would be if you could spend a few hours in Danville. They need money badly. There are fourteen thousand of them depending upon you for their meagre fare. If you can help, even with a tiny bit, send it to the Church Emergency Committee, 287 Fourth Avenue, New York City, and it will be promptly forwarded to these workers—all of it. Then they do so need clothing. Anything, but particularly children's clothing and baby clothing, and warm underclothing for the grown-ups, and shoes. You must have something you can send. Perhaps you can get some organization in your parish busy. Make up a box and send it to the United Textile Workers, 609 Loyal Street, Danville, Virginia. Then write a note telling these workers that in the name of the Christ you do not want starvation and misery to be the determining factor in this struggle so you are sending a little something. Such action on your part will be a service not only to these workers. Even more so it will be a service to the Church. Let them know that there are fellow Christians willing to "Throw Out the Life Line."

Let's Know

By

BISHOP WILSON

FRIVOLOUS

SOME of our readers of a mathematical turn of mind will be interested in the following bit of nonsense which appeared some time ago in an English paper. The author says he had been scanning certain American publications which were bent on discovering how many apples were consumed by Adam and Eve in the Garden of Eden. He found great variation in the conclusions reached.

One reporter said that Eve 8 (ate) and Adam 2 (two)—total 10.

The Nebraska Herald says Eve 8 (ate) and Adam 8 (ate)—total 16.

The Mississippi Gazette does not see it and says Eve 8 (ate) and Adam 82 (ate too)—total 90.

The Ohio Advertiser says Eve 81 (ate one) and Adam 812 (ate one too)—total 893.

The New York Judge says Eve 814 (ate one for) herself and Adam 8124 (ate one too for) Eve—total 8938.

The Illinois Telegraph asserts Eve 8142 (ate one for to) see how it tasted and Adam 28142 (too ate one for to) see what it might be like—total 36284.

Another paper declares Eve 8142 (ate one for to) ruin the human family and Adam 81242 (ate one too for to) have a share in the ruin—total 89384.

All of which sounds more like an orchard than a single tree.

Speaking of such reflections on the Holy Scriptures, of course you know the longest verse in the Bible is Esther 8:9 and the shortest is St. John 11:35. But do you also know that Ezra 7:21 in the Authorized Version contains all the letters in the alphabet except the letter "j"? The middle verse in the Bible is found in Psalm 97:8. In the 107th Psalm there are four verses exactly alike and in the 136th Psalm every verse has exactly the same ending. The 37th chapter of Isaiah and the 19th of Second Kings are the same. There is no word in the English Bible more than six syllables in length. The word "girl" appears only once in the whole Book (Joel 3:3) but the word "Lord" will be found 1,853 different times. The longest book in the Bible is the Book of Psalms and the shortest is the Second Epistle of St. John. Psalm 119 is the longest chapter of them all and Psalm 117 is the shortest. The book of Esther is the only one in the Old and New Testament in which the name of God is not once to be found.

If you are interested, blow the dust off that Bible on the library table and look up some of these things. Perhaps you can appreciate the zealous ignorance of the man who was making an impassioned speech about personal responsibility and wound up by referring his hearers to the Scriptures. "This thing," he said, "is in the Bible from beginning to end. You will find it all the way from Generation to Revolution."

Cheerful Confidences

By

GEORGE PARKIN ATWATER

FOR eight weeks I have been writing in THE WITNESS concerning the Cumulative Endowment Method for Churches.

This morning a clergyman came to my study and told me that a parishioner of his had read the articles and had been prompted to give one thousand dollars to the parish as an endowment.

That was very gratifying to me, as well as to the clergyman. If any readers know of any other gifts prompted by these articles, I should be very glad to hear of them.

But I wish to make an appeal to my readers. If you approve of the method, you can easily start it in your parish by calling upon your rector with your gift in

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hand. Ask him to have it kept in trust as an endowment, and inform him of your intention to add to it from time to time.

You need not start with a large gift. You may start your endowment with one dollar. Imagine the surprise and gratification of any rector if twenty or thirty of his people should come to him with initial gifts for individual endowments which they planned to augment by later gifts.

I shall be glad to send further information concerning the method to any rector. My address is 29 Grace Court, Brooklyn, N. Y.

Confessing Christ

By

RICHARD BULSTRODE

IN EVERY walk of life those are to be found who are Christian in name, but in name alone; they have never really enlisted under Christ's banner or been "religious" in any true sense. This message is not in the first place addressed to them, but to another large, though less numerous, class. I mean those who, perhaps coming from godly homes and setting out on life's journey with the full intention of being true to Christ, have nevertheless found the difficulties of the way too great; their first love has become cold; in a word, they have grown slack.

The army of slackers has in it many who are hardened and careless, but it has many, thank God, who are really concerned about their state, and look longingly back to the happiness of the old days. The start was so bright and fair—that promise given to a mother at parting and which you *meant* to keep; the solemn "I do" at Confirmation spoken by the young soldier of Christ from a heart beating high with enthusiasm and love and hope; the earnest prayer that God would help you to be true and to tread manfully the path you had chosen.

But that was all many (or was it only a few?) years ago, and now it is a story of failure. "Ye *did* run well," but you have grown weary; you could have fought well if the first flush of enthusiasm could have carried you through, but the long drawn-out campaign called for patience and perseverance, and there you failed; the race was long and uphill, and you were discouraged because of the way.

It is likely enough that if you think back you can trace the first falling off to the neglect of prayer and other divinely appointed, and therefore necessary, "means of grace." When you come to think of it, the standard of life set before a Christian man is a sheer impossibility for any unaided human being with sinful tendencies always pulling him down. It is not a natural but a *supernatural* standard, and if the divine helps given us are not used failure is certain. So that slackness, in prayer, inevitably leads to slackness in life. Or it may be that opportunities of receiving the Holy Communion are few and far between and the habit is broken—with corresponding and inevitable loss to spiritual health.

OR PERHAPS you made the mistake (and if so, you never made a greater) at the outset of thinking that because the "world" (as represented by your particular business or workshop, home or circle of friends) was a difficult place to live in as a Christian, it was better not to set your standard too high, forgetting our Lord's words (St. Matt. x. 32): "whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." It is quite true the world is not an easy place in which to live for Christ, but it is enough for the disciple to be as his Master, and HIS life was not an easy one, was it?

I have called this article "Confessing Christ" for two reasons. First, because I am sure that is what is needed in the life of to-day, amongst all classes, perhaps more than anything else; and secondly, because it is not easy to know or to say just what is *meant* by the phrase, and we may be "put off" through not understanding, or altogether wrongly understanding, this.

Well, then, to begin with, what it is not.

(1) It does not mean a long face. There is nothing to be either ashamed or miserable about in being a Christian, but just the opposite.

(2) It does not mean setting yourself up to be better than others. You are probably no better than most, and not half as good as many, of your friends—only having Christ, you are infinitely better off than they, and you must try to share your Treasure with them.

WELL, then, what does "confessing Christ" mean? I cannot do better than repeat an old story which may help to illustrate it. "Now Peter and John went up together into the Temple . . . . and as they spake . . . . the priests and the captain of the Temple . . . . came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hold of them, and put them in the hold unto the next day. . . . . Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and *they took knowledge of them, that they had been with Jesus.*" (Acts iv.)

Was that not a strange and wonderful testimony to the character of these men? Their enemies watched their lives and heard what they said, and they concluded "these men must be Christians." It was not "what holiness," or "what eloquence," or "what madness," but "they have been with Jesus." And there, surely, is the simple secret for us of what confessing Christ means. Just be perfectly natural, be yourself and nobody else, but try to live so close to Jesus Christ that when others watch your life (as they certainly do) they may be led to say, not "how miserable" or "how conceited," or even "how pious," but just "how like Christ."

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

SEVERAL Good Ideas for Lent come from Bishop Fiske of Central New York. For one thing he asks if, instead of the usual string of guest preachers, it might not be wiser to have an exchange with some clerical friend, so that each guest preacher could give a continuous course of lectures. Further, he suggests that there be committees of the parish to canvass in order to bring out good congregations at the mid-week services.

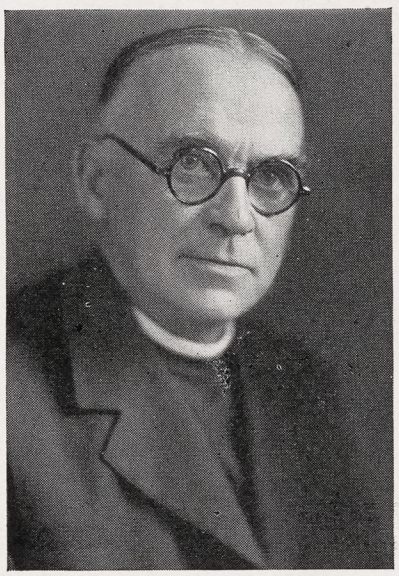
He thinks too that the Three Hour Service is often less than a success. People come in at the close and can of course get little from the last address since they have not heard the others. Bishop Fiske thinks it might be better, in some places at least, to have but the briefest sort of service at three o'clock on Good Friday, with emphasis upon an evening service at which there should be but one address. He urged the clergy of his diocese to make this Lent a period of intensive pastoral care. Then I like these remarks of his about music.

"Above all, do please make the services congregational in character, with hymns the people can sing—with a congregational rehearsal of hymns where possible. I know of nothing more deadening than the persistent voicelessness of the average congregation. I love good music, though I am not technically expert; I miss some of the service settings and anthems which are associated with great services in other days; but I cannot abide "sacred concerts" where there is definite discouragement of congregational singing; or, at any rate, nothing in the way of actual encouragement of such worship.

"Why are the noonday services for busy people so well attended in the large cities during Lent? I venture to say that the fact that the people themselves sing is a large element in their popularity—it is not due merely to the fact that the services are brief and the preacher imported!"

* * *

Then of course he suggested the study groups, which gives me an opportunity to tell you that THE WITNESS for Lent, as usual, is being planned with these groups in mind. We are to have a series of articles on "The Place of the Church in the Modern World" which will be announced next week. When you are made familiar with the names of those who are to contribute to the series I am sure you will agree that it is a bang-up setup for any study group. So look for the names in an announcement next week. In addition to this series there is to be a series of four articles by the Rev. Dr. John Rathbone Oliver, known to you all as one of the outstanding writers and teachers of our day. Then of course there will be the usual articles by Bishop Johnson, Bishop Wilson, Dr. Atwater, Mr. Tucker and the news. There are to be seven Lenten numbers, starting with the issue of February 19th and continuing through Easter. We hope that all of you will see to it that a bundle comes each week to your parish. Use the papers in discussion groups, have them on sale at the church at all services. Plan now for a bundle. Look for further announcements next week.



EDWARD CLOWES CHORLEY
Rector at Garrison, N. Y.

* * *

There has been real progress at St. Mary's-on-the-Highlands, Birmingham, Alabama, during the past year. The communicant list has been increased ten per cent; the Sunday School has grown rapidly and is doing better work; a number of organizations have been started for young people; offerings increased; givings to the diocese and to the National Council have been maintained; the service to the community has been broadened. The Rev. R. Bland Mitchell is the rector.

* * *

The annual meeting of Chase House, Chicago, was held on January 14th with Bishop Stewart presiding. A Survey on the work of Chase House was presented by the Rev. S. C. Kincheloe, a professor at the Chicago Theological School.

* * *

Bishop Finlay of Upper South Carolina last Sunday dedicated a fine new rectory at Grace Church, Anderson, N. C. They put on a pageant in the afternoon followed by the service of lights, both of which were most impressive. One of the interesting institutions of this parish, presided over by the Rev. R. Chipman Topping, is the boys' choir. It was organized less than a year ago, all of the twenty boys, except one, coming from non-Episcopal homes. They are now able to take the full choral service alone, including choral eucharist, without any direction beyond that of the organ. All of these boys have been baptized and are looking toward confirmation at Easter.

* * *

A large congregation was present on the last Sunday of the old year at Christ Church Cathedral, Lexington, Ky., the occasion being the retirement of the Rev. Charles E. Craik, Jr., as acting dean, having served in that capacity for fourteen months. His task during that difficult period was largely one of bringing order out of chaos, and the cathedral is all ready to go forward under the new permanent dean as a result of his untiring efforts. The service took the form of a special carol service, in recognition of the acting dean's invaluable support of the music department of the cathedral.

* * *

In the Magna Cum Laude box in this issue we have a word to say about the diocese of Chicago and the Bishop of that diocese. It can be further illustrated by a meeting presided over by Bishop Stewart the other evening at St. Christopher's, Oak Park, Illinois. He was there as the guest of the men of the parish at a dinner.

In the course of the evening, he learned that the parish had certain obligations outstanding which were a strain on the parish budget. They totaled more than $5,000.

When the bishop was called upon to speak, he started right in talking about the elimination of this debt. The men of the parish were dubious about the bishop's suggestion to "clean it up that night." But Bishop Stewart was determined. He took up the gavel and called upon the crowd

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for pledges to meet the deficit. He suggested sixty pledges of $100 each, spread over a period of two years.

Some one in the back of the room started things off with the first $100 pledge. Others followed suit until the amount in sight approached the $4,000 mark. Then the bishop called for $50 pledges. Slowly the total mounted. Little children came forward with $5 bills and small coins to have their share in the project.

Just an hour and a half after the bishop took hold of matters, the fund was pledged and the crowd rose to its feet and joined in the doxology.

* * *

You have been informed by your daily newspaper, no doubt, that the editor of this journal, Bishop Johnson of Colorado, has been placed in charge of the penitentiary of his state. There has been a great deal of trouble there in the past, and more recently strife among the members of the governing body. Recently Governor Adams placed Bishop Johnson on the board, and the other day asked him to go to the prison and see if he could straighten out affairs. According to the associated press dispatch Bishop Johnson has taken up the task, with the brief comment: "I do not particularly want the job. Nobody does. But I feel that the place is of primary importance and I most sincerely want to aid the unfortunates."

* * *

The Rev. Charles E. McAllister, rector of St. Michael and All Angels, Baltimore, recently called to be the rector of St. Luke's, Evanston, Illinois, has accepted that call.

* * *

The Rev. Sidney E. Sweet, rector of St. Paul's, Columbus, Ohio, has accepted a call to be the dean of Christ Church Cathedral, St. Louis, Missouri.

* * *

Beautiful stained glass windows were recently placed in St. Paul's, Kinderhook, N. Y., eight in the nave and one in the sacristry. They are all the work of Wilbur Herbert Burnham of Boston, who is famous for his work in the Riverside or so-called Rockefeller Church in New York, and for his series of nine aisle windows in the Princeton University chapel. The installation of these windows at St. Paul's is the fulfillment of a long cherished plan which has extended over a number of years. For when requests have been made for the placing of memorials those making the request have been asked to wait until all the window openings were taken. The work was then given to one artist with the assurance of a unity of theme, and a harmony of color which would not be possible otherwise.

The theme of them all is taken from the Benedicite. The subjects are arranged in the sequence of the chant, and are designed and done in the best traditions of the craft in the 12th and 13th centuries; all are conceived in purely symbolic and decorative manner. The beauty and the symbolism of color in these windows, their pure white or silver, their lovely ruby, their heavenly blue, their springlike green, and their yellow or gold to typify the goodness of God; the symbolism and allegory in representation and figure; these together, with color and design, give to them great charm.

* * *

You will be interested I am sure in the following letter from the Rev. Bernard Iddings Bell, warden of St. Stephen's College:

Because a number of your readers have been asking me for further information about the endeavor of St. Stephen's College to maintain itself through these times of depression, I venture to ask from you the courtesy of a little space. It will be remembered that St. Stephen's College has been in serious financial embarrassment because of the collapse, due to the hard times, of those voluntary contributions upon which it has in the past almost wholly depended. We had to raise $50,000 by the first of the year and $50,000 more for 1931, by July 1, 1931.

Everyone will be glad to know that the college reached its first objective. By the first of the year we had secured $50,560. Everyone will also be glad to know that toward the second $50,000 we have in hand, in cash and pledges, slightly over $10,000. Some of these pledges are contingent upon our raising the whole sum.

The college feels immensely grateful, not merely that it has secured this money, almost all of which has come from Church people, but also because it has resulted in an assurance to us from a very large number of people of general enthusiasm for what we are attempting, in the name of the Church, to contribute to higher education in this country. A large number of people have told us that, as soon as times are better, they will do more to help us than is now possible.

It is now plain, that, if we may continue to have a large number of gifts, even though each of them be comparatively small, gifts ranging from $100 to $1,000, between now and the first of July, we shall not only maintain the college through this difficult year but we shall demonstrate to the whole world that the Episcopal Church has no intention of abandoning one of the greatest educational opportunities in its history. Those who read this are asked to say a thanksgiving, to pray God for a continuance of His blessing and to spread the information to as many of their friends as possible.

* * *

Bishop Mitchell of Arizona has been speaking in various parishes in North Carolina about the work of his district and particularly of the Church's work among the tuberculosis patients.

* * *

Imagine—just over Christmas and here comes news of summer conferences already. The governing board of the Blue Mountain Conference has just re-elected Bishop Overs as president. Bishop Casady of Oklahoma is to be on the faculty this coming June. Then there will be the Rev. Father Klein of the Cowley Fathers, who was there last year, and Miss Mildred Hewitt, an authority in Sunday School work, and of course lots of others to be announced later. One of the unique features of this conference, as you doubtless know, is the children's conference that runs along with it.

* * *

The Delaware branch of the Woman's Auxiliary held their Epiphany meeting at St. John's, Wilmington, January 8th, with addresses by Rev. Ernest Pugh on Porto Rico and the Rev. Joseph C. Wood on China.

* * *

Bishop Davies of Western Massachusetts recently conducted a three-day conference and retreat for the clergy of his diocese at the Lenox School. Addresses were given by Dr.

CLERICAL SKETCHES

Edward Clowes Chorley

EDWARD CLOWES CHORLEY is the rector at Garrison, N. Y. He was born in England, graduated from Richmond College and from the Philadelphia Divinity School. His entire ministry has been served in New York, with charge of parishes at Yonkers, Newburgh, Great River, and Saratoga. In 1908 he came to Garrison as the rector of St. Phillip's, the parish which he serves at present. He plays a prominent part in the affairs of the diocese, has been deputy to synods and General Conventions, and is at present serving on several diocesan committees. Mr. Chorley is also the author of several books.

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Adelaide Case of Teacher's College, Columbia, and by the Rev. Frank Gavin of the General Seminary. Writes our correspondent, the Rev. F. H. Danker, "it was a very carefully planned and helpful three days at the beautiful Lenox school."

* * *

Dr. Larkin W. Glazebrook of the commission on evangelism of the National Council has just finished a busy two weeks in the diocese of Southwestern Virginia. He gave addresses before congregations in many cities in the diocese and also met with vestries, guilds, Church Schools and other groups.

* * *

Christ Church, Rochester, N. Y., recently had a preaching mission conducted by the Rev. Walter E. Bentley which was highly successful.

* * *

Rev. J. W. D. Cooper has come of age as the rector of St. Michael's, Geneseo, having completed twenty-one years as rector. The event was celebrated in his parish. Mr. Cooper is a leader of religious education in the diocese of Western New York.

* * *

The Rev. Charles L. Candee, secretary of the Wilmington, Delaware, council of churches, and a Presbyterian minister, was the guest preacher at St. Andrew's, Wilmington, on January 18th.

* * *

The choirs of our churches at Bath, Hornell and Corning, N. Y., joined forces for a choral service held recently at Christ Church, Corning. The following Sunday they gave the program at Hornell. There were seventy voices in the combined choirs.

* * *

They have found ways of hurrying things along at the convention of the diocese of Southwestern Virginia, which is to meet at St. John's, Wytheville, Va., in May. There will be no roll call. Instead those present are to sign up before the sessions start. There will be no convention sermon. Also reports of committees are to be printed and distributed before the convention. Then there will be discussion at the convention, with it assumed that all present will be familiar with the report under consideration. One of the features of the convention, as usual, will be a layman's dinner and mass meeting with speakers of distinction.

* * *

All parishes in Philadelphia and vicinity are cooperating with the Philadelphia unemployment committee in helping to relieve the distress caused by unemployment. Bishop Taitt has offered the mayor of the city the use of various parish houses as centers for relief work.

MAGNA CUM LAUDE

TO THE diocese of Chicago and to Bishop George Craig Stewart for instructing the treasurer of the diocese to pay to the National Council every month one-twelfth of the pledge of the diocese. It means, of course, that if all dioceses and missionary districts should follow their example that the Council would not have to borrow in order to meet its obligations.—to Dr. Archibald R. Mansfield of the New York Seamen's Church Institute for having completed thirty-five successful years as the head of this great institution—to Bishop Huston of Olympia who, as chairman of the Church committee to investigate the Centralia cases, rendered a thorough and courageous report.

Several hundred children are given free suppers five nights a week at St. Barnabas' Church, Kensington. This work was inaugurated last spring by members of the Woman's Auxiliary.

* * *

The children of the diocese of Pennsylvania attended the annual devotional service and presentation of the Bishop's bricks fund in St. Ambrose' Church, Philadelphia, on Saturday, January 10th. The children marched into the church before the service, and during the singing of a hymn proceeded to the chancel with their offerings. The offering for last year was used to build and completely furnish the primary room in St. Ambrose parish house, so that the children had ample opportunity to see the result of their efforts after the service. Their offering for this year will be used for the building fund of St. Mathew's mission, Oxford Circle, Philadelphia.

* * *

"The Walrus Club" is an organization composed of clergy of the diocese of Pennsylvania. It meets on Mondays, as that is a day of rest, in spite of the fact that parishioners do not so regard it, and several of the most regular members are unavoidably detained by parish duties. There are no qualifications for admission except an interest in ideas and a sense of humor. The meetings are held at the Church House.

* * *

Joseph E. Newton, son of the Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, Philadelphia, has been confirmed by the Senate as United States Vice Consul of Korea and secretary of diplomatic service. He left the home of his parents in Merion, Pa., for his new post on January 6th.

* * *

Trinity Church, Galveston, in the diocese of Texas, and one of the oldest parishes in the southwest, has just completed a year of considerable accomplishment. A new parish house costing $70,000 has been erected and joined to the church by a beautiful memorial cloister. Among its many appointments is a kindergarten room, also a memorial, as modern and complete as is to be found in the south. A new steam-heating system for both church and parish house has also been added. The beauty and dignity of the church itself has been enhanced by a gift memorial in the form of new lighting fixtures specially designed by a leading architect.

Trinity parish has a communicant list of 1200 and a Church School of over 500. During the year there were 40 baptisms and 60 confirmations. Three new groups were added to the roster of parish organizations during the past three months, making a total of 22 organizations. Among the more recent enterprises is a soup kitchen serving free meals daily to the poor, an old clothes shop and an odd job department. The rector is Rev. Edmund H. Gibson and the associate and director of Young People's Work is Rev. Thomas W. Sumners.

* * *

The Rev. Albert E. Fillmore, for

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THE WITNESS

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20 years rector of St. Martin's Church, Fairmont, Minn., has resigned from that parish—effective January 1st—and retired from active service. The Rev. Mr. Fillmore will make his home in Fairmont.

* * *

Two fine memorial windows were dedicated recently at Gethsemane, Minneapolis, by the rector, the Rev. Don Frank Fenn. They were memorials to Addie Kelley Fenn, wife of the rector, who died suddenly last August, and were given by the women of the parish.

* * *

Bishop Finlay of Upper South Carolina ordained Albert R. Stuart as a deacon on January 6th at Zion Church, Eastover. Mr. Stuart is finishing his course at the Virginia Seminary this June.

* * *

On January 8th Bishop Finlay ordained Charles C. Fishburne, Jr., as a deacon at St. John's, Columbia. Mr. Fishburne is a student at the Virginia Seminary.

* * *

Bishop Stires of Long Island is to be the speaker at a meeting tomorrow evening (23rd) of the friends of Holy Comforter House, a mission among Jews located in Brooklyn.

* * *

The alumni of the Berkeley Divinity School, located in and near New York, held their annual luncheon on Tuesday of this week. The speaker for the occasion was Dean William P. Ladd. The meeting was attended by about thirty-five alumni.

* * *

Miss Catherine Peterson, for seven years on the staff of Gethsemane, Minneapolis, has left to take up work in Eastern Oregon as a United Thank Offering worker. Her place at Gethsemane is taken by Miss Ellinor Ravenel of South Carolina.

* * *

Bishop Perry preached the sermon at the opening of the convention of the diocese of South Florida, held at Palm Beach this week. The opening service was on Tuesday evening in the Church of Bethesda by the Sea, where Bishop Thomas, formerly of Wyoming, is rector. During the convention this beautiful church is to be consecrated, Bishop Stires having been asked to preach the sermon.

* * *

The twentieth anniversary of the rectorship of the Rev. Emile S. Harper, of All Saints' Church, Brooklyn, was commemorated at a parish gathering on the evening of the Epiphany. The Hon. Stephen Callaghan, former Justice of the Supreme Court of New York State, senior warden of the parish, presided. Bishop Stires, Bishop Larned, and a number of the clergy of the city were present and made congratulatory addresses. The Rev. Mr. Harper's first great task was the payment of a debt of $40,000 incurred when the church was built. Since that was accomplished a parish house has been built. The neighborhood has seen many changes, but the congregation and Sunday school are still as large as they ever were, which is more than can be said for many other congregations in this part of the borough.

* * *

The Priest's Fellowship of the diocese of Long Island is to have a service of Solemn Evensong at St. James', Brooklyn on February 1st, when the Rev. Joseph P. McComas of St. Paul's Chapel, New York, is to preach.

* * *

Edwin Royall Carter, Jr., student at the Seminary at Sewanee, was ordained deacon recently by Bishop Thomson of Southern Virginia in Christ Church, Petersburg.

* * *

They honored a prominent churchman over in Brooklyn the other day; Colonel William Cogswell, for more than fifty years a vestryman of Grace Church, Jamaica, who arrived at his ninetieth birthday. He was prominent in civil and political affairs as well as in affairs of the Church.

* * *

The second semester of St. Margaret's House, Berkeley, California, opened on January 12th with four new students entering the school to train. One is taking a three year course for religious education, while the other three are preparing for general Church work. St. Margaret's is also a haven for Church workers passing in and out of the country by way of the Pacific. Recently Deaconess Margaret Routledge was there for a visit before sailing to take up her work among the Igorots in the Philippines, and Deaoness Anna Ranson of Japan, now on furlough, is to be there before returning to her work.

* * *

Three men were ordained deacons on January 4th at Christ Church, Savannah, by Bishop Reese. John B. Walthour, a student at Sewanee, David Cady Wright, Jr., student at Virginia, John A. Wright, also a student at Virginia. All of these young men are continuing their studies. The sermon was preached by the Rev. George B. Myers of Sewanee, and the candidates were presented by the father of one of them, the Rev. Davis Cady Wright.

* * *

The Rev. Laurence Ariel Sanford Roger Sampson Rose, rector of the Transfiguration, Brooklyn, N. Y.

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celebrated the 25th anniversary of his ordination on December 17th. He was presented with a purse at a large gathering of parishioners. And even though it must have been said before I simply cannot resist repeating that "a rose by any other name would be as sweet."

* * *

Preaching last Sunday at Calvary Church, New York, Bishop Creighton of Mexico said:

"In this country we support work in forty-one dioceses and fifteen missionary districts. Most of the money going to the forty-one dioceses goes out into what we call rural work, and when we think that the rural section are well-springs of our life we see the importance of this work. Woe betide us if we ever have in the United States industrial and rural interests divided into two mutually antagonistic sections. Our problems are interwoven and the church must share its blessings with the isolated sections and the farms."

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* * *

Jack Hobbs, the famous English cricketer, has refused to play cricket in Calcutta on Sundays on the ground that he "does not wish to do anything which might injure the cause of Christianity in India."

* * *

"The custom of infant baptism as it exists in the Catholic church is founded on the fact that Christ was willing to receive children, and not on any obscure doctrine establishing the intrinsic guilt of infants; nor is it based on the principle that the wrath of God is upon little children," the Rev. Granville M. Williams said Sunday at the Church of St. Mary the Virgin, New York.

"In the tenth chapter of St. Mark's gospel it is related how the little children who attempted to approach Christ were put off by the well-meaning apostles, for fear that they might annoy the Master. Christ was not merely displeased, He was indignant.

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Ordering the apostles to let the little ones come unto Him, He took them up and blessed them. The great benefits of holy baptism are given to children because of this.

"Sometimes man's logic has tried to impose on the Christian conscience a very terrible teaching indeed. St. Augustine unfortunately was moved by a remorseless logic which forced him to teach the dreadful doctrine that little children who died without benefit of baptism were consigned to the ever-lasting fire of hell.

"The entire Christian Church has never been in agreement with that opinion. Other Christian theologians have designed various places for the spirit of unbaptized babies—places of joy and natural happiness. Dare we say that little innocents, who met their death through the carelessness of others or through human tyranny, are not in heaven? I thank God there is nothing in the Christian religion that can prevent me from believing they are."

* * *

Have you a young son in your home? You then may be interested in this letter which the great G. A. Studdert-Kennedy wrote to his wife from the trenches of France. In speaking of the training and education of his young son he wrote:

"1. Make him a sportsman. Encourage him to play games and always to play the game.

2. Teach him to despise cowardice and never to be afraid of anyone save God.

3. Teach him as soon as you can what his body is for, about his powers of procreation, and about the necessity of cleanliness in body and mind.

4. Teach him to tell you everything about himself, and specially everything of that sort.

5. Teach him that being a gentleman means using your life to serve and help your fellow men as much as ever you can, and that it is dishonorable to desire only to make money and be comfortable. If he has brains, teach him that he must use them to lead men on to better things, and to teach them a gentleman should choose one of the poorly paid but honorable professions.

6. Teach him to love and reverence women. Encourage him when young to have plenty of girl friends, and to treat them as comrades and never to play with them and deceive them. Teach him that the man who deceives a woman is a scoundrel and that he must try to live straight.

7. Last, and most important, about his religion. Teach him to love Jesus Christ as the pattern God-Man. Teach him that, and leave him free. Don't force his religion in any way, specially if he has brains. There are bound to be in these coming years very rapid developments in Christian thought, let him go his way, and do not be pained or shocked so long as he keeps his love of Jesus Christ. If he wants to become a priest, let him, but never force him any way. Only teach him constantly that a gentleman must give, not get, must serve and not be served.

Guard him from vulgarity and snobbishness, and never let him speak contemptuously of anyone or anything except a coward.

I think that is all. Kiss him for me and give him my blessing, and when he is old enough tell him my life story as you would tell it, knowing that I tried hard most of the time to do right, and when I sinned was sorry in my heart, as I am now.

I don't believe I am going to be killed, but I don't know, and any way I am content, so long as God can comfort you."

* * *

Whatever the Rev. Benson H. Harvey of the Philippine Islands mission may be doing this Ash Wednesday, it is safe to assume he

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will remember how he spent the day preceding it last year. He writes of it in the Diocesan Chronicle:

It seemed advisable that I should attempt to be in Balbalasang for the Communion service on the morning of Ash Wednesday. When that decision was reached, an appointment had already been made for service at Fort Stotsenberg on Quinquagesima. The time required to reach Balbalasang from Manila is usually three or four days. Fort Stotsenberg is three hours north of Manila. I had sixty-seven hours for the trip.

My service on Sunday was over as the noon gun boomed, and I was aboard the north-bound local at Dau two hours later. At seven-thirty I was at the end of the railway, San Fernando, where I expected to spend the night. A truck-bus was waiting, however, so I climbed aboard. Until midnight we rambled along at the slow pace required by law. The scheduled destination being reached, the truck stopped and I prepared to spend the rest of the night in the jail —the only institution open at that time. At two a. m. Monday I was awakened with word that another truck would carry me on through the night and nearer my destination. At four this truck reached the end of its endurance for the night, and I again accepted the hospitality of a jail. Another two hours of rest intervened and once more I continued my journey, this time for three hours. After waiting a similar length of time I was able to hire a truck alone for the rest of the road journey. I was finally at the Lagangilang Agricultural School enjoying the hospitality of our friend of long-standing, Mr. Jose Reyna. I had been unable to notify him in advance of my coming so he had not provided the necessary cargadors for the trail-trip. By four Monday afternoon these deficiencies were overcome and I set out on the eighteen-hour hike, with but sixteen hours of daylight remaining before I was due in Balbalasang. There followed one night spent with a gang of road laborers in a grass hut along a mountain stream, a day in which I tramped thirty-one miles, most of which was up hill to the boundary at seven thousand feet, a night on the open trail without food, blanket or other impediments, two hours tramping Wednesday morning, and arrival at Balbalasang five minutes before service time.

* * *

In the course of a recent lecture delivered in New York city, Abbe Ernest Dimnet, canon of the Cathedral of Cambrai and author of "The Art of Thinking," commented on the award of the Nobel prize for literature to Sinclair Lewis. "He gets the

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prize," he said, "as a first-rate satirist. There is no other such satirist in America or in the world, and that is why he gets the prize. But the effect of its award to Lewis will be bad abroad. They will read 'Babbitt' and will think that this type represents America; they will think Babbitt is a portrait of a typical American, which he is not." Dr. Joseph Fort Newton, criticizing the award to Lewis, says that "Lewis would give the impression in his 'Elmer Gantry' that Americans are engaged in a wild religious debauch."

* * *

Now here is something; out in Iowa there is a village of twenty families called Petersburg. Surrounding the village are other families to the number of 120. They are a church loving and church going crowd. They wanted a new church. So they dug deep and built a magnificent church at a cost of $85,000. The people of the community gave an average of $700 a family. Now they have their church free of debt. What's more the pastor of this German congregation has no empty pew problem for the only thing that keeps anyone away on Sunday is illness. The church holds over 600 people and is always filled at services.

* * *

Although St. Agnes' Hospital, Raleigh, N. C., has had "a stack of unpaid bills in the cashier's office, a bank that failed, carrying with it our current expense account, and a twenty-two year-old boiler that chose this year in which to burst," and also greatly increased demands for charity, and decreased collections, Mrs. F. A. Worrell, superintendent, is undaunted, and still dreams of the day when the new clinic may become a health center, teaching disease prevention, and mentions the new nurses' home as proof that dreams do come true. The medical library was also a seemingly impossible thing, brought into being by the Church Periodical Club. Seven of the nine nurses graduated in the last class had secured good positions in the fall and there were more applicants from high school graduates than the training school could accept.

* * *

The Bishop Tuttle Training School, Raleigh, has seventeen students, and its fifteen graduates are all filling positions. The rooms on the third floor which were finished during the sunmmer were filled at once. Members of the Woman's Auxiliary and others with special interest in this school would do well to send for St. Augustine's Record, Raleigh, N. C., the October-November issue, which contains a detailed description.

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Still Needed for 1931

AS to the $1,014,344 due on December 1 for 1930, we cannot make final report as this statement is written but we know of the heroic work being done everywhere and confidently hope for complete payment. We therefore expect to close the year 1930 with some balance of income over expenditures.

Now we look forward to 1931

THE National Council is not allowed to appropriate more than its estimated income.

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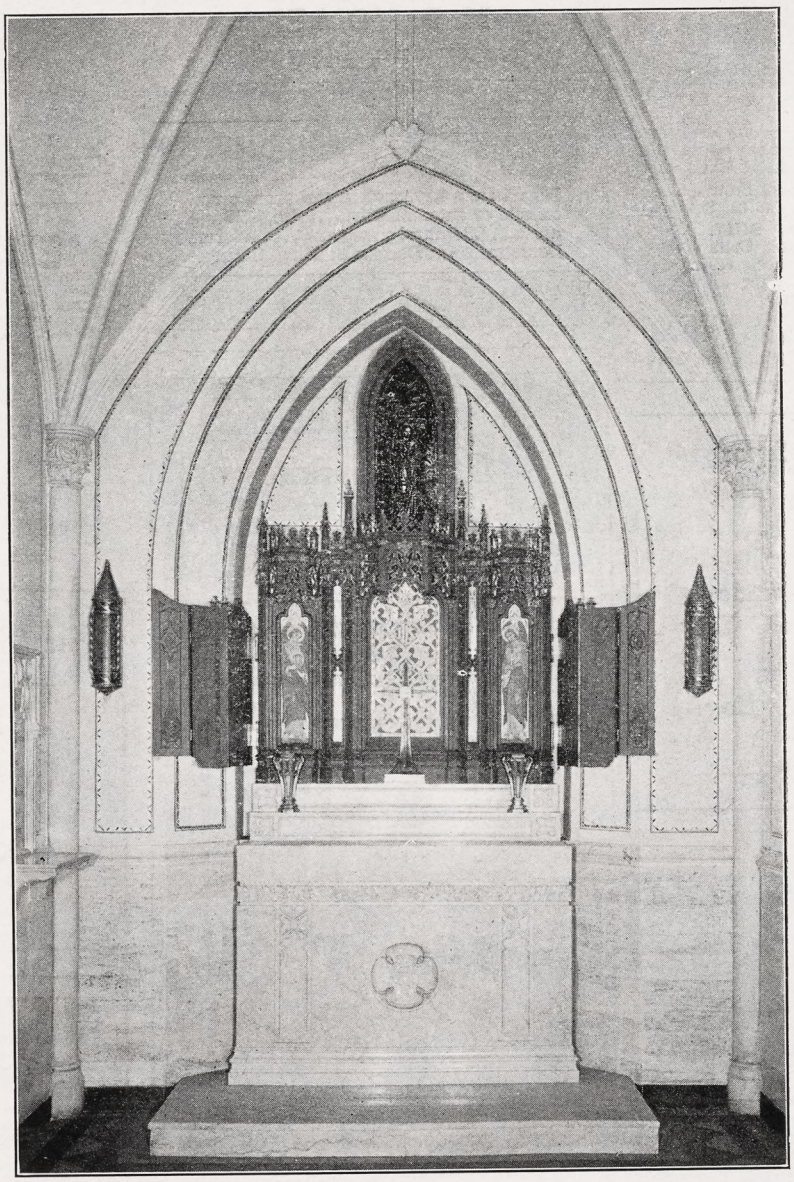
THE CHURCH'S OPPORTUNITY by Bishop Johnson

The WITNESS

CHICAGO, ILL., JANUARY 29, 1931



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Church of the Incarnation, New York

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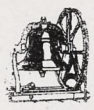
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THE WITNESS

A National Paper of the Episcopal Church

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THE CHURCH'S OPPORTUNITY

An Editorial by

BISHOP JOHNSON

IT HAS been intimated that the National Council of the Church is concerned over the prospects of an adequate income to carry on all of its work for the current year.

This reminds me of a statement recently made to the effect that in previous periods of depression people were disciplined to hardship by reason of their faith and practice, but that the present generation is softened by self indulgence and by the weird cults which have their foundation in intellectual curiosity and in a desire for material health and wealth. Certainly we are not equipped to endure hardness as good soldiers of Jesus Christ.

One wonders how much our faith would stand up under persecution. Somehow it lacks those qualities of grit and grace which are essential to overcome the world. In Russia the world hates religion. In Europe the world patronizes religion. In America the world is more genial and less intense. We dabble in religion, jest about sacred things, or treat the whole thing as a field for psychiatry.

We will do anything but make sacrifices for our belief.

People are constantly asking, "What is the matter with the Church?" The answer is obvious. We are. Fortunately for us the Church is stable. The faith is embodied in her formularies and is not subject to initiative and referendum. The Lord only knows what the faith of the Church would become if every prominent rector could modify it to suit the needs of his influential laymen. It is hard to believe the faith once delivered to the saints, but it would be impossible to believe the faith amended by those who lack either the character or the ability to interpret God's purposes to man. The worship is conserved in our liturgies which represent the accumulated experience of centuries and it cannot be diluted into brightening the corner where you are by those who are on too familiar terms with diety.

THE mission of the Church is determined by the commandments of the Master, who bids us to come unto Him, not that we may be coddled by Him, but that we may be His instruments in a world wide program of evangelism. There is sufficient diversity in faith and worship, but not to the point of disintegrating the stable rock upon which she is founded.

Her mission is not to originate a faith, not to develop the faith. Like the chemist in the laboratory we do not expect to find new elements, but to use those provided by the Creator for our combination and application.

The vital question for the midgets who make up the body of Christ is not whether the Church is good enough for them, but whether they have the grit and the grace to take such a place in it as to enable men to see their good works and glorify not them but their Father in heaven.

It is perfectly true that the National Council is liable to err. It lays no claim to infallibility but joins with us all in protesting against such claim. It does, however, conduct its business with as much intelligence and with greater conscientiousness than is usually found in corporations.

Possibly the present mess in the business world is a sign that our financial supermen are not so cocksure of themselves as they were a year ago last fall. All of which illustrates the truth that any theory which does not provide for every emergency is imperfect.

For every dollar which you contribute to the program of the Church I am satisfied that ninety cents is used as carefully and satisfactorily as you would use it yourself. Why focus your attention so meticulously on the ten cents? It is a specious excuse for holding back, but not a sufficient reason. These alibies that are offered form an interesting commentary on our devotion to the Master.

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HERE is a church that spends a goodly sum on music but cuts down its support of the accredited missions of the Church. If I had to listen to music that was paid for by the missionaries of the Church I wouldn't "like it if it was good."

Here is another church that excuses itself from its obligations to the Master's commands because a bishop is theologically out of step with its practices. It is an interesting study in ethics which eliminates sacrifice in the interest of uniformity.

As a matter of fact there has never been a time when an internationale of good will is so much needed and an internationale of hate is so imminent as today. The old order of potentates is breaking down; the economic, social and political fabric is tumbling down. The world is without form and void.

What is coming out of the chaos?

Without God as the center of our spiritual solar system you can choose between Stalin, Mussolini, Lloyd George, Henry Ford, Sinclair Lewis, Bertrand Russell, Amy McPherson, Mrs. Eddy and some other leaders. Human nature will hive around some queen bee.

"As for me and my house we will serve the Lord."

There is just this to be said: once more darkness broods over the earth and many men love darkness rather than light for obvious reasons. The Church has never failed to lighten men's paths. It will not fail now. It is the greatest illuminating planet on earth. It is merely whether we will do our share now in supporting the Saviour of the world or whether a new generation must be the instruments of His grace.

I question whether there is a more important duty for us today than to support the Church in her program more generously than ever before.

It is so hard, however, to get people to treat the seat of a disorder. It is so much easier to apply an anaesthetic and avoid the pain which is the inevitable result of our own indiscretions.

The disorders of the times is really the test of our faith.

The world's bewilderment is the Church's opportunity.

Let's Know

By

BISHOP WILSON

Riddles

A RIDDLE is sometimes amusing to us; more often it is likely to be considered a dull, low form of humor. In ancient times, however, it served a much more useful purpose. It was one of the chief means of entertainment at social gatherings among the Jews and it was also used in a more serious vein for purposes of instruction. One who was an adept at propounding and answering riddles was counted as a "wise man."

Probably this was the field in which Solomon gained his reputation for wisdom. In the opening section of his famous book of Proverbs the theme is stated: "to understand a parable, and an obscure saying, the sayings of the wise, and their riddles." Read the thirtieth chapter of Proverbs and see how much of it is in riddle form with the answers provided. When the Queen of Sheba visited Solomon she came "to prove him with hard questions" and she found him wonderfully wise. Josephus tells us that Solomon and Hiram, king of Tyre, were on exceedingly friendly terms and showed their friendship by a prolonged exchange of riddles. The one who failed to answer a riddle sent to him by the other was obliged to pay a fine. Solomon excelled in this kind of contest, and took away such a large amount of Hiram's cash that the Tyrian king finally hired a clever man to assist him, and so he got his money back.

The classical example of a riddle in the Bible is, of course, the one which Samson put to the Philistines. It was started merely in the form of a social pleasantry though it ended in a feud which lasted during the remainder of his life. Samson gave a party to a number of Philistine young men in honor of his approaching marriage. In the course of the festivities he made them a sporting proposition. If they could guess his riddle in seven days, he would give them thirty linen wrappers and thirty fine garments; if they failed, they were to pay him a similar forfeit. But they cheated on him, prevailing on his bride to worry the answer out of him. Samson paid the price but made the Philistines suffer for it—and then the feud was on.

The Jews used to teach their children the language by giving them riddles to wrestle with. For instance, there is a Hebrew word with a "d" in it which means she-mule. Remove the "d" and you have the word for heifer. The letter "d" was called "daleth," but that word also meant a door. So the riddle put it: "There was a she-mule in my house; I opened the door and she became a heifer."

Or here is another one. "There was a woman in Egypt who brought forth at one birth six hundred thousand men." When the answer was found, one learned that this woman of such prodigious fertility was Jochebed, the mother of Moses. In praising their national hero, the Hebrews used to say that Moses was himself equal to the whole armed host of Israel that came out of Egypt. Therefore the mother of Moses conferred that amount of man power upon Israel when she gave him to a waiting world.

We do not find childish riddles in the New Testament Gospels, but it is no wonder that our Lord found it advisable to teach the people in parables. They were used to thinking in such terms and would respond to illustrative stories far better than they would to straight instruction. In that respect we are not much different today. We remember the story of the Prodigal Son, with the moral which accompanies it, more than we would a string of blunt directions to—abandon your evil ways, repent of your sins, and behave yourself.

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THE IDEAL LAYMAN

By

BISHOP T. F. DAVIES

IN THE first place, he is one who represents to the world what Christ means by a good man. He is a man of high standards of morals and righteousness and behavior, and does his best to live up to them. He is an eager man, on fire with the vision and the opportunity, anxious to make his life tell for God and His Kingdom. He is a happy man, for in measure, he realizes the Beatitudes. His Christianity is to him a glory—the glory of being in action according to a divine standard. His standard, in brief, is God. He is a serious man, for he realizes that in some sort he exemplifies and illustrates the Church of God to the world. This layman is a man of firm faith, who believes with all his heart that Jesus Christ is the Son of God, Light of Light, Very God of Very God, his only Lord and Saviour—a man who thinks of things in terms of the Cross, and measures the worth of things by that standard.

He is a man of unquenchable hope. This member of Christ never thinks or says that the forces of God cannot conquer evil, nor that the Church is powerless and ineffectual in a perverse world, rather does he live the belief he professes—"I believe in God the Father Almighty"—the belief in creative and all-sovereign love. He believes that "the Church is touching more lives, and touching them in more quickening and ennobling ways, than in this land she has ever done before." If he serve, as such a man will, as warden or vestryman, he will appreciate the paralysis of a non-worshiping vestry, and realize the power of worship and praise and thanksgiving and the contemplation of and communion with God. So far from fulfilling Lord Stowell's conception of the duties of a church warden, namely, that it is an office of guardianship, observation and complaint, he never criticizes the working of the Church unless it be suggestively and constructively, for he sees the Church less in its imperfect condition and more as it lives in the mind of Christ. He is not content with a vestry with committees on finance and care of property: he likes a vestry with committees on worship and evangelism and teaching.

HE IS a man of infinite charity, who loves his fellow men. The Church means to him the habitation of creative love. The cause of missions does not seem to him an irksome and crippling duty, because he sees beyond the machinery to the functioning of God's love. Missions mean to him the establishment of God's Kingdom in the hearts of men. He is interested in all human brotherhoods, unions, fellowships—in all that will bind men together in a good cause; but to him there is one effectual and abiding brotherhood, ordained of God, Whose Head is Christ—namely, the Christian Church. Church-manship, to him, means the love with which Christ loved the Church and gave himself for it. With all humility and charity, and appreciation of others, he believes that there is no fitter or finer instrument in the Hand of God for the salvation of the world than that branch of the Church to which he owes allegiance. He believes in its divine origin and supernatural grace. He glories in its hallowed and reverent worship. He rejoices in its heritage, its order, its continuity, its tradition. He appreciates its magnificent organization. While he is devoted to his own parish, he knows that the unit of the Church is the diocese. To him the diocese appears what it really is—an absorbingly interesting and vital thing, perhaps the most abiding organization on earth, which will out-last dominions and governments. And so he seeks a place in diocesan life, because he feels that therein he is taking his part in something that will go on throughout the ages in the establishment of the Kingdom of God on earth. The well-being of the diocese, its projects, its policies, its problems, its opportunities, are things that touch him closely because he realizes that with these are bound up the issues of God's Kingdom. It occurs to him, as it does not to some, to support his diocese, and to make it a worthy unit of that mighty army, which we call the Church of God. There is something in today's appreciation of effective organization that is more and more recommending the diocesan system to thinking persons.

SO THE godly layman has a very high conception of what the Church means. He wants it to be the great city of friends. In short, the Church bulks very large in his life and he loves it with all his heart, believing it to be Christ's body, through which Christ seeks to express His will and to release the energy of His grace. He believes in the Power of God—the continual outflow of God's inmost being into man's life through Christ. As one of our own presbyters has drawn the picture, he is a man of principle and conviction who places the Church and her interests before anything else. Such a man penetrates to the heart of Christianity and knows how to make his service effective. He is progressive because he believes the Holy Ghost is still leading us on. His life, humble though it may be by earthly measures, is touched by the glory of God. If I should attempt to sum up the character of this godly layman in a sentence, I should say he was one who expresses by his life that ascription which we commonly venture to append to our Lord's prayer, "for thine is the Kingdom, and the Power, and the Glory." I thank God that the Church is producing such men. May He multiply their number!

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The Lenten Features

THE first Lenten number of THE WITNESS will be the issue of February 19th. It will contain the first of a series of articles on "The Place of the Church in the Modern World." These articles, written by a distinguished group of Church leaders in different fields of work, are prepared with study and discussion groups particularly in mind. Those to contribute are Bishop George Craig Stewart, who will write from the point of view of a bishop of a great diocese; the Rev. W. Russell Bowie, the rector of Grace Church, New York, who will present the point of view of the rector of a leading city parish; the Rev. Harrison Foreman, an expert in the rural church field; Mr. Henry S. Dennison, the head of the Dennison Tag Company, who will write as an employer of labor; Mr. Oscar Ameringer, leader of the miner's union and a labor leader of unusual ability; the Rev. LeRoy Burroughs, student pastor at Ames, Iowa, and one of the foremost leaders in this difficult field; Dr. Lewis B. Franklin, vice-president of the National Council who will present the subject from the point of view of a national Church official, and Vida D. Scudder, professor at Wellesley College and author of distinction.

We believe that these articles will furnish excellent material for Lenten discussion groups. In addition to this series there will be four articles by the Rev. John Rathbone Oliver, eminent clergyman, author and psychiatrist, whose writings are familiar to all readers of this paper. These in addition to the usual articles by Bishop Johnson and the other members of our editorial staff.

The first Lenton number is that of February 19th. An announcement of prices for bundles is fund on page 10 of this issue. Orders must be in not later than February 12th.

More About Candles

By

IRWIN ST. JOHN TUCKER

THIS topic of candles seems to have awakened more interest—or at least to have called forth more response—than any other liturgical subject. One whom I greatly admire and respect accuses me of having "Sidestepped" the main question—whether the eucharistic candles should be directly beside the cross, or at the ends of the altar. He says "To my mind, the sacramental teaching almost demands their being on either side of the cross. It was the lifted-up Christ that drew all men."

The primary purpose of the candles is to give light on the altar book; the symbolism came later. This is the reason why they are usually at either end of the altar, so that the Epistle and Gospel may be read by their illumination. The other usage is very beautiful, and has the added beauty that after the consecration the sacramental lights are directly beside the sacrament. As to which is the "correct" use I do not know; it is an interesting topic for discussion.

Another writer says "The interpretation of the six candles as signifying the six hours Christ hung upon the cross is new to me. I thank you for it." For this interpretation I am indebted to the Rev. John Henry Hopkins.

This correspondent says that his own favorite interpretation is that since the number seven means perfection, six or one less than seven, means that we are still short of perfection, and that the cross fills up this lack. He reminds me that when the bishop is present the seventh candle should be placed behind the cross at the right, signifying the bishop's candlestick of the book of the Revelation. Compare the letter addressed to the angel of the church at Ephesus: "Repent, or else I will move thy candlestick out of its place."

Still another correspondent advances the theory made popular by Cardinal Gibbons, in "The Faith of Our Fathers." Use of candles originated, according to this theory, when Christians were compelled to worship at night and underground. During this period candlesticks of great value were made for these underground chapels. When the ban was lifted, Christians came out of their caverns, but still cherished the candlesticks as memorials of the days of their persecution.

Thus the flames of the candles would take on the added significance of representing their great martyrs and saints who had suffered.

This interpretation is true, as far as it goes, and very beautiful. My objection would be that there has never been a time when artificial light was not needed. In the Tabernacle at Shiloh candlesticks burned in the Temple at Jerusalem, and for that matter in the temples in Egypt. Candles were certainly burned in the Catacombs. But I am convinced that they were also burned in the temples of Athena and of Jupiter. People worshiped before dawn and after dark throughout all history.

The chief reason for the employment of light in worship is that light is the most beautiful of all known things, since on light all other visible beauty depends. Nothing is beautiful in the darkness. "They love darkness, rather than light, because their deeds are evil. Whatsoever doth make manifest is light. Walk as children of light." Obviously, then, worshipers would use light to prove themselves children of light.

But the greatest objection to my previous article under discussion comes from my own Church school, where the children complain that I have always taught them that the altar is a picture of the creed; the candles symbolizing stars, "God the creator of Heaven," and the flowers representing the earth; "God the creator of earth."

"In my previous article I neglected also to mention that the lights represent stars and also the righteous, "who shall shine as the stars forever and ever"—thus symbolizing the communion of saints, and the tongues of flame at Pentecost.

This is interesting to many. Let us have more discussion.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE social service commission of the diocese of New York has petitioned the city of New York to make appropriations of two million dollars a month to provide more jobs for unemployed heads of families. The petition, signed by Bishop Manning, Bishop Lloyd, Bishop Gilbert and the Rev. Floyd Van Keuren, executive secretary of the commission, states:

"First, the need is vastly greater than even the present excellent and extensive emergency activities can provide for; and, second from the point of view of humanity, public health, public welfare and general economy, the city cannot afford to have so great a number of otherwise stable families in distress this winter and spring for no other reason than that they cannot find work which they are anxious and willing to do."

* * *

There is pictured on the cover of this issue the Chapel of the Resurrection, mortuary chapel at the Church of the Incarnation, New York, a small and particularly beautiful chapel. It is the gift of Mrs. Woodbury G. Langdon, a parishioner. In connection with it there are three rooms under the vestibule in which the parish is able to care for the dead and to prepare them for burial. Writes the rector of the parish, the Rev. H. Percy Silver; "With the passing of homes, and the multiplying of apartments, it is more and more difficult for those in sorrow to care for their dead. This addition affords not only a place for the preparation for burial, but also a beautiful chapel in which the body may rest before the altar of the Lord until the time for the funeral." The architect of the chapel was Mr. F. De Lancy Robinson, the general contractors were H. C. and H. E. Beaven, the altar, triptych, stained glass (illustrated also in this number) and appointments were made in the studios of R. Geissler, Inc., of New York, the lighting was installed by the Lord Electric Company, and the elevator was designed by Charles E. Dowdall, Inc., of New York.

* * *

Mr. Monell Sayre, vice-president of the Church Properties Fire Insurance Corporation, a subsidiary of the Church Pension Fund, has sent out a communication that contains rather startling facts in regard to fire insurance. From the start of the corporation in the summer of 1929 to the end of 1930 the corporation received in premiums the sum of $301,000. Its entire loss by fire was but $2,970.39. This makes the loss 1% of the premiums received. The corresponding percentage of loss for all kinds of property in the United States is 50%. Writes Mr. Sayre:

"The fire loss record of this Corporation shows conclusively the wisdom of segregating for fire insurance purposes the property of the Episcopal Church. It is not good administration for the Church to mix its property with the general mass of property, which has so much higher fire loss. Of course, this is an exceptional year for the Church properties Fire Insurance Corporation. Churches will burn. Also the bulk of our policies have not completed their original term. But it goes to show how low the average loss will be, over a long period. The low fire loss record of the Church Properties Fire Insurance Corporation indicates clearly that the churches insuring with it should reap appropriate financial advantages. The sole object in establishing the Corporation was to benefit the Church."

* * *

The Auxiliary of the diocese of Bethlehem held its annual meeting in Trinity, West Pittston, January 14-15th. There were addresses by Mrs. F. H. Steenstra, wife of the rector at Mauch Chunk, a representative of the Church Army who told of the work of this organization of laymen, and by Miss Sallie C. Deane who is the provincial representative of the national executive committee on Young People's work.

* * *

A large number of clergymen attended the winter meeting of the archdeaconry of Harrisburg, held at St. John's, Lancaster, Pa., January 12th and 13th. The reports indicated that the mission stations in the archdeaconry are in a healthy condition and that in a few places an aggressive forward movement is under way. The real business of the session came when the parsons went into a huddle to discuss the names of possible nominees for the vacant bishopric. The election for this office was held on Tuesday and Wednesday of this week, and will be reported in these columns next week.

* * *

The annual festival of St. James Church, New York, was observed last Sunday, this year commemorating the 121st anniversary of the founding of the parish. Bisop Fiske of Central New York was the preacher at the morning service and the Rev. Samuel M. Dorrance, rector of St. Ann's, Brooklyn, who was formerly the vicar of Holy Trinity, a part of St. James parish, was the preacher at a service in the afternoon when the two parishes worshipped together. The Rev. Frank Warfield Crowder is the rector of the parish.

* * *

Three fine stained glass windows, done in the antique manner in the studios of Calvert, Herrick and Riedinger of New York, were blessed by Bishop Sterrett at Trinity, Bethlehem, Pa., on January 18th. At the same service he confirmed a class of nineteen.

* * *

Miss Enda Eastwood, department of religious education of the National Council, held a conference for the rural clergy of Minnesota, at St. Mark's, Minneapolis, on the 16th. She spoke of the work among isolated church people.

* * *

At the annual parish meeting at the Ascension, Pueblo, Colo., the rector, the Rev. H. C. Benjamin, asked for the election of two boys of high-



KENNETH O. MILLER
Comes to Diocese of Newark

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school age to act as associate vestrymen. They will sit in at all vestry meetings. The excuses usually given by men for declining to serve as vestrymen is that they know nothing about Church business. Here are two boys who won't say that. The parish plans to elect two different boys to the office each year. Good idea.

* * *

On January 15th at St. Paul's, Trinity Parish, New York, they had a service for blessing and guidance of the Holy Spirit on the courts of law and the magistrates of our land. This ancient custom is one that has long been observed in England near St. Hilary's Day. The vicar, the Rev. Joseph P. McComas, gave a brief address. After reading for the past months of the conditions of the courts in New York one can rejoice in the revival of the custom.

* * *

The Rev. Robert Frazier, in charge of the Advance Work Program of the National Council, addressed the council of the diocese of Albany on the 16th. The diocese is attempting to raise $16,000 for the American Church Institute for Negroes as its chore for 1931 for the Program.

* * *

Addressing the women's division of the Cathedral of St. John the Divine on January 21, Bishop Manning announced a gift consisting of the offering taken at the annual festival in York Minster, England. The money is to be added to the fund for the Pilgrims Pavement which is being raised by the Layman's Club of the Cathedral.

* * *

In the absence of Bishop Cross of Spokane, who is also the acting dean of the cathedral, the pulpit at the evening services is being occupied by the laymen of the parish. Judge Webster of the Superior Court of the state spoke on the 18th on "Some evidences of the value of religious instruction." Mr. W. S. Gilbert, junior warden, spoke at a special service for social workers on the 25th and Dr. Penrose, president of Whitman College, spoke on the 11th.

* * *

The sixteenth century morality play, "Everyman" will mark the opening of an ambitious and carefully planned Diocesan Educational Institute for Church Work to take place in Baltimore January 31st to February 4th. The play is being directed by Miss Joy Higgins of Boston and will be presented at the Lyric, Baltimore's largest theatre. The speakers at the Institute will include such church leaders as the Rt. Rev. John T. Dallas, the Rt. Rev. William P. Remington, the Rev. James Thayer Addison, William C. Sturgis, and the Rev. John R. Hart. Miss Marston, national educational secretary, will have a class for leaders of Lenten mission study classes.

CERICAL SKETCHES

Kenneth O. Miller

KENNETH O. MILLER on February 1st is leaving Porto Rico where he has done exceptionally fine work to become the rector of Christ Church, Pompton Lakes, New Jersey. In Porto Rico Mr. Miller built a beautiful new church. And one of the most interesting aspects of it is that the church is used by the white people, the Negroes and the Porto Ricans — the three groups using the same church and getting on famously—which is surely a tribute to Mr. Miller's leadership. Mr. Miller graduated from Yale in 1921, and from Berkeley in 1924. He was then on the staff of Christ Church Cathedral, Hartford, from 1924 through 1926 when he became the rector of St. John the Baptist, San Juan. He was the deputy to the last General Convention from Porto Rico.

* * *

Another event of significance happened in Baltimore when Mr. Henry L. Mencken presided at a meeting held at Emmanuel parish house. The occasion was a meeting in honor of Miss Lizette Woodworth Reese, writer of note, under the auspices of the Poetry Society of Maryland.

* * *

The Rev. High Moor is on the front pages of the Atlanta newspapers and is the subject of resolutions being passed by luncheon clubs, the chamber of commerce and other public organizations. The reason for it all is that he has resigned as rector of St. Luke's, Atlanta, to accept a call to be the dean of Trinity Cathedral, Pittsburgh. During his few years at Atlanta he has built up the parish to one of the strongest in the country. Naturally folks do not want him to leave, and an effort to hold him is being made not only by his own parishioners but by the entire city. It is a rare tribute to a man who has done an exceptionally fine job. Magna Cum Laude for him.

* * *

William M. Harris of Waterbury addressed the annual meeting of the Church Mission of Help, diocese of Connecticut, on conditions discovered in the investigation of over 3500 unemployed. Mrs. John H. Howell of Newark addressed the meeting on the work of the Church Mission of Help. The Rev. Frank S. Morehouse of Shelton, Connecticut, was elected president of the Connecticut board of directors, and the Rev. Sidney Wallace of Portland was elected vice-president.

* * *

The annual dinner of the board of managers and the professional staff of St. John's Hospital, Brooklyn, was held last Monday night. Judge Byers presided and Bishop Stires was the chief speaker. About sixty-five attended. The service of St. John's Hospital has just about doubled since the new building was opened two years ago. The Managers consider that this pretty well justifies their judgment as to the need of a larger, as well as a new and better, hospital.

* * *

Bishop Ingley has just issued his annual prayer card which is distributed to several thousand both within and without the diocese of Colorado. This year's card was prepared especially with the needs of the isolated folk in mind, and includes a simple rule of life, morning and evening devotions, grace at meals, and a preparation for the Holy Communion.

* * *

There is rejoicing in the diocese of Long Island over the report of the diocesan treasurer. First is the gratifying fact that in the difficult year of 1930 the diocese met in full its quota of $135,000 to the National Council. Another achievement is the fact that 101 congregations met their quota against 95 in 1929, with 82 of them bettering their previous mark. The total contributions of the churches of the diocese for the diocesan budget and for the National Council quota was $205,889.

* * *

Trinity Church, Geneva, N. Y. has issued a very beautiful brochure illustrative of the history of the parish. This is a part of the campaign to raise the funds for a new parish house. Trinity Church has for a century and a quarter played a very conspicuous part in the life of the diocese and its progress and development is of interest to the whole church.

* * *

Four centers in Brooklyn for courses in teacher training have been arranged by the diocesan board of religious education. Courses are available in the Bible, the Prayer Book, the elements of pedagogy, and

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Church school organization. The centers are located at Trinity Church, East New York, All Saints on the Park slope, Christ Church in Bay Ridge, and the Epiphany in southern Brooklyn.

* * *

Bishop Kemerer, coadjutor of Duluth, confirmed his first class the other day at Alexandria, Minnesota. Across the street from Emmanuel Church is the Methodist Church where Bishop Kemerer's father was pastor over forty years ago.

* * *

Bishop Bennett celebrated the tenth anniversary of his consecration recently. There were letters and telegrams galore and a substantial check from a group of laymen of his diocese, Duluth.

* * *

At the annual award of medals to choristers of St. Bartholomew's, Brooklyn, one was given to Henry Dieck for excellence in attendance, he having attended no less than sixteen hundred services and rehearsals in a period of seven years without missing one! Just imagine.

* * *

The convention of the diocese of Duluth is meeting this week at St. Cloud, the Auxiliary holding its annual meeting at the same time. Bishop Wilson of Eau Claire is the guest preacher at the opening service.

* * *

A net increase of 95 in the number of active Brotherhood Chapters was shown by the report of General Secretary, Leon C. Palmer, submitted at the annual meeting of the National Council of the Brotherhood of St. Andrew, held in Philadelphia, Saturday, January 10th. Through economies effected in the office, operating expenses had been reduced, the National Junior Convention was made self-sustaining, and the Brotherhood Camps practically self-sustaining.

* * *

St. James' Church, Westernport, Md., the Rev. R. J. Harkins, rector, participated with the other churches of the Tri-towns community comprising Westernport and Luke, Md., and Piedmont, W. Va., in the observance of Universal Week of Prayer, January 5th-9th. Each evening a special service was held in one of the down town churches, and an address was given by a guest speaker.

* * *

As a part of the parish of Grace Church, Lockport, N. Y., a mission has been established at Wilson, N. Y., which will be called St. John's. This mission will be served by the Rev. Henry Zwicker, and his curates. A building which had been formally occupied by another denomination for church services was purchased and opened by Dr. Zwicker recently for services of the church. There are already twenty-five families enrolled as members of the parish.



MEMORIAL WINDOW
Chapel of the Resurrection

* * *

Long Island has established an evening branch of the Woman's Auxiliary for the benefit of those who are unable to attend the present midday meetings. Good idea.

* * *

St. James, East Springfield, Mass., was dedicated by Bishop Davies last Sunday. A class of thirty was confirmed.

* * *

A real event was made out of the annual meeting of Church Service League of the diocese of Massachusetts when delegates from 211 parishes gathered first at St. Paul's Cathedral and then at Ford Hall. The speakers were Bishop Burleson, Bishop Creighton of Mexico and the new executive secretary of domestic missions, and Dr. Mary James of Wuchang, China.

* * *

President Neilson of Smith College was the speaker last Sunday evening at Trinity Church, Boston, his subject being the relationship between the white and colored races.

* * *

Miss Maude Royden, the world's most famous woman preacher, who several months ago suffered a breakdown in her health, has been spending an extended period in Egypt, and is greatly improved. She expects to

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resume her ministry at Eccleston Guildhouse, London, Jan. 25.

* * *

The Rev. Alexander R. Mitchell of Greenville, South Carolina, wishes to warn you against a gentleman named Forrest Drysdale. He drives into town in a pretty Nash, makes himself known to the church of the community and takes a great interest in parochial affairs, particularly the choir and the church school. After establishing himself he asks you to endorse "rubber" checks which soon bound back. Mr. Mitchell says that if he calls the proper thing to do is to have him arrested.

* * *

Two visitors in the diocese of Mississippi; Bishop Carson of Haiti is preaching and addressing parish groups through February 8th. Dr. L. W. Glazebrook is visiting parishes in the interest of evangelism from February first through the 15th.

* * *

Efforts are being made in the diocese of Erie, under the leadership of Archdeacon Harrison Foreman, to seek out and minister to isolated Church people. Miss Edna Eastwood of the department of religious education of the National Council led five conferences on the subject recently at different points in the diocese.

* * *

The convocation of the district of Nevada is to meet at Reno January 24-26th. On the day preceding there will be a quiet day for the clergy led by Rev. Charles N. Lathrop of the social service department of the National Council. On Sunday evening there is to be a missionary mass meeting with Dr. Lathrop, Miss Edna Eastwood of the department of religious education and Bishop Jenkins as the speakers. Another feature of the convocation is to be a banquet held on Saturday evening.

* * *

Bishop Gailor of Tennessee is recovering rapidly from an operation for cataracts so that it is expected that he will resume his regular work soon.

* * *

"The King's Ship," the program for Lent fostered by the department of religious education of the province of the midwest, includes seven services and gives a plan for the devotion, instruction and expressional activities for the season. It supplements the mission study material put out by the national department of religious education.

* * *

The council of the diocese of Mississippi was held at Biloxi, January 20-22nd. Special speakers were Bishop Carson of Haiti, and O. H. Swayze of the college cooperative association. Our correspondent for the diocese reports that due to the drought of last summer conditions in the diocese are deplorable, a number of bank failures adding to the distress. He writes, "There is much suffering from hunger and cold, though our national government has not yet discovered it. It is incomprehensible that a government should permit its own people to starve when it owns and does not know what to do with millions of bushels of wheat."

* * *

Through the generosity of Mr. Lewis Emery of Bradford, Pa., what was formerly the Reformed Church in Grove City has been purchased and remodeled under the supervision of the priest in charge, the Rev. D. W. Clarke, who did much of the work himself. It is an important center for Church work, being the seat of Grove City College.

* * *

The Rev. G. Stanley West, of

DURING LENT

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THE WITNESS

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Grace Church, Toledo, Ohio, has accepted the call to become rector of the Church of the Emmanuel, Corry, Pa., and priest in charge of St. Matthew's Mission, Union City, Pa.

* * *

The Rev. Charles J. Burton, in charge of the misisons at Silver Creek and Forestville, diocese of Western New York, became priest in charge of St. John's, Kane; St. Margaret's, Mount Jewett, and Christ Mission, Tidioute, Pa., on January 1, 1931.

* * *

Miss Charlotte L. Brown, of the diocese of Massachusetts, and who for the past ten years has been working in Eastern Oregon, has come to Nevada to take up work as a U. T. C. worker under the direction of the Rt. Rev. Thomas Jenkins. Miss Brown is the first permanent resident Church worker Hawthorne has ever had. For sixty years there has been no church in Hawthorne of any kind. The Diocese of Southern Ohio has undertaken to help build a church plant in Hawthorne to be used as chapel, reading room and social center as well as containing an apartment for the worker. The chapel was opened last Easter and since that time temporary workers have been in charge.

* * *

The Erie Social Hygiene Society, of which the Bishop of Erie is president, passed a resolution at its last meeting commending Bishop Manning for his pronouncement against Judge Ben B. Lindsay's attitude on companionate marriage. Bishop Ward telegraphed, on behalf of the Society as follows: "Accept our congratulations upon the way in which you are upholding the standards of Christianity, morality, and family life, and upon your sermon condemning Ex-judge Ben Lindsay's book on Companionate Marriage. Character-building forces everywhere will approve your stand."

* * *

The new year has brought several changes in the personnel of the clergy of the Diocese of North Carolina. The Rev. Thomas Trott is leaving Statesville to go to Texas, and the Rev. John Seagle leaves Salisbury to go to South Carolina. The mission work they have been doing has been taken over by neighboring clergy and by the executive secretary. The Rev. Thomas S. Clarkson has been transferred to Raleigh, with charge of the missions at Selma and Smithfield. The Rev. F. Craighill Brown has just come to the diocese, and has taken charge of the parish at Southern Pines and of the adjacent missions. The Rev. Thomas F. Opie has left Burlington to go to the Diocese of Washington. Until a new rector is called, Burlington will be served by the Rev. N. C. Hughes.

* * *

The Rev. C. Bertram Runnals, rector of Calvary Church, Syracuse, spoke on the First Century Christian Fellowship movement before the First District Clericus in Carthage in December, and before the Utica Clerical Union in Grace Church House, Utica, on January 12th.

* * *

Bishop Burleson has urgently commended to his people in South Dakota the giving of one day's income as a special gift to be used for advance work, in addition to all regular gifts. He asked that this special gift be sent to him either on the Feast of the Epiphany or on some specially designated day chosen by the giver. The district of South Dakota was the first to accept its

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* * *

Bishop Remington, at the annual meeting of the Woman's Auxiliary of Rhode Island at St. Stephen's Church, Providence, quoted Paul Warburg to the effect that this country was suffering from a desire for privileged isolation in the world. The Bishop pleaded that the walls of brick which separates the nations should be pulled down and built into highways over which children might pass the more easily among them. He denounced the awarding of the Nobel Literary Prize to Sinclair Lewis as a slam on America. He contended that Lewis saw only the mud in the West where the Bishop in his ministry had found stardust.

Dr. R. B. Teusler, the other speaker of the day, alluded to the vast sums of money that are being spent on cathedrals and the decorations of churches. He stressed the difficulty in raising funds for St. Luke's Hospital, Tokyo, and at the same time argued that the institution was a great investment in international good will and in missionary strategy.

* * *

The original "Social Ideals of the Churches" were adopted in 1908 by the Federal Council on behalf of the denominational bodies making up the Council. In succeeding years this declaration was supplemented and revised.

* * *

The Rev. Stuart G. Cole, curate at St. Paul's, Syracuse, has been appointed chaplain to the 400 Episcopal students at the University of Syracuse.

* * *

Calvary, Utica, N. Y. is to erect a parish house in the near future.

* * *

With increasing understanding of the opportunities of the churches the quadrennial meeting of the Federal Council in 1928 gave instructions that a further revision be submitted to the next quadrennial meeting of the Council.

A committee consisting of Edward T. Devine, chairman, Worth M. Tippy, secretary, and William Adams Brown, Miss Lucy P. Carner, Bishop Charles K. Gilbert, Hubert C. Herring, Hermann N. Morse, Mrs. W. A. Newell, Frank Mason North, Charles Stelzle and Miss Olive Van Horn, have been at work in revision and reformulation for a year. Their report, in the form of a provisional draft which is not to be published, is now being submitted to the churches for critical study and suggestions. These suggestions are to

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be returned to the committee for use in the final revision.

The study of these ideals by our churches is a matter of great importance. They will finally be understood by the public to represent the social convictions and points of view of the Protestant churches of this country. They will serve to guide the churches in their teaching and work. Since they are not at present in final form there is the fullest opportunity to criticise them, and to offer suggestions for deletions, changes and additions. These will be studied with great care by the committee.

The committee offers the wise suggestion that study groups, carefully selected, be set up in local churches, colleges, theological seminaries, councils of churches and independently, to undertake the study. Churches in one communion who desire to make the study should write to the secretary of the committee, Dr. Worth M. Tippy, 105 East 22nd Street, New York, for a sufficient number of the reports for the group. They will be furnished at cost plus postage, which amounts to 5c per copy, $5 per hundred.

* * *

"There are more Episcopalians in proportion to the total population in Greene County, Virginia, than anywhere else in the entire United States, one in every fifteen," says the Virginia Churchman. One in 15 is certainly very high. Among South Dakota Indians it is about one in 4, and among Archdeacon Goodman's four or five hundred Eskimos in Arctic Alaska, all of whom are baptized, more than one in 3 are communicants.

* * *

"It is great to have the world for your hobby," as a little girl remarked some years ago. If at present the world seems rather a handful, read the "Survey of the Year 1930," in the *International Review of Missions* for January, 1931. The survey is by no means a complacent chronicle of progress and success, though it contains much that is cheering and inspiring. It deals briefly with all the great mission fields, and includes a statement about Roman Catholic mission work. It could be used to fill many hours of intercessory prayer. Concluding, its editors say:

Having read this survey, can we say what are the outstanding things in the missionary world of today? They appear to us to be these: The fact of the increasing world unrest, in the midst of which the Church is set and must work; the recognition of this fact by the Church and her endeavor to rethink and restate her unchanging message in terms of the need of today; a growing desire for Church union expressed in a sincere search for means to gain it; a steady assumption of responsibility by the younger Churches; a deeper understanding of the possibilities of Christian education; and a deeper understanding, too, of the need for evangelism as the only means not only of growth but of existence.

* * *

The name of the late Mrs. Frank Stevens of Swansea, Mass., is remembered for her many gifts to the Church. One of the earliest was the rest house at Swansea, known to many Church people who have found

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refreshment there. During her life she gave $75,000 to the Cathedral in Washington, and erected a pillar there in memory of Henry Vaughan, the architect, an old friend. Among her bequests were $40,000 to Christ Church, Swansea, $25,000 to the American Church Institute for Negroes, and $50,000 each to the diocese of Massachusetts and the National Council. Someone who had known her many years said that "the beauty of her gifts was not the bigness of them but the fact that she put herself, her intelligence, sympathy and imagination, into them."

* * *

Two blind Churchmen are mentioned in a recent letter from Mrs. W. J. Loaring Clark, secretary of the department of missions' special committee on literature for the blind. One is a blind boy who reads the lessons in the Church school services. He reads them from *The Church Herald*, the Braille magazine. The other is a young man who is deaf, dumb and blind. He has been taught the sign language, talks with his fingers, and receives communication by holding his hands over the other person's fingers. He weaves baskets, makes footstools, typewrites, reads Braille, and is now studying French by himself. He was confirmed by Bishop Reese of Southern Ohio. A rector has had the Holy Communion service for him, the boy following it in Braille as it was read.

* * *

Here are pertinent remarks by Dr. Harry F. Ward, professor at the Union Theological Seminary:

"I have been reading the story of Al Capone. It is advertised as "The Biography of a Self-Made Man." This is certainly the climax of the principle of self-help and the American gospel of success, so blessed by the Christian pulpit. I thought I knew the kind of world we are living in, but this journalistic record is a revelation of a more far-reaching breakdown of the process of law and order than people who do not touch the underworld and machine politics are aware of. To read it at the same time as the report of the court and the record of the hearings in the Billings case is indeed a day of judgment. No matter what the evidence, labor leaders stay in jail. No matter what the evidence, red-handed murderers go free time and time again. Both things happen for a similar reason, the influence of corrupt business over government. Unless these twin situations can be changed by the breaking of the power that produces them, history will have to record the failure of the great American experiment."

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THANKS

We told you early in December that there was then due, on the amounts which the dioceses told the Council to expect for the year 1930, the sum of $1,014,344.

This was the largest unpaid balance to be collected in the final month of the year since the inauguration of the "Pay-As-You-Go Plan" in 1926. And times are hard! The task seemed almost impossible.

We are gratified to report that of the $1,014,344 the Church has paid $993,366, and we can pay all our bills with something over to help out on 1931. We know of the sacrificial effort which has made possible this achievement and extend to the Church our congratulations and thanks, not alone to the seventy-four dioceses which succeeded in paying all that was promised but also to the twenty-four which tried earnestly but failed to reach the goal.

As to 1931, the gap between pledges and needs is gradually closing but we are still short about $200,000. May last year's achievement encourage us to dare greatly for the present year.

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The WITNESS

CHICAGO, ILL., FEBRUARY 5, 1931

THE TASK OF THE CHURCH .... IN THE MODERN WORLD

THE Editors of THE WITNESS have asked a group of distinguished people to write on the above subject this Lent. This series, to start in the number for February 19th, is prepared with Lenten discussion groups particularly in mind. Those contributing are Bishop George Craig Stewart, City Rector W. Russell Bowie, Rural Pastor Harrison Foreman, College Professor Vida D. Scudder, Employer Henry Dennison, Labor Leader Oscar Ameringer, Student Pastor LeRoy Burroughs and National Council Officer Lewis B. Franklin. There will also be four articles by John Rathbone Oliver, clergyman and psychiatrist, in addition to articles by THE WITNESS editorial staff.

MESSAGE OF THE WEEK

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THE WITNESS

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THE SACRAMENTS

By

IRWIN ST. JOHN TUCKER

CHRIST'S religion in its essence is fellowship. "I have called you friends. Ye are my friends. . . . Love one another, as I have loved you." The Holy Catholic Church is officially defined as "The Fellowship of Saints."

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Sacraments are the handclasp of God, stretching through the mist of darkness which is the world of matter and misunderstanding.

We are born into a strange, terrifying existence. All is full of menace and danger, except that close circle of parental protection which rings us round. Outside it, all is multiplying peril. Then water is poured upon our brows, from the same hand that stilled the tempest on Gennesaret, and the same voice says "Be not afraid; it is I."

We grow older, and are confronted with dull monotonous tasks, with racking decisions and perplexing choices, with temptations seemingly impossible to resist. Then a hand is laid upon our heads and a voice speaks: "I am here, my child. Go forward. I strengthen you. Be of good cheer."

We go further; pains and disasters multiply. Friends forsake us and torture strikes suddenly, with searing pain. In the mid-wilderness a table is spread, and hands beckon, saying, "Come unto me, all ye that travail and are heavy laden. In the night in which I was betrayed—I gave thanks. Lift up your hearts!"

We fall in love. And the voice speaks again saying, "The flesh is not evil, for I created it and I sanctify it. Human love also is divine. Go, and establish a new Bethlehem."

We sin grievously; and again the voice says, "Be not afraid to admit your sin, that I may forgive you. I am still your friend. Go; sin no more; the Lord hath put away your sin."

We approach the valley of the shadow. In suffering and in the hour of death the voice says, "Pain cannot separate us. It brings us closer to me, for I too have suffered. Even though the flesh give way, and the spirit part from it, still do not be afraid. Come with me."

All over the world, wherever we may go, following whatever gleam may beckon us, the voice follows us, sounding from pole to pole. In equatorial jungle and on lonely mountain peak we see its signs and hear its echo; "Even here I pitch my tabernacle and spread my table for you. Even to this place I have sent my messengers, called and separated to bring my greetings to you. Behold, I send my messengers before your face, to prepare the way before you. Lo, I am with you always even to the end of the world."

These are the sacraments; pledges of a friendship that cannot be lost, turn where we will, even though

AN ANNOUNCEMENT

By

BISHOP JOHNSON

INASMUCH as I am editor of THE WITNESS and a host to the General Convention, which is to meet in Denver commencing September 16th, I have designated THE WITNESS as the official organ for the broadcasting of such arrangements as are being made by the Denver committee for the care of the Convention. Not only will articles appear from time to time dealing with the subject, but there will be several Pre-Convention numbers, prepared by the cooperation of the committee on publicity for the Convention with the editorial staff of THE WITNESS.

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we may betray it. These seven gestures of friendship —at birth, in youth, in very crisis, in love, in sin, in travel, in sickness and at the hour of death,—they are the hands of a faithful friend reaching for us through the darkness and the mist. In all time of our prosperity, in all time of our tribulation, they are there, waiting for us, beckoning to us.

There is a mystery about them, yes; but it is not the mystery of comprehension; rather of definition. Any one who has been comforted in sorrow, in pain or in fear by a token of love—a flower, or a kiss, or a handclasp, emblem of a love thereby conveyed—such a one knows well beyond all power to define it what is the glorious meaning of an outward visible sign of an inward spiritual grace.

Let's Know

By
BISHOP WILSON

CHRISM

BACK in Old Testament times oil was used in many different ways. In all probability it had a utilitarian purpose originally, for it was found in a hot and dry country that it had a healing, soothing, mollifying effect upon the skin of the human body. From that kind of use it easily derived a symbolic significance. For instance it was a symbol of joy, as we read in the book of Proverbs—"Ointment and perfume rejoice the heart." It was also a sign of God's favor, as appears in Isaiah when he is speaking of the divine blessings which await a repentant Israel and promises among other things "the oil of joy for mourning." This is also the thought back of the well known words of Twenty-third Psalm—"thou anointest my head with oil." It was held against Simon the Pharisee as a mark of discourtesy that he failed to anoint the head of our Savior while the notorious woman was commended because "she hath anointed my feet with ointment."

Symbolically oil was used for various holy purposes. Jacob poured oil on the stone at Bethel as an act of consecration. In the thirtieth chapter of Exodus there are careful directions for anointing the tabernacle, the altar, and the several vessels used in the worship of God. But, of course, the most important use was in the anointing of priests and kings. Aaron was thus set apart for his office; so were David and Solomon. St. Paul carries on this symbolism when he applies it metaphorically to the whole body of the Christian faithful—"he which hath anointed us is God;" signifying that they were a consecrated people, set apart to their Christian profession by the outpouring of the Holy Spirit. The summit of it all is reached in Him who is in a unique sense God's Own; for the name Christ is the Greek form of the Hebrew "Messiah," both of which mean the Anointed One.

With all of this behind it, there is nothing surprising in the fact that the Christians very early took over this ancient bit of symbolism. As early as the second century chrism had entered into Christian usage. It was a mixture of olive oil and balsam which had been consecrated by the Bishop. Its particular use was in baptism, confirmation, the ordination of priests, and the consecration of bishops. Both in the Eastern and Western Church the custom prevailed and is still required in the Eastern Orthodox and the Roman Catholic communions. In our own Church there are no regulations which either require or forbid its use. Sometimes it is done as a matter of preference and with a desire to keep in line with an ancient symbolical usage running far back into pre-christian times.

The usual time for the consecrating of oil for the sick and of chrism is Maunday Thursday. The oil used for the sick is plain olive oil without the touch of balsam added. Many bishops make the "blessing of the oils" part of the Maunday Thursday service, after which the oil and the chrism are distributed to the clergy who desire to use it in sick ministrations or in baptisms. Sometimes the chrism is mixed with a paste-like substance which can be carried in a small metal container; sometimes a few drops are poured on cotton wool which is carried in a container of a different type, to be touched by the fingers of the priest or bishop and used in making the sign of the cross on the foreheads of candidates for baptism, confirmation, or ordination.

Cheerful Confidences

By
GEORGE PARKIN ATWATER

A CORNER STONE

ON FRIDAY, January 16, the workmen engaged in wrecking of the old Sunday School Hall of Grace Church, Brooklyn Heights, reached the corner stone, which was laid in 1865. (This building and an adjacent residence are being removed to make way for a New Parish House). A box was found beneath the corner stone. It was removed and opened after service the following Sunday in the presence of the congregation.

The usual articles were found in the box, a Bible, Prayer Book, Hymnal and Convention Journals. But in addition were one or two booklets of special interest. One was "The Church Almanac for the year 1865" which was one of the precursors of our present "Living Church Annual."

It is a book of seventy-two pages and has in it a calendar with lectionary; information concerning the dioceses, a list of the clergy and several pages of advertisements among which appear such familiar names as J. & R. Lamb, James Pott and Meneely. The "Living Church Annual" for 1931 has 675 pages.

The growth of the Church in the past sixty-five years is, of course, remarkable. And one interesting fact is the progress made in states whose population has not

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shown a marked increase. In 1865 the State of Maine had a population of 628,276, and the Church in Maine had 1340 communicants. In 1930 Maine had 799,662 people and 7,382 communicants.

New Hampshire in 1865 had 326,072 people and 1045 communicants. In 1930 it had 463,746 people and 6,633 communicants. States with very large growth in population show likewise a greater growth in the Church.

Ohio in 1865 had 2,339,599 people and 6,405 communicants. Today Ohio was 6,646,697 people, not quite three times the population of 1865, and it has (in two dioceses) 48,515 communicants, or nearly eight times as many as in 1865.

But the development of our Missions in foreign lands is phenomenal. We had three in 1865. West Africa (Liberia) with 11 clergy, China with 5 clergy and Japan with 2 clergy. Today Liberia has 40 clergy, China 126 clergy and Japan has 94 clergy. But this is only a meagre glimpse of the growth of our missions.

The list of clergy contains names of 40 bishops and about 2,300 priests. Today we have 152 bishops and 6,150 priests.

The record of the general organizations of the Church occupy about four pages of this pamphlet. A similar record in the "Living Church Annual" occupies 100 pages.

Whatever the discouragements over brief periods of the life of the Church, the view over a long period is hopeful.

News from England

By

A. MANBY LLOYD

IT WAS only fitting that your London correspondent should open the New Year calling on our leading men and wishing them the best of everything from THE WITNESS and 1931. Our first call was on the Archbishop of C----. (We had better not mention names.) "Well," said that gaitered gentleman, as he offered me a cigar, "so you come from that Chicago paper. A very cheery bit of journalism." Naturally we blushed. It was our turn to speak.

"Some twenty-five years ago, my Lord, I heard you speak to a crowded meeting of men, and you offered to take your coat off and address them in your shirt sleeves."

"Ah! I remember, that was at the Liverpool Church Congress. But much water had passed down the Mersey since those days." He shifted uneasily in his seat. "Well, we are taking our coat off now, Manby, don't you think? What with the Church Assembly, Revision of Prayer-book, etc., etc!"

"Yes, I know; but what about unemployment?"

"Well," he replied, "if you have come to talk politics, you had better go and interview the politicians." And your correspondent was bowed out.

My next call was in Downing Street, where our dour Scottish Premier invited me to a meal of haggis and shortbread. After he had sung "Scots wha' hae" and we had danced a hornpipe we settled down to business. "Nae, laddie," said our one and only Ramsay, "you'll nae git ony secrets out of me."

"But," we pressed, "a few wurds aboot the Free Churches." But he was adamant. "If ye want to talk religion," he replied, "ye munna gang to my predecessor. He's a gr-r-r-and man on that topic. And sich philosophy as ye dinna meet with in a day's march." So off we went to see Mr. Stanley B----."

He was smoking a pipe, as is his wont, in the study of his fine Worcestershire home. After we had been round the stables and poked the pigs we resumed our pipes. "Can you tell me when we may expect a General Election?" was our first attempt to break the ice.

"Well," said Mr. B. with a wink, "now that is a matter which has passed out of my hands. Ye'd better go and talk to L.....G....." So after a game of billiards, we took train to Wales and sought out the Welsh Wizard.

But we get nothing out of him but—stories. There was the one of the waifs who sung outside the Jew's house at Swansea on Christmas Eve, "Christians, awake, salute the happy morn," when the Jew opened his bedroom window and called out to them, "Go away, ve are not Christians, and ve want to sleep." My host deplored the habits of the new generation. "Why, Manby," he said, "in my young days when either a Welsh chapel or a Welsh society of any kind sought to provide social conviviality for its members, the occasion usually took the form of a tea-meeting at a shilling per head. And the other day 200 London Welsh sat down to a Cymmrodorion banquet at fifteen shillings per head."

"Well," said we, "that points to prosperity, anyway."

"Indeed no," was the emphatic reply. "Did you never hear the story of the Merioneth youth who didn't dance and wandered in to a room where some of his fellow-workers were playing cards. (It was a Soiree by their employer.) He was prevailed upon to join them, but he quickly lost the sum of fifteen shillings, which represented all his worldly belongings. In his remorse he retired to another room, where his employer came across him with his head in his hands and looking the picture of misery. 'If you have had nothing to eat,' remarked Mr. Jones, 'you will find some lovely ham in the next room.'

" 'Man alive!' said the grief-stricken youth, 'I could not possibly eat fifteen shillings worth of ham'!"

It was easy to see that we were being side-tracked by these stories, so I asked him how long it would be before the English church got a man rich enough to accept the bishopric of Worcester, which has already been turned down by two nominees.

"Ah!" he said, as he helped me to a dish of leeks (for we were now at lunch), "you want men like the Archbishop of Wales. I have crossed swords many a time with Dr. Edwards, when he was Bishop of St. Asaph,

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but he always fought fair. And here he is today, the doyen of the Episcopate. He has seen, since his appointment, more than forty years ago, every diocese in the Kingdom vacant. He is an octogenarian, but he is holding on in the hope that he may see the Welsh church become, once again, the National church. That reminds me of the story—"

But at this point I remembered that there was a train to be caught and bade the genial Wizard "good-day."

The year 1930 in the life of the Church of England was marked chiefly by the Lambeth Conference, which absorbed the attention of its leaders throughout the world. So far as statistics tell, the church seems to be holding its own, but little more. However a marked increase is noted in the number of candidates for holy orders.

In his review of the year, the dean of St. Paul's says that the controversy about the Prayer Book has completely died down. He believes that there was never any widespread demand for it. The large majority of churches retain the old one, and the parishioners are quite content with it. At the same time, he adds, many of the clergy have taken the law into their own hands and have altered the legal services almost beyond recognition.

The case in which the bishop of Birmingham is concerned still drags on, and no signs appear that the bishop, who is a man of remarkable courage, will weaken in his demand that the law shall be obeyed within his diocese.

The relations between the Church of England and the Orthodox churches of the East have become more intimate; but since the Lambeth Conference it must be admitted that the possibilities of reunion with the Free churches have become more remote.

Among the hopeful signs which the dean of St. Paul's notes is the awakening of the church to the use of broadcasting. He himself, after he had spoken on "Science and Religion," was amazed to find cablegrams of thanks from North America telling him that he had been heard perfectly in New York, Dakota and British Columbia.

A Harmonized Life

By

S. M. SHOEMAKER, Jr.

I SUPPOSE that I do not need to spend any time or effort in persuading you that almost the deepest cry of our time is the cry of longing for a life of inward harmony. Some lives are pulled to pieces by great forces, as you have seen old pictures of martyrs being torn asunder between four horses, one attached to each limb. And others are as if they were pestered by an infinite number of mosquitoes, light and flitting distractions, which prevent solid work by day and quiet rest by night. And an age like that longs for inward harmony, and if it is sure of getting it, will go almost anywhere or pay almost any price to find it.

A harmonized life must comprise three things, as I see it: first, the outlet for certain natural desires which are born with us; second, sufficient conformity to society to identify us with our fellows; and third, a dominant aim for life which our will puts through. The secret of a harmonized life lies in finding the work which you were intended by God and nature to do, drawing all your powers that one way, and bringing together within the bracket of a great passion all the whole range of life's sweet and interesting and wholesome things.

Psychology has no technique at all by which it can unify the soul. A soul is not unified until some dominant aim is chosen, an aim which is selected by the mind, pursued by the will, and enjoyed by the emotions. This aim must be big enough, good enough, lasting enough, to satisfy the whole man. But the psychology which can trace for you the effect upon you of having that aim, cannot choose it for you, nor give you any comfort whatever that it is the right choice. The aim must be chosen partly with reference to your conception of life as a whole, as well as with reference to your own powers. It must consider the needs of the world in which you live, as well as your own economic necessities, if it is to stand the test of unselfishness. It must be in the intention of Almighty God that you should do that thing, and be the kind of person it takes to do it, if the choice is to have about it the flavour of eternity and bring to you the very highest joy known to man on earth, the joy of knowing himself to be a fellow-worker with God.

You have all seen a young man change his ways because he has fallen in love. You know in your own experience that when you have been almost beside yourself with anxiety or grief, it was a friend whose faith in you restored you to faith and confidence. Now if we can lift up that analogy almost infinitely, and think of a relationship in which a perfect Personality never disappoints, we shall see the power which Christ has to bring together the scattered fragments of dissipated human personality, and so bring harmony. It is possible, as some of us well know in our lives, for all a man's secondary desires to be automatically submerged, once his primary desire gets a head start and becomes the dominant passion of his life. A mountain climber forgets his home comfort, a great foot-ball player forgets his cigarettes and candy, a Christian forgets his irrelevant desires, in the joy of a great enterprise.

CONFIRMATION INSTRUCTIONS
By BISHOP JOHNSON
THE STANDARD BOOK OF CONFIRMATION INSTRUCTIONS
50c a Copy—$4.00 a Dozen
THE WITNESS
6140 Cottage Grove Ave. CHICAGO

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

MAY I take this means of thanking the many readers of THE WITNESS who have responded to the appeal for the Danville workers which appeared under my name in a recent number. The Church Emergency Committee is an interdenominational committee and it is quite impossible to tell just what comes from people of the various denominations but I am sure a large percentage of it is from you. The young lady who is opening the mail addressed to the committee has just 'phoned me that practically every letter now mentions THE WITNESS. I do not see these letters so you will, I am sure, understand it if you fail to receive a personal "Thank you" letter from me. Here is my "thank you" to you all.

We can report that upward of $5000 has been received; not a large amount when we realize that 14,000 people are involved. But it is something certainly. And it is given in the name of the churches which I know is important. Many, many thanks.

* * *

The Rev. Wyatt Brown, rector of the Cathedral in Buffalo, and previously the rector of St. Michael and All Angels, Baltimore, was elected Bishop of Harrisburg on Tuesday, January 28th. He has not as yet indicated whether or not he will accept.

* * *

The Rev. Charles N. Lathrop, executive secretary of the department of Christian Social Service of the National Council, died on Thursday, January 29th, in St. Luke's Hospital, San Francisco. Dean Lathrop was on a trip through the west and insisted upon filling his engagements in spite of an attack of influenza. It developed into pneumonia and he died after several days illness. His death will be keenly felt by his many friends throughout the Church and he will be sorely missed at the Church Missions House where he was much beloved.

* * *

Bishop Irving P. Johnson, as you doubtless know, has been appointed to an important post by the governor of Colorado. They have had trouble in their prison out there. So the governor put Bishop Johnson on the job to straighten it out. This is what Lee Taylor Casey, columnist of the Rocky Mountain News, had to say about the appointment, in a column which he calls "Prelates and Prisons:"

"Governor Adams' appointment of Bishop Johnson as a member of the board of corrections has the merit of novelty—which, frankly, cannot be said of a good many of Governor Adams' other appointments. But there is a good deal more to be said in regard to the selection. Bishop Johnson's acceptance of the place gives the state's penal institutions what they badly need—the services of a man who is at the same time a capable administrator and a humanitarian and who, above all, is wholly removed from partisan politics. Perhaps it would be improper to suggest in advance that Bishop Johnson will become the president of the board. In reality, that will not matter a great deal anyway; he is like Macgregor in that wherever he happens to sit is always the head of the table. The force he has shown as head of his church in Colorado has been felt outside his denomination and outside the boundaries of his diocese; as a member of the governing body of the penitentiary and reformatory, he will be a dominating influence.



REV. WILLIAM O. CONE
Rector at Greensboro, N. C.

"I have referred to Bishop Johnson as a humanitarian, which he undoubtedly is. But this is an aggressive kind of humanitarianism. As a churchman, he is more of a Cardinal Manning than a Cardinal Newman, he resembles Hildebrand more closely than he does St. Francis of Assisi. He is of the church militant, and, in the phase of a non-believer, while he may love the sinner he does not excuse the sin. So there is no reason to expect convict-coddling on the part of this prelate. But there is reason to expect firmness, impartiality; and the institutions in his charge can look forward to having a champion whose motives are not open to question. Politics has played havoc at the penitentiary for a generation; politics is primarily to blame for the situation at the reformatory which the board of health bluntly describes as a disgrace to the state. The appointment of Bishop Johnson is a good augury for both institutions."

* * *

The convention of the diocese of Maryland was held in Baltimore, January 28th and 29th. Bishop Remington of Eastern Oregon was the speaker on the first evening, with the Rev. Charles H. Collett, general secretary of the field department of the National Council, also speaking on the work of the National Council.

* * *

The diocese of Chicago, under the leadership of Bishop Stewart, certainly started something. It was reported here a couple of weeks ago that they had authorized the treasurer of the diocese to pay to the National Council one-twelfth of the diocesean quota each month, borrowing if necessary to do so. Now the diocese of Long Island, under the leadership of Bishop Stires, has taken the same action. Hurrah! Who's next?

* * *

Here is a message for you from Presiding Bishop Perry:

"At the meeting of the National Council and its Departments, to be held in New York, February 10th to 12th, reports from the various dioceses of the amounts which may be expected from them on account of the quotas for 1931 will be in hand. If these reports indicate that less than the quotas assigned will be paid, the National Council will be obligated to cut work now in progress in order to balance the budget. Will you not pray that this catastrophe may be averted."

* * *

The Rev. Frank Gavin has joined the "debunkers." In three addresses before the young people's organizations of Newark, held at Trinity, Grantwood, N. J., he went into the debunking of proverbs. Of course they were modern proverbs.

"It doesn't matter what you believe so long as your heart's all right"; "every religion is just as good as another, for they are all going to the

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same place"; "I'm no hypocrite"; "I have no prejudices, but—." The proverb last mentioned furnished the subject of the second lecture, in which the speaker scored anti-Semitic prejudice and gave an able address on prejudices in general. Very striking was the following sentence: "Prejudices belong to a very low form of spiritual development, and are the protective tariff wall for the vested interests of a weak mind."

* * *

Bishop Freeman of Washington was the preacher last Sunday evening at the Sunday Evening Club, Chicago.

* * *

Here are the deputies to General Convention from the diocese of Mississippi, elected the other day: Clergy, Val H. Sessions, W. B. Capers, C. E. Woodson, E. A. DeMiller. Laymen: P. S. Simpson, Thomas H. Shields, P. S. Gardiner and T. W. Yates.

* * *

Church of the Ascension, Baltimore, has consolidated with the Church of the Prince of Peace, with the Rev. Robert E. Browning as rector.

* * *

But there is to be no merger of churches in Philadelphia, according to the Rev. Carl E. Grammer, rector of St. Stephen's. There are nine central city churches there and there has been talk of merging several of them but Dr. Grammer says that the different types of churchmanship prevent it.

* * *

Dean Washburn of Cambridge is giving four lectures at the University of Pennsylvania on Monday afternoons. His subjects: Canon Barnett, St. Vincent de Paul; St. Francis of Assisi, and Jesus of Nazareth.

* * *

Here is good news from the diocese of New York. What with depression and everything folks generally look for deficits in annual diocesan reports. However in New York the contributions in 1930 for the missionary work of the National Council and the diocese amounted to $552,961.99, which is the largest ever raised except in 1926 when about $10,000 more was raised. Bishop Manning has sent out a communication to his parishes congratulating them heartily and urging them to keep up the good work.

* * *

They celebrated the 25th anniversary of the consecration of Bishop McCormick at the time of the convention of the diocese of Western Michigan. Mr. F. A. Gorham, treasurer of the diocese for 57 years (they ought to give him a dinner too) presented the Bishop with a gift of cash in the name of the diocese. Deputies to General Convention: clergy: Dean Jackson, Revs. L. B. Whittemore, W. A. Simms, James H. Bishop. Laymen: Charles L. Dibble of Kalamazoo, Dr. Charles E. Hooker of Grand Rapids, Mr. F. A. Gorham of Grand Rapids, and Mr. Edgar Hunting of Grand Rapids.

* * *

The Rev. R. Cary Montague of Richmond, speaking at a conference on the ministry held at Virginia Seminary, said that the job of the Church was to establish the Kingdom of God on earth and that this would be done when it was a frequent occurrence to see, "a baseball game between the Knights of Columbus and the Ku Klux Klan, with a Negro umpire, for the benefit of Jewish charities." That's fine, and I am glad that when the Kingdom comes they are not planning to abolish baseball. About forty-five undergraduates attended the conference, representing sixteen colleges and universities the largest number coming from Harvard. Addresses were given by Bishop Cook of Delaware, Bishop Tucker of Virginia, Rev. Beverley Tucker of Richmond,, the Rev. Leslie Glenn of Cambridge, Mass., Bishop Goodwin, coadjutor of Virginia, the Rev. Kenneth Morris of Japan and the Rev. Dr. Bell of the Virginia faculty.

* * *

Bishop Perry was the guest of honor at a luncheon given by Bishop Juhan in Jacksonville in connection with the diocesan convention. The luncheon was attended by close to a hundred clergymen and laymen of the diocese. Bishop Perry called attention to the fact that the quotas for 1930 were paid in full and reported that dioceses and missionary districts throughout the church were making every effort to pledge their full quotas for the current year in order that there might be no slipping backward.

The sudden death of the Rev. Charles W. Frazer of Jacksonville, Fla., marred the convention and the visit of the Presiding Bishop. Following the banquet Mr. Frazer suffered a heart attack on the street outside the hotel and died before aid could be administered. He was prominent in the affairs of the city and the diocese.

* * *

A conference has been held at St. Stephen's, Philadelphia, the speakers being the Rev. Norman Nash of Cambridge Seminary, Dean Knudson of Boston University, the Rev. Lester L. Riley of Long Island, the Rev. Alexander Cummins of Poughkeepsie and the Rev. Carl E. Grammer of Philadelphia.

* * *

Advance Work projects accepted up to January 19 total just one million dollars in value. Eighty-one dioceses have taken items totalling $888,300; seven diocesan branches of the Auxiliary have items totalling $96,500, and projects have also been accepted by a number of parishes and by the Girls' Friendly. Of the 142 projects accepted 64 are in the domestic field, 62 in extra-continental, foreign or Latin American fields and 16 are among the schools of the Church Institute for Negroes.

* * *

A commission was appointed at the council of the diocese of Texas, held at Houston, to study the matter of establishing a cathedral. The diocese accepted in full the quota of $20,000 to the National Council. Addresses were given during the council by Bishop Quin who urged all to give generously to the work of the Church, both national and diocesan; Rev. Phillips E. Osgood of Minneapolis; Rev. Charles Clingman of Birmingham who spoke on the national work; Captain Esterbrook of the Church Army and Mrs. Tabor of the national office of the Woman's Auxiliary. Delegates elected to the General Convention were: the Rev. C. W. Sprouse of Tyler, Rev. E. H. Gibson of Galveston, Rev. E. D. Butt of Wharton, Rev. DuBose Murphy of Houston. The lay delegates: J. Cooke Wilson of Beaumont, Dr. W. J. Battle of Austin, Stanton Brown of Waco and F. W. Catterall of Galveston.

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Dean William P. James has resigned as dean of the Cathedral of St. John, Quincy, Illinois, effective April 30th.

* * *

There were 125 alumni present at the reunion held at the General on January 20th. Lectures were given

CLERICAL SKETCHES
William Osmond Cone

WILLIAM OSMOND CONE was graduated from the General Theological Seminary in 1891, and was shortly after ordained in St. John's Cathedral, Denver, by Bishop J. F. Spalding. He was for some years in charge of the San Luis Valley missions in Southern Colorado, with headquarters at Alamosa. Here he was married to Miss Elizabeth M. Booth, of Maryland. Eight years as rector of the Church of the Ascension, Pueblo, followed by a brief interval in the diocese of New York, and then removed to the diocese of Quincy. Was appointed Dean of St. John's Cathedral, Quincy, where he served six years. Has just completed his tenth year as rector of St. Stephen's, Goldsboro, North Carolina.

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during the day by Professors Gavin and Shepard, with a banquet in the evening, presided over by the Rev. Charles Henry Webb of Brooklyn, president. Dean Fosbroke, Bishop Burleson and Bishop Creighton were the speakers.

* * *

During this past month Captain Mountford, boss of the Church Army in this country, had to turn down twenty calls from bishops and clergy for men. He is appealing to you, Mr. Parson, to encourage your best unmarried workers to consider the opportunities for service offered by the Church Army. He writes that the Army is also prepared now to consider applications from Negro Churchmen as well as white. Also a beginning is about to be made in the training of young churchwomen as mission sisters. Write Captain B. F. Mountford, 416 Lafayette St., New York City if you have likely candidates.

* * *

Japanese farmers in western Nebraska shipped several carloads of potatoes to the Chicago market in the fall, which statement sounds remote from Church news. The connection is that the Rev. H. Kano, enthusiastic missionary evangelist among the farming population, is also a trained agriculturist. About ninety per cent of the farming is in sugar beets. A year ago they had a bitter experience when they were overtaken by a hard freeze before they harvested, and the crop froze in the ground. The farmers suffered a big loss. Mr. Kano spent some time in Chicago studying crops and markets, and the diversity in this year's crops is one result.

* * *

"An event of tremendous historical importance," according to an English newspaper, occurred this winter when the Bishop of Truro took his seat in the House of Lords as a spiritual peer, the first member of a religious community to do so since the Reformation. He will be remembered by many friends who met him in this country as Father Frere of the Community of the Resurrection, in Mirfield. The paper says he will be a great acquisition to Parliament. The Community now has thirty men in Mission fields overseas.

* * *

The sixth annual conference on religion for schoolboys of New England schools is to be held this week end at Harvard University. Among the leaders are Dr. Richard C. Cabot of Harvard, Buel Trowbridge of Andover, Dean Washburn of the Episcopal Theological Seminary, Professor J. L. Coolidge of Harvard, Professor K. F. Mather of Harvard, and Bishop Henry Sherrill.

MAGNA CUM LAUDE

TO Irwin St. John Tucker for taking little St. Stephen's Church on the outskirts of Chicago, about to close, and converting it into a shrine beloved by writers and artists the country over—to Captain B. F. Mountford who as head of the Church Army in the United States has made of it an increasing force in the life of the Church—to Mrs. E. W. Bocage who has been the organist of Trinity, Pine Bluffs, Arkansas, for close to forty years, missing but four services during the entire time—to the Rev. George Davidson who as the rector of St. John's, Los Angeles, has built one of the most beautiful churches in the country.

The personnel of the conference committee includes the Right Rev. John T. Dallas, the Rev. Samuel S. Drury, the Rev. Thomas L. Harris, the Rev. Arthur Lee Kinsolving, Hamilton Lane, Hiram Sibley, the Rev. Frederick H. Sill, O. H. C., Dr. Alfred E. Stearns, Anson Phelps Stokes, Jr., the Rev. C. Leslie Glenn, chairman, and Donald Harding, registrar.

* * *

The Rev. Hollis W. Colwell, Harrisburg, Pa., has accepted a call to St. Stephen's, Beverly, N. J.

* * *

One of the finest bits of work being done in the diocese of Newark is that carried on by Christ Church, West Englewood, under the rectorship of the Rev. William Russell. The situation is unique in that the church has lone possession of the field in spite of the fact that it is a rapidly growing residential community. The church has an adequate frame plant; adequate that is for the present, but there is little doubt but that soon a modern church and parish house will have to be built on the finely located property, which covers entirely one side of a block in the heart of the community. Mr. Russell has all of the usual parish organizations, including a lively forum which meets twice each month for the discussion of all sorts of subjects.

* * *

The Rev. Estaban Reus-Garcia of Porto Rico has been addressing parish groups in the south on the work of the Church in the Virgin Islands and Porto Rico.

* * *

They have a unique way of raising the $7,000 of their Advance Work project in the diocese of Atlanta. Bishop Mikell has written a personal letter to each of the 7,000 communicants asking them for a dollar apiece. The total has not as yet been reached but it is well under way. Seven thousand is a lot of letters; wonder if he signed them with a rubber stamp.

* * *

The diocese of Delaware, so Bishop Cook announced the other day at the clericus held at St. Andrew's School, is to have a boys' camp next summer.

* * *

The Rev. Hubert Stanley Wood, rector of Trinity, Syracuse, has been elected rector of St. George's, Flushing, Long Island, one of the strongest parishes of the diocese.

* * *

There is quite a theological school at St. John, Newfoundland, run by Canon N. S. Facey. Some of you are interested in it for money was raised, partly in the states, not long ago to improve the plant. There are 24 students there this year, the largest number in its history. Nearly 2,400 persons have been confirmed in Newfoundland in the past two years. Bishop White has 68 active clergy, 16 of them at St. John's, the rest scattered throughout the great territory. Quite a diocese.

* * *

Mrs. A. N. Cleaver, Churchwoman of the diocese of Bethlehem whose death was announced recently, left the bulk of her estate to charities and institutions. The Church of the Nativity, Bethlehem, received $50,000; the diocese $25,000; the Church home for children, $5,000; St. Luke's hospital, Bethlehem, $45,000.

* * *

The Rev. Spence Burton, Cowley Fathers superior, conducted a quiet day for the clergy of the diocese of Atlanta on the 27th of January at Trinity, Columbus.

* * *

The Rev. Gladstone Rogers, rector of St. James, Macon, Ga., has accepted a call to the rectorship of St. Luke's, Marianna, Florida. He has been an outstanding leader of young people in the diocese of Atlanta.

* * *

The diocese of Bethlehem recently had an institute under the auspices of the department of religious education. There was a large attendance of teachers and officers from all parts of the diocese. The leaders were Miss Cooper of the national department of religious education and Dr. Daniel Ziegler, professor of sociology.

* * *

At the meeting of the Bishop and Council of the diocese of Bethlehem, held on January 23rd, the treasurer reported all bills paid, including the quota in full to the National Council. He also announced that to do it the treasury was depleted. The Bishop was therefore instructed to pledge but

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$40,000 for 1931 to the National Council, which is $8,000 less than formerly.

* * *

Problems of adolescents, and of those who live and work with them, formed the basis of a series of interesting lectures and discussions, in which sixty-nine men and women from five Western dioceses participated, at an Institute on Work with Young People, held in St. Margaret's House, Berkeley, Calif., from January 6 to 9.

* * *

The Rev. John N. Lewis, rector of St. John's, Waterbury, Connecticut, is seriously ill with heart disease and is at present in the hospital. He has been the rector of St. John's for thirty years.

* * *

Bishop Strider of West Virginia is holding a preaching mission this week at All Saints, Brookline, Massachusetts.

* * *

The Rev. Walter Borchert, rector of the Transfiguration, Providence, died on Saturday, January 17th, after an illness of several years.

* * *

Churches of Fall River and Swansea, R. I., are holding a teachers' training institute on five successive Friday evenings at the Ascension, Fall River. The Rev. William N. Bradner, Boston, is in charge.

* * *

Here is notable service: Mrs. Louise Raymond has been choirmother at St. Paul's, Brockton, Mass., for fifty years. They had a dinner the other evening with Mrs. Raymond as guest of honor. Gave her a nice present too. She is seventy years old and holds several parish jobs in addition to this one with the choir.

* * *

Bishop Booth of Vermont was the preacher last Sunday at the annual festival of the guild of St. Vincent, Church of the Advent, Boston. Acolytes from parishes throughout New England attended.

* * *

An interseminary conference on the social teachings of Christianity is to be held in New York over the week-end of Washington's birthday under the auspices of the Church League for Industrial Democracy. Students are to attend from Cambridge, Alexandria, Berkeley, Union, Philadelphia and the General. The sessions are to be held at the General, the closing one being the annual luncheon meeting of the League to be held at a New York club.

* * *

The Rev. Robert J. Murphy and the Rev. Franklin Davis have been made honorary canons of Christ Church Cathedral, Lexington, Ky., in recognition of their services to the diocese.

* * *

The alumni of the Virginia Seminary in Maryland met for dinner on January 19th, with half of the forty alumni in the diocese present. The Rev. Thomas K. Nelson of the seminary faculty and the bishop of the diocese were the speakers. This dinner and meeting was one of a group held simultaneously in six cities in the east.

* * *

The annual meeting of the Church Mission of Help was held in New York on the 19th of January, with Bishop Gilbert as the principal speaker. Bishop Gilbert stressed the importance of this particular branch of the work of the church and its value not only to the girls whom it serves, but also as tangible evidence to the world at large that the church does care for those who for one reason or another have been unable to meet the stress and strain and temptations of life. Bishop Gilbert also emphasized the fact that in so many instances the environment of a girl was responsible for her difficulties, and that church people had a definite responsibility for community conditions which permitted young people to be surrounded with influences detrimental to their well-being. The continued industrial crisis, with its stresses and strains, was cited as a striking illustration of the part which community conditions play in breaking down the resistance of young people to direct and personal temptations. Church people were urged to support not only the work of the C. M. H., but to participate in movement designed to remedy fundamental conditions.

* * *

A memorial tablet and credence table was dedicated recently at St. Andrew's, Tampa, Fla., in memory of the Rev. Charles Evans Pattillo, for a number of years the beloved rector of the parish. The tablet was designed by the Gorham Company.

* * *

The diocese of Vermont is looking forward to a visit from the Rev. Gilbert Shaw, secretary of the society for the promotion of retreats in England. He is to conduct a number of retreats in the diocese.

* * *

Prebendary Carlile of the Church Army in England, celebrated his 84th birthday by entertaining at dinner 84 badly disabled war veterans.

* * *

The Rev. Edric A. Weld, rector of St. Stephens Church, Middlebury, Vt., has had moving pictures taken of the Nativity story as acted by the children of his Church School. The pictures have real country setting with live animals and are both artistic and impressive.

* * *

New Mexico has been added to the Church Army fields. Captain Hamilton is there working in the oil field area in the south-east corner of the state.

* * *

For the first time in a good many years the diocese of East Carolina closed its books for a year with a deficit. Nevertheless it paid in full its quota to the National Council—a perfect record since the beginning of the Nationwide Campaign movement.

* * *

The Convention of the diocese of East Carolina was held at Greenville, January 28-29th. Previous to the convention there was a diocesan assembly of the Brotherhood of St. Andrew with Mr. W. F. Pelham of Chicago as principal speaker. A mass meeting on the subject of religious education was also held in connection with the convention.

* ** *

Now imagine this: Mrs. Jean Lohman, who is doing such splendid work at Grace House Missions, Lynnwood, Virginia, writes to inform me that the recording of a service of baptisms with eight children from one family is really not such hot news. She says that she recently presented twenty-five for baptism, *eleven of them being from one family and all of them boys.* There is a "Believe it or not" for Mr. Ripley, what? Pity the poor mother.

* * *

The Rev. George L. Brown, Chatfield, Minnesota, has been appointed chaplain of the work of our Church at the Mayo Clinic, Rochester. The appointment has been made to relieve the rector of Calvary Church who last year made 1,400 calls on pa-

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tients aside from innumerable personal conferences.

* * *

The mid-winter reunion of the alumni of Berkeley Divinity School was held in New Haven, February 4th and 5th. The address at the luncheon on the 4th was given by Bishop Gooden of Los Angeles. In the afternoon there was an address by Canon Davey, English lecturer, and an address in the evening by Bishop Roberts of South Dakota. On the second day the alumni attended the classes of the school, and listened to a second address by Canon Davey on the subject of "The Church and Society."

* * *

The rector of the Holy Comforter Church, Richmond, Virginia, the Rev. Wilford Ernst Mann, is said to have the distinction of being the only chaplain of an association of railroad men in the country. Soon after coming to Richmond several years ago he was asked to address the men of the R. F. & P. shops at a noon meeting. This led to repeated calls on him for similar talks. Soon the men began to consult him on various matters pertaining to the work of their association, and to ask him to call on their sick members, and to investigate cases requiring relief. Everywhere in the shops, and in the homes where there was sickness or trouble, and in hospitals Dr. Mann was in demand. Finally at a meeting of the association it was suggested that the office of chaplain be created and Dr. Mann be elected to that office. The suggestion was put in the form of a resolution and unanimously and enthusiastically adopted, and "The Big Fixer" —as some of the men love to call Dr. Mann—became chaplain of the R. F. & P. railroad men's association.

* * *

An enlarged work is being carried on by the Rev. Albert Whittaker, who is in charge of several parishes centering around Northeast Harbor, Maine. There are nine periods of religious education in the public schools, three young people's fellowships, three church schools, a Sunday Evening Club, and, of course, the usual parish organizations. In addition to being the rector of St. Mary's-by-the-Sea, Northeast Harbor, Mr. Whittaker is also in charge of our work at Mount Desert Island and at Seal Harbor. He is assisted by a graduate of the school of religious education of Boston University.

* * *

Imbedded in the foundation of the new parish church—St. Paul's—at Brainerd, in the diocese of Duluth, which will have its formal opening in the course of a few weeks, is the old cornerstone used in the first mission at Crow Wing in the vicinity of Brainerd and Little Falls, Minnesota. In this stone are roughly carved three things of great significance in the history of this part of the country—a broken tomahawk, a peace pipe—and a Cross!

This incident recalls the old wild days when Crow Wing flourished as a trading post, so graphically described by Bishop Whipple in his "Lights and Shadows of a Long Episcopate." The old trading post took its name from a crow-winged shaped island where the Crow Wing River joins the Mississippi. Not long since an out-doors service was held in memory of the first missionary—the Rev. E. Steele Peake—near the ruins of that historic mission—the Church of the Holy Cross.

The service was in charge of the Rev. Donald G. Smith, rector of Our Saviour Parish, Little Falls, and the Rev. C. M. Brandon, rector of St. Paul's, Brainerd. A daughter of the Rev. Mr. Peake—Mrs. E. A. Pray

Excerpt From the New York Times:

LOSS OF 400 CHURCHES FACED BY METHODISTS

Board is called upon to save them from "Sheriff's Hammer" and combat "Paganism".

PHILADELPHIA, Nov. 24.—In a report presented to the 150 ministers and bishops attending the three days' session, it was stated that . . . ."hundreds of churches, many of them believed to be immune to any financial danger, suddenly found themselves in a maelstrom of money and mortgage panic and peril".

"Bishop E. L. Waldorf of Kansas City, told the board that four of the largest Methodist Episcopal churches of Oklahoma are in financial straits and that the Methodist Temple in San Francisco was in danger of going under the "Sheriff's Hammer" unless the board supplied funds to save it. He warned that if the San Francisco temple were lost, the reaction would be felt by the Church throughout the country."

"After Bishop Waldorf's address, a committee from the San Francisco area met with officers of the Board to seek a plan to save the temple in that city."

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of Valley City, North Dakota, related some interesting and exciting incidents of her father's work.

* * *

A great bit of work is going on quietly in Detroit at the Old Mariners' Church, under the auspices of the City Mission Society. The Rev. George Backhurst is in charge of this work. Connected with the church are Taylor Hall and Mariner's Inn. During the past year 25,000 men were lodged; 40,000 were given free luncheons, 20,000 received spiritual ministrations, 1,200 received jobs, several thousand received clothing. This in addition to the services of the church and the visiting done in hospitals, jails and other institutions.

* * *

Andrew Tokuji Ogawa, one of the outstanding young Christian graduates of St. Paul's University, Tokyo, captain of the varsity football team and indefatigable leader of the Brotherhood of St. Andrew movement on the campus of the university, in which more than 100 Japanese teachers and students are now enrolled, arrived in America early in January as the first young Japanese Churchman under the Brotherhood of St. Andrew Japanese scholarship fund. He is beginning his two years of post graduate work at the University of Pennsylvania, with the February term and will be ready to return to take up his life work as a lay teacher and Christian leader in the spring of 1933.

The Japanese scholarship fund was established at the national junior convention of the Brotherhood at Hobart College, Geneva, N. Y. in 1929, and was increased to nearly $3,000 at the junior convention at Oberlin, Ohio last August. It is being promoted as a concrete expression of world-wide Christian brotherhood. It is hoped that it may be increased so that other young Japanese students may be brought to this country for graduate work, fitting them for Christian leadership in Japan.

* * *

Bishop Matthews of New Jersey has a solemn and beautiful service of installation for each new diocesan officer. The form is adopted from an English service. Bishop Ward does this too.

* * *

In these dark days of unemployment when our hearts are saddened by the sight and knowledge of the many thousands of men and women who cannot find work, another needy group is being brought to our notice, and one within our own Church family: the aged deaconesses who have given their lives freely in the service

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of the Church. If they still have work they are unable to retire for lack of means, and if out of work they find, at their age, that it is impossible to find it. The need is so acute that at the recent meeting of the Retiring Fund for Deaconesses, Deaconess Katharine Phelps was appointed field secretary to enlist interest and solicit funds so that some of the neediest cases may soon be relieved. She is ready, with the hearty commendation of the Presiding Bishop, to present these pressing needs before groups or individuals. She may be reached at St. Faith's House, 419 W. 110th St., New York City. The Treasurer of the Fund is Deaconess Edith C. Smith, 61 Franklin St., Morristown, N. J.

* * *

When the Emperor of Ethiopia (Abyssinia) was crowned last October 12th, Bishop Freeman wrote a prayer to be used in the Cathedral in Washington on that day. A copy of the prayer was sent to the State Department, which forwarded it to the United States minister in Ethiopia. The minister gave it to the director-general of foreign affairs for Ethiopia, who gave it to the Emperor. His Imperial Majesty was impressed and gratified, and had it translated into the Amharic language and printed in his weekly newspaper, *Light and Peace*. Our minister now reports that the prayer appears to have had "a remarkably joyful and inspiring effect" on the Emperor and his ministers of state, all of whom have a profound respect for anything of a religious nature. The people are Coptic Christians.

* * *

Word comes from the South Sea Islands from time to time of curious and dreadful beliefs and cults still existing there to trouble the missionaries. A man who had killed his eighth victim by an intricate process of magic was discovered by the people in a village not long ago, says the *Southern Cross Log* of the Melanesian Mission (Church of England). Here as elsewhere the missionaries testify that in some cases an inexplicable evil power is exerted and the victims die from no observable cause. Some years ago, before the missionaries came, the people would simply have killed the magician when they discovered him. In this case, they bound him up and sent him aboard a labor recruiting ship that came along just then. The recruiter took him off with instructions never to let him return to that island.

Dr. C. E. Cox, principal of a mission school at Ugi, has found survivals of an ancient cult of shark worship on some of these islands. Among other customs, the people bury their dead in the sea, weighting the feet with stones. One may look down to a great depth through the transparent water and see orderly rows of buried bodies, standing erect on the sea floor, swaying slightly with the current. The sharks are believed not to touch them.

The fear of vengeful ghosts, evil spirits and other powers of evil, is a real thing and an active influence among these people who are awaiting the power of Christianity to set them free.

The Melanesian Mission has a printing press, operated by one indefatigable Englishman with native helpers. In the course of a year they turn out hundreds of little prayer books, hymn books and other religious material, in three or four tribal languages.

* * *

Deaconess Bickford, who is working among Mexicans at Mercedes, Texas, less than ten miles from the border, writes: "I have thirty-five on my roll, and my room has seats for twenty-seven. It is fortunate, in a way, that Mexicans are lacking in regularity for they are never all pres-

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ent any one day. Some of the children are pretty as can be. Some have the stolid look of the Yaqui Indians. They are all interesting, whether dull or bright, and I love them all.

"Mercedes is near the center of the lower Rio Grande Valley, which is about eighty miles long. In this stretch of eighty miles there are some thirty little towns, connected by a paved highway. The Episcopal Church has only three clergymen and four church buildings. Baptists and Presbyterians seem to be pretty strong, and the Mexicans are mostly Romanists. Many of the queer and freak religious bodies are represented too, and most of them have buildings.

"I think that the Episcopal Church is slowly winning its way. Naturally to one who loves the Church it seems very slow indeed, and I sometimes feel impatient when I see how much there is to be done and how little progress is made compared to what could be so easily done if we all cared enough."

* * *

Bishop Huntington writes from Wuhu after an autumn visit to Anking and the western outstations: "On the whole I thought the condition of the stations visited was quite encouraging. The list of confirmations shows that there were a good many prepared, and there seemed to be, in spite of the constant dread of bandits, a certain spirit of earnestness and hopefulness among the workers and the Christians, so that I think there is no reason why we should not look forward to a steady growth in the whole of this region."

* * *

A ramshackle building on a forty-five foot lot, says the Los Angeles diocesan paper, is all the equipment available for the three hundred people connected with St. Mary's Japanese Mission in Los Angeles. The Rev. John M. Yamazaki, priest in charge, recently presented twenty-six young people for confirmation. Fifty were baptized last year, all American-born. Some of them do not speak Japanese. Toward the essential new buildings, the Japanese themselves have contributed $7,000; about $9,000 more has been given by friends. Something over $35,000 will be needed, for new buildings and an additional lot.

* * *

In Rhode Island last Lent the dio-

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cesan social service department arranged for five talks to be given on Monday afternoons at five o'clock, in the parish house of a conveniently located church. One dollar admission was charged for the course. The lecture titles may be suggestive to other communities:

1. Constructive relief-giving as an aid to character building. The Church's responsibility.

2. The place of the Church in the field of social service.

3. The child welfare program of the state. How the Church can cooperate.

4. Modern methods of prevention and treatment of delinquency. The Church's opportunity to help.

5. Spiritualizing social work.

The lecturers were two state social work officials, the secretary of the Family Welfare Society, and two of the clergy.

Social service was the central topic for a series of four noonday addresses at the Cathedral in Newark, N. J., during Lent last year. The topics were: the need for a social ministry; the motives, past and present, for a social ministry; the way of modern Christian social service; the Gospel in action.

* * *

Another of those large one-man fields, the size of the whole state of Connecticut, is in western Texas, where the missionary, the Rev. J. T. McCaa, with headquarters at Brady, serves five missions which radiate Church influence out to the ranch homes in the country round about. Two of the missions are off the railroad. Another place, adopted temporarily until some better arrangement can be made, is sixty miles from the railroad. This is not the only missionary enterprise in west Texas; this is one which is aided by the National Council to the extent of $320 a year.

* * *

Lima, Ohio, is an industrial city with 50,000 people. About ten years ago a few people led by a young lawyer decided to start a really open forum. A couple of devoted preachers solicited memberships at $1.00 each. Collections take care of the rest of the budget. A Methodist church provides the meeting place for a nominal fee. The radicals said, "You don't mean open. You won't dare to put on a radical speaker." So the first meeting was addressed by an I.W.W. and the next by a conservative. Today, while many forums have closed and others have only a name to live, Lima gives a speaker a full house and keeps him busy with intelligent questions. As a result, there is no anti-red hysteria in town and no race feeling.

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Broadway at 10th St.
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Holy Days and Thursday. Holy Communion, 11:45.

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The WITNESS

CHICAGO, ILL., FEBRUARY 12, 1931

VESTRYMEN

By

BISHOP SLATTERY

NO MAN should accept a position on a vestry who does not intend to be in his Parish Church every Sunday morning. There is no greater honor in a community, large or small, than to be elected a vestryman of the Church. That honor has corresponding responsibilities. The first responsibility is to come regularly to divine service. No other quality or activity can take the place of that. A vestryman who does not come to church wounds his parish. He should have the courage to decline the honorable post offered him if he does not intend to fulfill its first and essential requirement.

MESSAGE OF THE WEEK

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RELIGION—BLESSING OR CURSE?

By

G. A. STUDDERT-KENNEDY

THERE is a large number of men and, I believe, an increasing number of women, who, while they are earnest and anxious to do anything they can to uplift the human race and alleviate its many sorrows, are conscientiously convinced that the less we have to do with religion in general, and the Christian religion in particular, the better it will be for everybody. They are not bad men and women in any sense of that word, indeed they often put luke-warm Christians to shame by the energy they display and the sacrifices they are prepared to make in every cause which they believe to be for the good of humanity. One meets them in every walk of life. In politics, education and industry I come across them constantly. Some of them are doctors, some are university professors, and many of them are my very good friends. There is no good work, however taxing, that they will not embark upon eagerly and follow up with wonderful patience and courage, but they have no use for churches or even for the Church. They have no time for prayers, services, hymns, and religious observances, and they do not want God. What is a religious man or woman to say to such friends? What is he to think of them? They are apt to be people who live and speak in the palace of Truth so far as organized religion is concerned, and their criticisms of it are very often bitterly true. But that is not the root of the matter with them. They are too wise and too fair to reject an institution because of its imperfections, knowing, as they do, that they would have to reject every single human institution, as every one is obviously imperfect. And of course the higher the purpose of the institution the more glaringly manifest the imperfections will be. All that they acknowledge and are prepared to make allowance for. They are beyond that stage. They do not want to have anything to do with religion whatever. Now why?

Well it is necessary that we Christians should acknowledge freely that religion is not necessarily a good thing; that even the Christian religion is not necessarily a good thing. In history religion has very often been the most damnably bad of all bad things. Of all the vile and filthy crimes that men have committed, and there have been a good few, quite the vilest and filthiest have been committed in the name of religion. In the name of religion men have murdered, massacred, tortured, burned and buried one another alive. They have cast one another into noisome dungeons, and driven souls to suicide and madness. The religious history of mankind contains passages obscene in their stupid cruelty. I will never forget the description given in Motley's *Dutch Republic* of the Duke of Alva's troops marching out of Amsterdam with banners at the head of their columns on which were pictures of our Blessed Lord, and behind the banners soldiers marching with babies' bodies spitted on their spears.

Once a man begins to act in the name of God you might as well argue with a brick wall as try to convince him that he is wrong. If you doubt that go and endeavour to convince a black protestant of Northern Ireland that a Southern Irish Catholic may be a good fellow and see how you go on. That is the factor in religion which is really repulsive to many high-minded men and women. It makes people unreasonable, and puts them beyond the appeal of argument. They feel, and with some justification, that above and beyond all things in these days we must learn to be reasonable, and anything which tends to stand in the way of that must be cut out.

WELL there is a snag in it. It ought to warn us, to begin with, that we must think again since we find that men tend to fight and be unreasonable not only about religion but also about politics. It is proposed to cut religion out altogether, but you certainly cannot cut politics out altogether. The only way of doing that would be for each one of us to charter a separate island and live on monkey nuts and bananas. So long as we all live together with our vastly different powers, temperaments, and desires, political problems will crop up, and will have to be settled. Political and economic problems are simply the problems that in-

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evitably arise out of our common life in one world and our dependence upon one another. They are all questions in which quite inevitably and of necessity the hopes and fears, the loves and hates, the desires and disgusts of men are involved. A question of wages involves a man's pocket (acquisitive instinct), wife and children (sex and parental impulses), his pride (self-assertion), his status (herd impulse and self display); it is therefore a "live" question, as "live" as a "live" wire and as liable to give you shocks when you touch it. My anti-religious friends talk as though men and women, *apart from religion,* were naturally reasonable. Nothing could be farther from the truth. You do not meet one reasonable man in ten thousand and women are worse. This idea that men are naturally reasonable is a complete fallacy, the most disastrous of the nineteenth century fallacies. The tragedy which has followed on the doctrine that enlightened self interest would save the world arose out of the perfectly mad assumption that the light was as natural and would come as easily to men as the self interest. Whereas, in truth, self interest is a passion and, like all the other passions, is blind, with that peculiarly dangerous blindness which is certain that it sees, and goes running down one "no thoroughfare road" after another quite confident that each one is the road to happiness. It is just as sensible to suppose that naturaal lust if left to itself will lead to happy homes as to suppose that natural self interest will lead to peaceful prosperous States.

EXPERIENCE and research combine to make it quite certain that men are not naturally reasonable. Experience first, for if the history of Europe during the last twenty years, or the history of England during the last few years is to be read as the glory of the doings of rational beings, then either the word rational loses its meaning or the story becomes an intolerable enigma. I defy anyone to give a rational account of the "Great War" or the "Great Strike." Interpreted in terms of blind passion they are credible. Interpreted in terms of reason they make nonsense. Research into the make-up of the human mind confirms the teaching of experience. It is clear that our kinship with the beasts which the evolutionists demonstrated in the make-up of our bodies must be extended to the make-up of our minds. The theory that whereas animals are wholly instinctive, men are wholly reasonable is no longer tenable. We must allow for a measure of intelligence in animals, and for a very large measure of blind impulse in men and women. All the passions natural to animals are natural to men, and in men, the most vital of all animals, they are stronger and more insatiable than in any other living creature.

The passions of men differ from those of animals in two respects. Firstly in that they are fiercer. Animals eat but do not eat to excess, whereas in men gluttony is a more common cause of disease and death than want. Animals drink but never to excess, men drink themselves blind, maudlin, and drunk. Animals have their rutting seasons when sex desire drives them to its goal, but in men sex has ever been a kind of torment driving them to inflict abominable cruelties, men upon women, women upon men. Witness the great army of prostitutes and the spread of venereal disease. Animals fight with teeth and claws, men with more deadly weapons and a more merciless energy. Animals are greedy but human greed is blind and insatiable. It is this fierce passion which the orthodox economists, in their staggering simplicity, proposed to let loose and trust to as the main driving force to certain peace and prosperity.

Had men acted entirely upon these wild theories of naturally enlightened self interest, western civilization would have ended in a bloody chaos long before the slaughter of the innocents in France and Flanders revealed the cancer eating away the bowels of its social life. Fortunately there arose men like Shaftesbury who "to the policy of indifference and drift preached by philosophers and accepted by politicians opposed the simple strength of his Christian conscience" and reasserted the sovereignty of the moral law. He neither knew nor needed to know anything of psychology. Yet his simple faith in Christ as Lord of all life made him a better psychologist and therefore a sounder economist than his contemporaries. "Let us," he cries, "draw our conclusions from a higher source, recollecting that all wealth, talent, rank and power are given by God for his service and not for luxury; for the benefit of others, not for the pride of ourselves; and that we must render an account of privileges misused, of means perverted, of opportunities thrown away." He puts his finger right on the spot. Acquisition, self-assertion, and self display are not to be trusted. They are naturally blind and need the light not merely of an ethic but of an ethical religion.

THE soundness of this psychology becomes more apparent when we consider the second respect in which the passions of men differ from those of animals. Not only are they fiercer but they are not naturally harmonious. Animals are born happy and harmonious, men must achieve happiness and harmony. Animals are born with their desires in a natural healthy balance, men have to make that balance. Animals are born unified, men must be born again before they become unified. That is a psychological truth of enormous significance. St. James, another psychologist, if not by nature then by grace, gets to the root of it. "Whence come wars and fightings among you? Come they not hence even of your lusts (in modern psychologese 'instincts' or 'impulses') that war in your members (psychologese 'subconscious' or 'unconscious mind'). Ye lust and have not. Ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not." (St. James, iv., v. 1-2.) The wars without are but the manifestation of perpetual war within, the external conflict is the symptom of an internal conflict of natural desires. This internal conflict is peculiarly human and there goes with it a peculiarly human, one might almost say *the* peculiarly human, urge to put an

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end to it and find unity and peace. This terrific urge to unity is the driving force of human history from the subjective point of view. It is raw religion, religion in its natural state. It is the power of fixed, sustained, and concentrated desire rooted in the passion for internal unity. In religious terminology, which as usual is accurate and concrete, it is the power of giving your heart, or surrendering yourself to something or to someone. Its pathological form is mental obsession or mania. Popular sayings bear witness to this peculiarly human faculty. We say "He has a perfect mania for it." "He has a perfect passion for it." "He makes a regular religion of it." More bluntly still we say "He is mad crazy on it." Whether he is mad or not depends entirely upon what he is mad on. All great men and women have been mad on something. Newton was mad on mathematics, Darwin on biology, Paul on Christ. Their madness was the highest form of sanity. They had found, each of them, a more or less adequate centre of unity for their desires. This quest for an adequate unity is the religious quest, and the passion which drives men out upon it is religion. To cut it out of human nature, even if it were possible, would be literally disastrous. Without it there would not be sufficient vital energy to sustain life at anything above the savage level, and possibly not enough for that. Science, art, and society all depend upon this passionate quest for their life blood.

The function of the intellect is to check the religious passion and force it to forge its unity in the teeth of what William James called "irreducible and stubborn facts." The danger of false unities is the deadliest danger to which humanity is exposed. It is the religious peril, the peril of idols or false Gods. It leads, on the one hand, to the belief in and worship of what is called "the present system" as a self-running, automatic, sin proof, fool proof, social machine working by iron economic laws which the passions, desires, hopes, fears and dreams of men cannot affect. This is Capitalist Religion, and the fact that it numbers amongst its adherents Christian Bishops does not alter the fact that it is one of the deadliest forms of idolatry. It forsakes the category of life altogether and likens God to a spinning jenny.

The passionate revolt against this Moloch leads to the belief in and worship of another mechanomorphic God "the Socialistic system." It is but another sin proof, fool proof, passion proof machine which is supposed to exist as a possible substitute for the present discredited idol. The religious passion for this fabulous deity is the driving force behind much of our modern industrial unrest. Communism and popular Socialism are essentially religious movements. It is not as an economic system but as a religious faith that Socialism maintains its hold on the imagination of millions of men and women. It is a modern God.

THE religious passion is the power centre of humanity. All talk of cutting it out or ignoring it is shallow nonsense. By means of it humanity must either be saved or damned. The all important issue now, as always, is the right direction of it. Humanity will never be atheist unless it is destined to perish. Atheism is not a creed, it is a nervous disease. Mankind can no more exist without a God than a circle can exist without a centre. It is not really a question of God or no God. It is always the old question—what God?

The only way is the direction of the religious passion to a God who has power to sublimate and harmonize the conflicting desires of humanity and to change their quality. The claim that Jesus of Nazareth has and does exercise this power is backed by a great weight of evidence from experience. He cannot and will not serve us. We can and do learn to serve Him and our neighbour for His sake. The schisms and quarrels in the Christian Church have nothing to do, strictly speaking, with the Christian Religion. They are the result of other religions. They arise when the religious passion finds its centre not in Christ but in some theological and ecclesiastical system. There is no schism among the saints. Christ can and does capture the heart of man, and when the heart is devoted to one so perfectly rational, sane, and universally loving, the possibility of being rational on live issues is realized. Problems may involve my children and other people's, but they are all His children and He commands. They may involve my pocket and other people's pockets but all I have is His. They may involve my pride, but he whom Christ has captured has no pride. They may involve my country and other countries, but the Kingdoms of this world are become the Kingdoms of our God and of His Christ. An ideal you say? Yes, but an ideal that I have found actualized in thousands of men alive today. Christ can make men rational on living issues, and therefore He is the hope of the world. The religious passion is only safe and saving when it comes home to rest in Him. Those, my good friends, who endeavor to eliminate it, are often splendid people. What they have they give. But there is one thing they have not got which men need—and need sorely—and that is life, vital force, inspiration. That is impossible if the religious passion is repressed. The salvation of the world is mainly a matter of having life, and having it more abundantly.

Buchmanites In Africa

By

JOHN GAYNER BANKS

Director, Society of Nazarene

IN JUNE, 1930, I left the Society of the Nazarene to seek a fresh experience in healing. I went with the Oxford Group (First Century Christian Fellowship) because they claim to possess a technique of soul surgery which I felt should be linked up with spiritual healing. My motive however, was also personal; I had myself experienced something of the quality of

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life which the groups taught and I wanted a larger dose.

My quest took me first to Oxford which seems to be the International center of the movement, engaged in the biggest house party I have ever seen and then offered myself as a recruit in the Over Seas Team to South Africa.

However the group message may be constructed it certainly does work miracles in South Africa. I saw whole Colleges changed by this message. Christ becomes a new person through a school boy who catches this new impulse in his life. I saw forty men from one University attending a Religious Conference and every one took part. If he didn't bring the experience with him he got it by contagion and went home convinced. I saw it in groups of ministers when Anglican, Dutch Reformed and Methodists stayed day after day side by side facing their deepest problems, finding release, making a fresh discovery of Christ and going back to their Churches with a new message. I was still more convinced at Bloemfontein where anti-British sentiment has flourished for years and where many have talked Afrikaans language for years in order to show their dislike of things British but who responding to the group challenge surrendered their prejudices and have learned to love and respect one another. At a gathering we had in this City which was the climax of the whole trip there were professors and students from nearly every College in South Africa.

The great discovery was not the value of the Oxford Group but the need of a fresh experience of Christ and this was articulated chiefly by laymen. The best spokesman of this Conference was Professor Edgar Brookes, Professor of Economics at the University of Pretoria who showed in a prophetic speech how every department of life is transformed when we look at it through the eyes of Christ.

If we have any criticism worth mentioning it is the terrific emphasis upon sin which may be quite necessary for us hardened preachers but which I think is sometimes overdone with young college students. The much agitated question of "sharing" is to me quite a simple matter. It is simply a broad application of the Church's teaching about confession only the confession is on both sides and the priest has frequently more to confess than the penitent. This is no mere theory and I have heard more sins confessed, relatively speaking, in the clergy groups than in any others.

I returned to my vocation in the enterprise of spiritual healing with a quickened sense of the importance of soul surgery, a more intelligent appreciation of the Sacrament of Penance and a deep conviction that men want to be healed today as Jesus healed them but that healing is impossible until the disease of sin is properly diagnosed and radically treated. We know the cure and happy are we if we apply it with love and with courage.

ADVENTURES OF GOD

By

CATHARINE D. VAN DEUSEN

ALL eyes are turned toward Denver these days as plans are being made for the Fiftieth Triennial Convention, the first ever held in the Rocky Mountain district.

With one hundred and fifty bishops, representing every part of the globe, marching into the Municipal Auditorium at the opening session on September 16th, and the world-famous Lord Bishop of St. Albans, England, delivering the opening sermon, one cannot help but thrill at the thought of what those stalwart churchmen of Colorado in the early days would feel as they looked down upon what has grown from the work of their hands.

From the 'dobe walls of the little church of seventy years ago to the soaring ivy-clad towers of the present St. John's in the Wilderness lies a miracle that but one thing could have accomplished—the miracle of such glorious adventures for God as were those early missionaries of the '60's and '70's.

Think of low buildings on Arapahoe street with sagging canvas for ceiling and rough-hewn logs for walls opened in 1862 and bearing the sign "St. John's in the Wilderness. 700 Miles From the Nearest Church," and then look at that glorious cathedral close at 14th and Clarkson which now covers an entire city block with its chapter house, St. Martin's Chapel and parish house—the only cathedral close in the entire middle west. And if St. John's is today the living monument of the vision and fighting faith of that great Dean, the Very Reverend H. Martyn Hart, so too, every one of the other seventeen congregations of the church in Denver are the visible symbols of those invisible great hearts that prayed and fought and died that the Church in Colorado might live.

It was in 1862 that Bishop Talbot preached a sermon in Philadelphia calling for volunteers for the work of the church in Colorado. Among those who heeded the call was the Rev. Courtland Whitehead. He was stationed first at Black Hawk, but when a storm demolished the little church at Georgetown a few miles away, Dr. Whitehead felt that he was most needed there, and, leaving Black Hawk, he built the Grace Church which still stands and serves in that town. And it was here and through his efforts that the one-

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manual pipe organ was installed which was freighted across the plains by ox teams!

Father Kehler was the first pastor of St. John's and the records of his first twelve burials give as causes of death—two, executed for murder; five, shot; one, suicide; one, delirium tremens; two, natural causes. And it was at this same time that Arthur Williams, who later became Bishop of Nebraska, offering himself for the ministry, was sent to Meeker, then a wild and lawless community. He built the little stone church, probably as complete and lovely a one as there is in Colorado.

While Colorado was still a missionary district in 1865, the first bishop, the Rt. Rev. George Maxwell Randall, was attacked by Indians while preaching in a log shanty at Fort Washakie, Wyoming, and he and his congregation were beseiged for two days. He died in Denver a few days later from pneumonia contracted from the exposure and horror. While on this trip, Bishop Randall baptized the Indian woman guide, Sacajawea, a Shosbone, who had led the Lewis and Clark expedition through the mountain passes and pointed out to them the Oregon Trail, famed in song and story. Many a time Bishop Randall preached in a grocery store in Denver by candle light yet what vision he must have had!—for it was he who raised the money in the east to found the world-famous School of Mines at Golden, whose graduate engineers are known the world over.

Another great man, and probably the best loved priest Colorado has ever had was the Rev. Charles Hughes Marshall, who died only last Thanksgiving day after forty-six years of continuous service as rector and ten as rector emeritus. All religions as well as all denominations came to him for the first or the last rites. A record of fourteen thousand marriages and of twelve thousand burials speaks for itself. He was Colorado's own—He did not come from the east as came most of our great and glorious leaders, but was confirmed in this state in 1865 and spent almost all the long years of his life in and about Denver.

Today in this diocese, lying like an island surrounded on all sides by missionary districts, and covering a territory of 103,000 square miles, are many institutions doing untold good. The beautiful Conference House at Evergreen is a story in itself. There is the famous Oakes Home for the Tubercular, well worth a visit. Then there's the Church Home for Convalescents, St. Luke's Hospital, the Collegiate School for Boys and St. John's College at Greeley, while a very large colored congregation is extending the work of the church in Denver and that city is the center of Missionary work among the deaf in the North West Province.

It is hoped that all who come to Colorado this September will feel as did Thomas Duck who came to Denver from New York in 1882 and was met at the depot by a bus that looked familiar. Peering at the side he saw the well known words—"Broadway and 5th Avenue." Sighing he exclaimed, "It's been a long way to get home, but I guess I'm home."

Heroes of the Faith

REV. BENJAMIN L. ANCELL

THE Rev. Benjamin L. Ancell went to China following his graduation from the Theological Seminary in Virginia in 1899 and has been an outstanding member of the China Mission, being one of the conference which established the autonomous Chinese Church in 1912. He spent a number of years in the city of Soochow and during that time laid the foundations of the Soochow Academy, a splendid boarding school for boys. In 1908 he went to the conservative old city of Yangchow and established Mahan School, a school which would compare most favorably with any of the first rate preparatory schools in the United States.

In the present upheaval in China he has had to stand by and watch a magnificent work crumble under the misguided onslaughts of a fanatic nationalism. Besought by former students and by patrons to reopen this institution which has been such a blessing to the Chinese people he has had the courage to refuse to traduce the Christian character of his school—but the courageous heart cannot but be a heavy heart as he looks out on the ruin around him.

And if Doctor Ancell be a hero of the faith then must his wife, Mrs. Frances Cattell Ancell, be a heroine of the faith as she stands by his side, steadfast in China's dark hour.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

ONE can gather a considerable amount of information on the much discussed subject, "What Is Wrong with the Church" by examining parochial budgets. Here is a parish for instance in the west which spends $25,000 a year. The premium on the rector's salary for the Church Pension Fund amounts to over $500; there is an item for music amounting to close to $4000; the cost for running a couple of parish automobiles is very nearly $1000. And this parish, with a budget of over $25,000 gives less than $800 to Missions. Here is another parish, this one in New York City. The total budget is over $19,000 a year; music $3800 and missions but $700. And the treasurer of the parish in his report tells the parishioners how well they have done. And here is a third parish, this one in the Middle-west, with a total budget of over $12,000, with music costing over $1400, premium to the Church Pension Fund $350 and to Missions the grand total of $55.

If these parishes are proud of their records I shall be very happy to name them if they will just say the word.

* * *

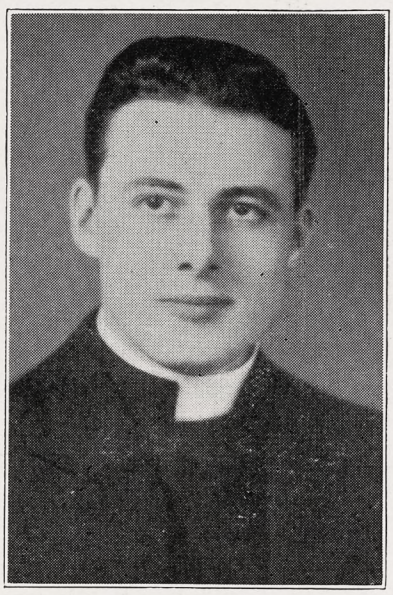
The Rev. Lloyd R. Craighill, missionary to China, addressed the missionary council of the Churchwomen of the diocese of Albany on January 20th. Bishop Oldham also spoke. The meeting was held at St. Peter's, Albany.

* * *

No long item about it, but just this to remind you that if you plan a WITNESS Bundle for Lent you must send your order in *immediately*. If you can get a letter to the Chicago office by Monday fine. If not you had better wire your order.

* * *

St. John's, Los Angeles, one of the most beautiful and distinctive churches of the country, is to raise an endowment of a half million dollars. The parish last year celebrated its 40th anniversary. Its first church was located in an orange grove, then a considerable distance from the city. Many said when it was built that a church so far from the centre of things could be of no practical use. Today St. John's is very nearly a "down-town" church. They are to use the Endowment Plan of the Church Life Insurance Corporation in the raising of their fund. The Corporation, owned and controlled by the Church Pension Fund, has developed a plan to secure endowment for dioceses and parishes, and furnishes personnel and adequate facilities for endowment programs without any fee for their services.



GEORGE W. RIDGEWAY
Rector at River Forest, Illinois

* * *

The diocese of Florida has determined to raise its quota for the Church Program in full. They are also working hard for the $5000 which they have pledged for the Advance Work program. At St. John's, Tallahassee, according to a report given out at the diocesan convention, every baptized member of the parish has made a pledge for this year. Not only that but every pledge made for 1930 in this parish was paid in full.

* * *

Dr. Sherwood Eddy has resigned as a secretary of the Y. M. C. A., giving as his reason the fact that he had joined the Socialist party. Just why one should resign from a Christian organization because one becomes a Socialist is rather difficult for me to understand. One can, apparently, be a member of the Democratic party in New York, which carries on a traffic in judgeships and indulges in all sorts of corruption, and still remain a member of a Christian society. Or one may be a Republican in Philadelphia or in Chicago, where I am told there is at least some corruption, and still associate with Christians. But Dr. Eddy apparently feels that by becoming a Socialist he is no longer fit to associate with the simon-pure of the Y. M. C. A. As a matter of fact if Dr. Eddy's program, as given in an address the other evening, is the Socialist program, some of us might be persuaded that it is nearer the Christian ideal than the programs of either Big Bill Thompson of Chicago or Little Jimmy Walker of New York. He said:

"Right relations between man and man in basic economic justice to provide the good life for all. The protection of workers from the four great risks of unemployment, accident, illness and old age. The restoration of an increasing share of the wealth created by society to the community for social purposes. Racial brotherhood that shall guarantee justice and the good life for all, regardless of caste and color, including legal Federal protection against lynching."

Right relations in clean politics, with the elimination of the bootlegging, lawlessness, violence, crime, racketeering, bribery and corruption in some of our cities, including the reform of our courts and prisons, were urged by the speaker.

Right international relations also were stressed, including a restudy of the whole question of debt settlements; relief for Germany now threatened with revolution; the recognition of Soviet Russia. To stop war and competitive preparedness for it, he continued, and instead to prepare for peace by means as sane and effective to that end as are the present means used in preparing for war.

Right relations, he added, not only between man and man, but between man and woman, including an adequate program of education about life, alike for children and adolescents, for married people and especially for physicians, and ministers who marry them; including scientific birth control information for all married people who desire it. And finally, he continued, right relations between man and God in religion, which must be vitalized, rationalized, moralized and socialized.

* * *

The Church of the Redeemer, Brooklyn, the Rev. Thomas J. Lacey, rector, is carrying on a real program of relief this winter to the unemployed. Dr. Lacey hands out tickets each noon and the men are fed at a nearby restaurant. Says the rector: "I never saw a more agreeable body

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of men and the restaurant man has himself commented on the calibre of the applicants. A couple of drunken men managed to get in the line. This is to be expected under prohibition. Rumor has it that a man offered a breadline ticket for sale. I've heard of traffic in judgeships but this is the first instance of traffic in breadline tickets." In addition to food the parish is fitting the unemployed out with clothing and in several instances have even supplied coal. Dr. Lacey says the value is not alone to those being aided but it is also stirring his people with a passion for social service.

* * *

Eight choirs joined forces at a service held at the Cathedral, Albany, N. Y., held under the auspices of the Guild of Organists on January 27th. The service was attended by a congregation that filled the church.

* * *

These clergymen were elected deputies to the General Convention from the diocese of Florida; Revs. Newton Middleton, W. S. Stoney, W. J. Alfield and F. B. Wakefield, Jr. Just who the lay delegates are to be I have not learned, I am sorry to say.

* * *

The deputies to the Convention from the diocese of Dallas are Dean George R. Wood, Rev. G. R. Fenner, Rev. B. L. Smith and Rev. H. J. Ellis. The laymen: J. H. Allison, J. R. O'Daniel, George Beggs and R. R. Lawther.

* * *

A special service in memory of the late Charles N. Lathrop, executive secretary of the department of Christian Social Service was held at the Church Missions House, New York, on February 2nd. Dean Lathrop was buried in San Francisco on the same day, after services at the Advent where he began his clerical career, first as curate and later as rector.

* * *

A conference for seminary students is to be held over the week-end of Washington's Birthday under the auspices of the Church League for Industrial Democracy. The sessions are to be held at the General Seminary where the C. L. I. D. members there are to entertain the men from visiting seminaries. The first session will be held on Saturday afternoon, the 21st, when "The Social Implications of Church History" will be discussed. Sunday afternoon the men will discuss "The Social Implications of Theology" and the third session will be devoted to "The Present Situation and the Task of the Church." The leaders are to be Professor Vida D. Scudder of Wellesley, Dean W. P. Ladd of Berkeley Divinity School, the Rev. Norman Nash of Cambridge, the Rev. Smith Owen Dexter of Concord, Massachusetts, the Rev. Charles H. Collett, general secretary of the National Council, The Rev. Fleming James of the Berkeley Divinity School, the Rev. Professor Zabriskie of Alexandria, the Rev. Charles Fielding of the General and Miss Elizabeth Gilman of Baltimore. In connection with the conference there is to be a service on Sunday afternoon at St. Peter's, New York, at four with Bishop Brewster of Maine as the preacher. There will also be a corporate celebration on Monday morning at St. Peter's, with Professor Lauderburn of the General as the celebrant. On Monday the 23rd the men will attend the annual luncheon meeting of the Church League for Industrial Democracy when the speaker will be Canon Davey of Liverpool Cathedral, who came into fame during the coal strike in England in 1926, who is in this country as a special lecturer at the Berkeley Divinity School. The Danville strike will also be discussed with Miss Elizabeth Gilman of Baltimore and the secretary of the League speaking briefly on that topic. The luncheon meeting, to be held at the Fraternity Clubs, New York, is open to the public.

* * *

Convention of Indianapolis was held at Christ Church, Indianapolis, January 28th and 29th, with Bishop Creighton as the guest speaker at the convention dinner. Delegates to General Convention: Revs. William Burrows, E. A. Powell, G. G. Burbanck and G. S. Southworth. Laymen: F. D. Rose, Frank P. McNutt, William W. Hammond and J. F. Morrison. The Auxiliary met at the same time, with reports for the year showing encouraging progress. Mrs. W. H. Standring of Shanghai, China, addressed the Auxiliary.

* * *

Opening of the Katharine Kreigh Budd Memorial Home, near Libertyville, Illinois, as an emergency relief home for destitute children and families, was announced this week by Bishop Stewart, president of the Board of Trustees. The plan is in line with emergency relief measures being carried on by church, civic and state agencies.

More than fifty children already have been accepted into the home, it was stated, and Mrs. Helen Nixon of New York, has been appointed superintendent. Mrs. Nixon formerly was assistant superintendent of the Walter Scott Home for Crippled Children in New York, and director of the summer camp of that home.

* * *

Bishop Wise of Kansas, Bishop Wilson of Eau Claire, Bishop Bennett of Duluth, Bishop Abbott of Lexington, Rev. C. Leslie Glenn of Cambridge, Rev. Phillips E. Osgood of Minneapolis and Bishop Stewart are the noonday preachers at the Lenten services to be held at the Apollo Theatre, Chicago.

* * *

The attendance at the convention of Upper South Carolina was the largest in the history of the diocese, due possibly to the fact that it was also the occasion for celebrating the tenth anniversary of the consecretion of Bishop Finlay. Payments on pledges for 1930 were better than usual but since prospects for 1931 were not so good it was found necessary to reduce the budget for the year by nearly $12,000. Bishop Mitchell of Arizona addressed the convention on the Advance Work program and Bishop Penick of North Carolina presented plans of the province for a teaching mission. Mr. J. E. Blanton of the Voorhees School for Negroes also addressed the delegates. Delegates to General Convention: Revs. H. D. Phillips, W. H. K. Pendleton, L. N. Taylor, A. R. Mitchell. Laymen: Christie Benet, R. I. Manning, W. B. Moore and J. Nelson Frierson.

* * *

The Rev. Charles E. McAllister, rector-elect of St. Luke's Evanston, has announced that he will take up his residence there immediately after Easter.

* * *

The Rev. E. M. Tasman, rector at Lansing, Michigan, warns you against a fifteen year old boy going by the name of Martin Cook who seeks help from rectors and organists. His real name is John Bates

CLERICAL SKETCHES

GEORGE W. RIDGEWAY

GEORGE WYNDHAM RIDGEWAY is the rector of Christ Church, River Forest, Illinois, a charge which he took on September fifteenth of last year. Previous to that he was assistant at the Church of the Messiah, Detroit. He is a graduate of the Theological School of the University of the South, served as a layreader and during his diaconate was an assistant at Christ Church, Bridgewater, Alabama, and also aided the Holy Cross Fathers in their mountain work in Tennessee.

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and is, according to Mr. Tasman, a fraud. He is wanted by the police in Lansing.

* * *

Convention of North Texas met at San Angelo, January 25-27, with a fine attendance, the Auxiliary also meeting at the same time. The Rev. David R. Covell was a headline, speaking on the national work of the Church. Deputies to General Convention: Rev. A. E. Whittle and Mr. Thomas R. Smith.

* * *

A curious situation arose in connection with a family admitted last year as catechumens in the church at Changhsu, China. Recently they came with the request that they be formally de-Christianized. "Churches have been deconsecrated," writes the missionary, "and clergy have been deposed, but formally to de-Christianize a whole family was beyond the liturgics of this station.

"The trouble was the mother-in-law. A strong believer in witchcraft, she was naturally violently opposed to the Church in her family. She was even more bitter because her son would not be able to offer the proper sacrifices to her spirit after her death. After months of talking with the family standing firm, one day the mother-in-law descended upon the household like a thousand furies, and after a week or so of that sort of thing, and the threat to put them out of the house, which is owned by the old lady, these poor harassed people came to the end of their rope. They could stand it no longer and gave in. But the seed is planted and will surely bear fruit."

Meanwhile, plans had been going forward to celebrate the thirtieth anniversary of the coming of the Church to this station. The celebration was to take place in connection with the Christmas festivities, when the country people would be free to come to the city.

Work was to begin about the first of the year on a new chapel at an out-station, Ku San. The total amount needed, $1,200, was in sight, entirely contributed by the Chinese Christians. They are all farmers or small shop-keepers here, and while there is no real distress among the farmers of this district, they get very little more than a living for a year's labor, and their giving means sacrifice.

* * *

St. Mary's Cathedral, Memphis, Tennessee, is to have a new $100,000 parish house and a new memorial chapel. When the new buildings are completed the cathedral plant will have a valuation of over half a million dollars. The Rev. Israel Noe is the dean.

* * *

Christ Church, East Orange, N. J., believes in doing something about legislation that is before the assembly of the state. There is a bill now before them for old age pensions. So the rector of the parish secured Abraham Epstein, an authority on the subject, to address his people at a meeting in the parish house.

* * *

They are going in for financial records at Libertyville, Illinois. The rector, the Rev. E. P. Baker, reports that there was a saving of 42 per cent in operating expenses in 1930 over 1929, and they are out to reduce it still further in 1931. There is an increase of 342 per cent in signed pledges this year, with an increase of 353 per cent in the amount of pledges over 1930, and an increase of 400 per cent in the number of communicants represented by the pledges. Very nice.

* * *

St. Edmund's, Chicago, has opened a shelter for the unemployed. Sleeping quarters and two meals a day are being provided for 125 men.

The shelter is part of an extensive social service program which is being launched by St. Edmunds. This includes free legal advice and service for those who need it but are unable to pay for such, a dental clinic and medical assistance. Mrs. Pauline A. Jennings, trained nurse, has volunteered her services in the work.

On the social service committee of the parish are several well known persons, including Mrs. Moudell Bessfield, only colored public school principal in Chicago; Justo F. De Lamos, founder of the Workman's Alliance; E. E. Carr, former industrial secretary of the Chicago Urban League.

* * *

The wide reach of the newspaper syndicate was demonstrated to the American Social Hygiene Association, 370 Seventh Avenue, New York, not long ago when the postman brought into its office two clothes-basketfuls of inquiries resulting from a mention of its name in one of Angelo Patri's syndicated articles.

The article told how a frightened mother dealt with the discovery that her little girl was receiving sex instruction from her playmates; it advised all parents interested in sound sex teaching to turn to the Association for help. And they turned by the thousand . . .

* * *

Captain F. A. Turner of the Church Army has given special services to Kilkenny, N. C. This is an isolated community of thirty-five or forty families, where no regular services of any religious body have been held for a long time. Simple services were held in the homes of the people scattered over a distance of five or six miles. "The people begged me to stay longer and promised to build me a house, and keep me in hog meat, corn and collards,

MAGNA CUM LAUDE

TO THE diocese of Southern Ohio which, at their diocesan convention, instead of accepting the recommendation of the finance committee and reducing their giving to the National Council from $58,000 to $50,800, increased it to $66,000.—to the Rev. David Gibson who, as the head of the Cathedral Shelter, Chicago, is doing a piece of social service work that is unique and of far reaching importance—to the Central Christian Church of Van Nuys, California, which, in annual meeting assembled, went on record in unqualified terms to have nothing whatever to do with any future wars.

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if I would remain," says the Captain.

* * *

A conference of some 300 students, representing theological seminaries of various denominations in Chicago and immediate vicinity, will be held at the University of Chicago, Feb. 12, under auspices of the Inter-Seminary Student Union. The general theme will be: "The Minister as Prophet and Priest."

Students of the Western Theological Seminary will take part in the conference and Bishop Stewart has been invited to be one of the speakers. Mr. Fred Hyslap, student at the Chicago Theological Seminary, is chairman of the group.

* * *

A cold gray rainy morning in Zangzok, China, found a dozen women, with their bedding rolls on their backs, running up the hill from the boat to the mission, where they enrolled in the first short-term training school for Christian doctrine, held in the district of Shanghai. Total registration reached forty-six, not counting some children who had classes of their own. Most of the women were over fifty, some were over sixty; some were totally illiterate and others were Bible teachers.

The school was a modest but successful attempt to give to each one as much learning as she could assimilate, and along with it, inspiration and spiritual training and refreshment. The diocese hopes to hold similar courses in various centers, and repeat them from year to year. Mrs. Standring, Deaconess Putnam and some Chinese teachers were in charge. The Rev. H. S. Smith writes that it was impossible not to be deeply impressed by the sincerity and devotion of the women students, and urges the importance of continuing the efforts to strengthen the women in the Church.

* * *

Conferences to consider the ministry, following out the suggestions of Lambeth, are planned for this spring. The first is to be held at Sewanee, April 10-13 and the other at Bexley Hall, May 1-3.

* * *

Rhode Island is planning to develop a field army of lay readers. Bishop Remington, Dean Cotter of the Cathedral, Providence, and the Rev. J. G. Crawford of Wakefield told the Lay Reader's League recently that they had a greater opportunity for service than the clergy. The plan is to issue two forms of licenses, one for parish work and the other for diocesan missionary work. A school of instruction will be set up for the teaching of Enunciation and Reverence in reading, headed by Prof. Henry B. Huntington of Brown University, and another on the Prayer Book and the Bible by the Rev. Albert M. Hilliker. Each course will be ten hours in length, constituting one unit—from four to six on three Sunday afternoons and from eight to ten on two Monday nights in the month.

* * *

The Rev. J. D. Browne, veteran editor of the diocesan paper of the diocese of Los Angeles, died on January 25th. He was the oldest resident clergyman in the diocese, having completed a service of 46 years. During that time he was responsible for the building of six churches in the diocese. He was eighty-six years of age, and was actively engaged up to a few weeks ago, when he suffered a stroke.

* * *

Contrary to all precedent, a group of leading women in Japan a few weeks ago arranged to hold in Osaka a public meeting of protest against licensed prostitution. Over four thousand men and women filled the hall. On the platform were six Japanese women and one foreigner. All around the hall and in the wings off the platform were policemen. In

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front of the platform were squads of strange-looking men with folded banners. Their faces looked hard and some looked vicious. They were the owners or represented the owners of licensed houses, and were there to break up the meeting if possible. Hence the police.

Miss Hayashi, one of the strongest Church workers, presided and was tremendously applauded. One by one the other women on the platform spoke, each one emphasizing the subject of the child and the protection of the childhood of the nation from every undesirable influence. The audience grew more and more enthusiastic, newspaper reporters shot flashlights and clicked cameras, and the bullies from the licensed quarters, evidently astonished at the temper of the audience looked more and more sheepish and uneasy. When copies of a petition were given out to be signed, hundreds of hands were held out for them.

The meeting closed without a sound from the opposing deputations. Clergy and other keen Christians went up to congratulate the speakers, and Bishop Naide held a short thanksgiving prayer meeting. The police were delighted and considered the meeting a great triumph. The women themselves knew that they had behind them the prayers of the Christian women of Japan.

* * *

The first of the series of articles on "The Task of the Church in the Modern World" will feature the issue of next week, and will be by the Rev. LeRoy Stanton Burroughs, the popular student pastor at Ames, Iowa. Be sure to get your Bundle order in at once. None can be filled after Monday.

* * *

In his address before the convention of the diocese of Maryland the Bishop of the diocese gave notice that he could not sanction the use of prayers and services not in the Prayer Book. "Such authority," he said, "is not given to me. I have no more authority to sanction the use of the Grey Book and other like books than the so-called American Missal."

The Rev. Arthur C. Powell, reporting for the cathedral foundation, said that work was to start soon on a cathedral to be built on the present foundations. The first unit is to cost about a quarter of a million dollars.

The convention accepted its budget quota to the National Council in full. The bishop of Eastern Oregon, Dr. Remington, and the Rev. Charles H. Collett of the National Council addressed a missionary mass meeting held in connection with the convention. The following were elected

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delegates to the General Convention: clergy, Revs. A. B. Kinsolving, W. A. McClenthen, Philip J. Jensen and S. Tagart Steele. Laymen, Arthur Boehm, E. G. Gibson, H. D. Harlan, Edward N. Rich.

* * *

Alabama celebrated their 100th anniversary in connection with their convention, held at Christ Church, Mobile, the first parish to be organized in the diocese. The presence of Bishop Perry added greatly to the success of the celebration. Bishop Bratton of Mississippi was also present and took part in the festivities. Plans are being made in the diocese for the election of a bishop-coadjutor. The convention also plans to take part in a province-wide preaching mission. The convention accepted with gratitude an estate of forty acres, situated near Mobile Bay, the gift of Mrs. Beckwith, widow of the former diocesan. It is a fisherman's paradise, and it is planned to use it as a rest house for the clergy. Deputies to G. C.: Clergy, Revs. Charles Clingman, R. A. Kirchhoffer, J. M. Stoney, R. Bland Mitchell. Laymen, Thomas E. Kilby, Herbert Tutwiler, Algernon Blair, R. J. Williams.

* * *

Application of progressive educational methods to the Church School is to be sought in a constructive way in the diocese of Chicago, according to plans announced by Miss Vera L. Noyes, supervisor of religious education. The project has for its aim virtually the same ends as that launched recently in the secular field by the University of Chicago.

Advancement of children in the Church School as rapidly as they grasp the work presented to them, rather than on a strictly yearly basis, is one of the phases of the work which has attracted such wide attention in the secular field. Creative teaching will be stressed, Miss Noyes said, and set lessons to a certain extent abolished.

One of the basic objects of the plan being instituted is to arouse the child's interest to such an extent that he will want to come to Church School and have a part in the work of the school. Goal cards, similar to those used successfully in the Winnetka Public Schools, are to be used. The whole plan is being given impetus through the Diocesan Normal School, which meets once a month at diocesan headquarters and in which more than 200 teachers are now enrolled.

* * *

The 35th anniversary service of Grace Chapel, New York, was held last evening, the 11th, with addresses by the Rev. George F. Nelson, vicar from 1883 to 1895; Rev. Loyal Graham, rector at Stratford, Connecticut, and formerly of the Grace Church staff, and Dr. Russell Bowie, rector.

* * *

The Rev. George A. Ray, for a number of years the rector of Calvary Church, Batavia, Illinois, has resigned.

* * *

A bit of the time at the convention of the diocese of Louisiana was taken up with the debate of financial matters. This was made inevitable by reason of the mounting debt of the diocese, the failure of a number of parishes and missions to pay their Episcopal and Council Assessments, and the failure of the diocese to pay in full to the National Council the agreed 40 per cent of

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There will also be a service at St. Peter's Church, 20th Street, near Ninth Avenue, Sunday, February 22nd at four. Also a corporate communion at the same place Monday morning at 7:15.

A student conference is to be held over the week-end of Washington's birthday to which all seminary students are invited. Details from the league office.

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all funds raised for missions. A resolution was adopted instructing the Commission on the Revision of the Constitution and Canons to include in its proposals a canon dealing with non-payment of Council Assessments; and by another resolution the Council expressed to the National Council its deep regret at its failure to meet its obligation, and its intention to pay the balance due. This balance, amounting to $3,500.00, has been paid, the sum having been borrowed and added to the capital debt of the diocese.

Deputies to G. C.: Clergy, Revs. W. S. Slack, M. W. Lockhart, Matthew Brewster, S. L. Vail. Laymen, Warren Kearny, E. G. Palmer, J. H. Percy, H. E. Hoppen.

* * *

The Rev. Randolph Ray, rector of the Church of the Transfiguration, New York, the actor's church, came out definitely against censorship of the theatre by the state in his sermon last Sunday. He made it clear that he believes the theatre must be restricted but said that the responsibility for reform must rest with producers and others of the profession.

* * *

The New York Churchmen's Association, which has been in the headlines before, last Monday withdrew an invitation that has been extended to the Rev. Charles Francis Potter to address them on the subject of "Humanism." The withdrawal is said to be in line with a new policy of the Association to avoid all controversies.

* * *

The Rev. Floyd W. Tomkins of Philadelphia was the leader at a quiet day for women at the Redeemer, Yonkers, N. Y., on the 10th of February.

* * *

Ten parishes from neighboring towns were represented at a recent neighborhood conference in Trinity Church, Bridgewater, Mass., for discussions of "Personal Religion" and "Mission Studies." The speakers were Mrs. Albert Sylvester, Hanover, district vice president, and Rev. William Bradner, Miss Margaret I. Marston and Miss Clarissa Townsend, all of Boston.

* * *

While it is not usual for one religious body to ask a leading member of another section of the Christian Church to pay its members a visit and tell them "the truth in love," this has happened at Friends House, Euston road, London, when a group, consisting largely of Quaker elders, asked Canon Charles E. Raven of Liverpool Cathedral, whose recent visit to the United States is remem-

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bered, to address them on "Some Weaknesses of the Society of Friends."

Canon Raven told the Friends (the best of good humor prevailing on both sides) that they were inconsistent regarding their refusal to observe outward sacraments, for they were really sacramentalists through and through; that they were in danger of hypocrisy in refusing aesthetic aids to worship, for this created just that divorce of religion and the ordinary things of life that they wished to avoid; that they were a little inhuman and made of themselves a spiritual aristocracy that lacked the warmth of fellowship which they should have with their fellow men, and, lastly, that the original protests of their founders against certain abuses were excellent principles which had become hardened into inhibitions and a sort of creed which did not point the way, but, instead created iron railings which restricted them to certain paths.

Incidentally Canon Raven told a story against some members of his own church. At the Lausanne Conference on Faith and Order after it had been suggested that baptism was essential for membership in the Christian Church, a leading Quaker said to Bishop Gore, "Then I suppose I shall never get to heaven." The bishop replied, "I know you won't go to hell, but the trouble is I don't know why you won't!"

No stones were thrown at Canon Raven, although he said he was prepared for them, as he knew the bellicose nature of Quaker peace lovers. There was some amusement in the course of the discussion when a ref-

MEMORIAL

RICHARD LAPTHORN SLOGGETT, PRIEST

On Tuesday, January 27, 1931, at his home at Cape Elizabeth, Maine, the Rev. Canon Richard Lapthorn Sloggett entered into the rest of Paradise. For thirty-five years a priest of the Diocese of Maine, he had done faithful, valiant and effective service for the Church. Three parishes, in widely separated sections of the State, received the direct blessing of his pastoral care. His unfailing courtesy, with its touch of old-world punctiliousness, endeared him to all hearts; and his genuine, simple godliness adorned the sound doctrine which he stedfastly preached. His parishes benefited by his practical care for their material needs, and his tireless zeal in securing wide cooperation to meet these necessities of equipment. His genuine culture and his fidelity were recognized in his position as Honorary Canon of the Cathedral Church of Saint Luke; and in the period of his retirement from active parochial work, since 1928, he ministered frequently at the services, both at the Cathedral and at the Chapel of Saint Alban, near his residence. His brethren of the Clergy, gathered at his burial service, at Trinity Church, Saco, Maine, on Friday, Jan. 30th, record this minute of their love and respect, to be sent to the family and published in the Diocesan Magazine, and the Church Weeklies. Requiescat in pace.—Amen.

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erence to the incongruity of a cannon by the altar was mistaken by the speaker for a reference to himself and his fellow canons.

* * *

The following were elected deputies to the General Convention in the diocese of Harrisburg: clergymen Revs. Paul S. Atkins, Lewis Nichols, Hiram Bennett, Oscar Treder. Laymen; Charles M. Clement, R. M. H. Wharton, John Ives Hartman, Fred W. Reynolds.

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The WITNESS

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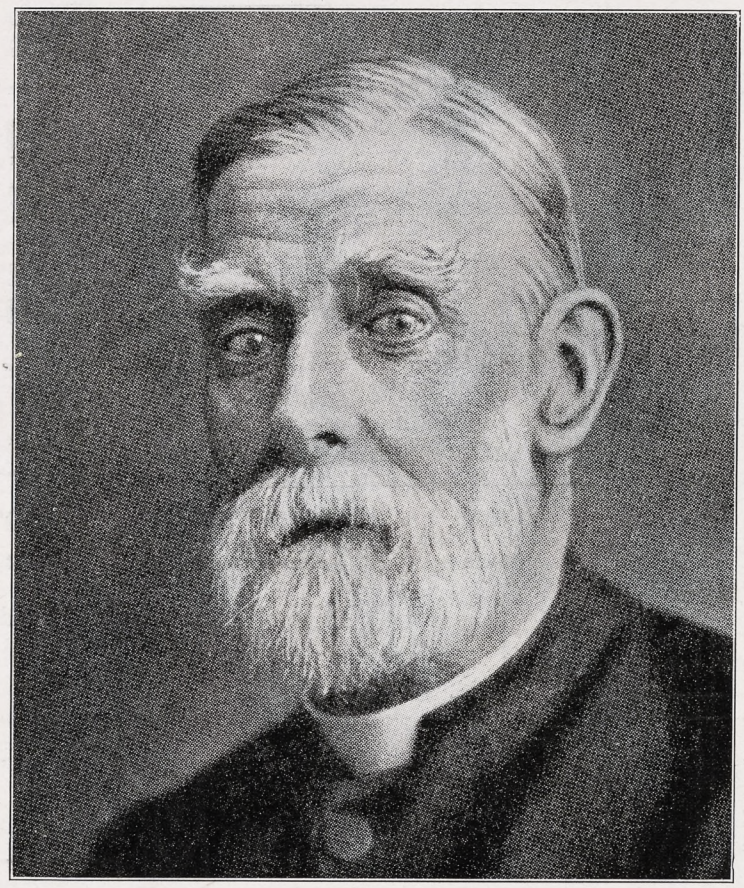

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THE CHURCH IN THE COLLEGE WORLD

By

LEROY S. BURROUGHS

Student Pastor at Iowa State College

STUDENT work today has been called "our newest missionary venture." It is, in a very real sense, the church's journey into a strange land, to preach the gospel to people who need it tremendously. The college world is a world quite different from the world elsewhere. Here, for a time, young people who have been in our homes are suddenly exiled. They are thrown almost entirely upon their own resources. Many of them, however, do not have to earn their own living. They live in an atmosphere somewhat like that of the old hymn—

"What tho the spicy breezes
Blow soft o'er Ceylon's isle;
Tho every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone."

Of this fortunate, or unfortunate class, it may well be said that "they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these." But there are many others who have to earn all, or a large part of, their living while they are in college.

In this strange land we find a most attractive lot of "natives." They are healthy in mind and body, and rather unconscious of their souls (which may also be a healthy sign). They are—or should be— excessively busy with class work, professional organizations, and with social and athletic activities. Their working days are long; and, being young, they need plenty of sleep.

There has been a considerable change in emphasis in the work the church has been doing in college communities in the past twenty-five years. At first it was considered quite sufficient to have a church in the town where the college was located. Students, like any one else, should be glad to have the privileges of the church. No special interest was shown in the students when they did come. The fact that their schedules prevented their participation in the ordinary social and other activities of the parish did not disturb the town people.

Then the church began to see that it was a distinct responsibility towards the students. Dormitories and large halls were built to house them. Today, all over the country, there are church dormitories either lying idle or being rented out as sorority, fraternity, or other dwelling houses. The college at last had taken care of the housing of its students.

The church then turned to the organizing of students into clubs, societies, and fraternities. Meetings were held, constitutions and by-laws constructed, minutes kept, and dues charged. But this phase soon ran thru its brief history. The social life, however, engendered by the activities of this period still prevail in many places. Only recently have some of the church centers realized that the social life of the student is already too well looked after. Something deeper is needed.

NEXT, students began to want classes, discussion groups, lectures in series, etc. This, too, seems to have been a passing phase. Today it seems as tho the church has once more learned that her primary responsibility to any group is to provide the atmosphere and opportunity for worship. Meetings are poorly attended, social activities have to be most unusual to attract the attention of the already-too-busy student. But dignified and beautiful services still attract in a wonderful way. In general, I would say that the students attend services as well, if not better, than the average parishioner.

They are particularly interested in the colorful services of the church year. Great opportunity is given during the Advent and Christmas season, Lent, and on Good Friday, Easter, and other days when the church has a distinctly appropriate service. Series of sermons attract the students, particularly when an interesting outside preacher is brought in for a mission. Great

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care must be used in planning any special services, to make sure that the hours are such as fit in with the students' college program.

A church that is near the campus can do well with a midweek communion followed by a simple breakfast planned to make it possible for the student to be at his first class on time. No elaborate service or protracted breakfast will do, for time is extremely precious before eight o'clock in the morning.

THE open church does much in the way of educating a college community. If the church is attractive, hundreds of people will drop in—at first merely out of curiosity. Then thru the years one can build up the idea of using the building for personal prayers. The student really does feel the need of quiet moments. In colleges today almost everyone lives in constant and close proximity to his fellows. Studying two or three in a room, going to classes in groups, sitting in lecture halls with hundreds, eating meals in college commons, fraternity dining rooms, or crowded restaurants, and sleeping in rows of double-decker beds on a sleeping porch or in a dormitory room, leaves little privacy. Consequently the saying of prayers and the reading of thoughtful, spiritual books is difficult. A warm church and an attractive reading room in a parish house near the campus will gradually develop a little spiritual life amongst the students.

Then, too, the church must learn to recognize any piece of altruistic work as a bit of Christian service. Some professor may be a college councellor (official or otherwise), and students may find in him a friend in their perplexities. That man is doing work for Christ. A student may be an outstanding man in campus life. When he is seen regularly in church, he is doing a Christian task—"letting his light shine before men." He is not conscious of this, fortunately, but he is thereby helping the church considerably.

Petty and exacting duties must not be laid upon students. They must not be called together when there is no point in their meeting. If there is work to do, they will usually be glad to do it; but they see no point in cramming an already full schedule. In fact, the church must often stand definitely and courageously for the simplifying of college life. Under the strain of the ever-increasing load of things to do, the student is breaking and becoming petulant and cynical. He must be saved from the idea that activity is progress and that ceaseless running around is success. Especially with the postgraduate student, he must be shown that life is larger and richer than his particular little field of research. The church can do much to stress the significance of consecrated leisure—a thing now almost unknown in the world we call college.

THRU carefully chosen pastors, the church ministers to this new "mission field." What can the church do? Many things—but most of them can be boiled down into a phrase: the church must show, thru her services, her ministrations, and her clergy, that she is interested in the welfare of her children while they are off at college. She must be sympathetic and helpful. When the students are convinced of this, they will come to the church and her ministers for aid and advice in their difficulties. They can not be driven, they can not be rushed; they must be loved and understood into these contacts. It may take years, but if the church can minister in a vital way to her students, it is worth a man's while to spend his life preparing for such opportunities, for with students you are working with the future, and you are making investments that will bring tremendous returns.

Questions for Discussion Groups

1. What in your opinion is the greatest service the Church can give the college boy or girl? Discuss thoroughly, getting different points of view.
2. If possible have some undergraduate, or if not, then a recent graduate, speak to the group briefly on "What the Church Meant to Me in College."
3. Have members of the group report on the work of the Church at the colleges in your diocese.
4. What changes in method of the Church's work in colleges has taken place during the past twenty-five years? Why?
5. Is the life of the undergraduate today very different from the life of the undergraduate a generation ago? Bring out different opinions on this subject in class.
6. Is co-education a good thing? Discuss.
7. Do you consider work in colleges worthy of the attention of diocesan and National Church officials?

What Think Ye?

By

BISHOP WILSON

I HAVE just come across a book by Frank Morison entitled "Who Moved the Stone?" (published by the Century Co). The author explains how he started out to write one kind of book and ended with somethink quite different. As a young man, immersed in scientific studies, he assumed that the divine character of our Lord was a beautiful invention growing out of miraculous legends which had somehow crept into the Gospel records, the chief of which was His resurrection. Yet he had a reverent regard for the man Jesus. Therefore he determined to write a book exhibiting the fine humanity of our Lord, while brushing aside everything else. He centered his study around the Trial, the Crucifixion, and the Resurrection. He studied the Gospel records and many others outside the Gospels, and the further he went, the more his convictions changed. As the book finally comes to birth, it is a most interesting examination of all the evidence available, showing how an honest mind can reach no other conclusion than that the accounts are real history. It is stimulating reading, suggestive of considerable hard thinking. A fine book for Lent.

One is reminded of the circumstances which are said

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to account for the famous story of "Ben Hur." The author, Gen. Lew Wallace, considered himself something of an infidel. He was also a good friend of Col. Robert Ingersoll who attempted to lecture the country into agnosticism some fifty years ago. Wallace and Ingersoll were talking over their mutual scepticism one day when the colonel said to the general that someone ought to write a romance about Christ and not leave all the fiction to the four Gospels. General Wallace decided to undertake that very thing and diligently set about the collecting of information. The more he studied, the more he found Christ absolutely unexplainable on purely human grounds. It was a very different general who finally produced "Ben Hur," which was a very different book than that which was originally intended.

There is another story of two Englishmen, both intellectually brilliant and both pronounced sceptics. They loved to get together and ridicule the Christian religion. They were agreed that if two points in the Christian faith could be exploded, the whole fictitious structure would fall to the ground. One was the resurrection of our Lord and the other was the unique experience of St. Paul. One of them undertook to explain away the resurrection and the other was to puncture the reputation of St. Paul. They set about their tasks and were busy marshalling up arguments for several weeks. Then they met to check over results. "Well," said Number One, "what did you find about the resurrection?" "Laugh at me, if you will," replied Number Two, "but when I undertook that investigation I determined to be perfectly candid about it. I've gone over the evidence and, in spite of myself, I cannot escape from Jesus Christ. I am convinced that His resurrection is a fact." "Thank God," said Number One. "You may also laugh at me if you like. When I went after St. Paul, I too had to be honest. Before I was through, he had me on my own knees repeating his prayer—'Lord, what wilt Thou have me to do?'"

"What think ye of Christ?" I believe it was Gilbert K. Chesterton who said once that it is the saint who tries to get his head into the heavens; but it is the sceptic who tries to get the heavens into his head—and it is his head that splits.

THE NEED TODAY

By

BISHOP JOHNSON

RELIGION is, or ought to be, something more than an auxiliary engine in a man's life to be put in use only when the ordinary motive power is inefficient.

It should be the force that animates us, the power that stimulates us and the steering gear that guides us in all that we do.

The need of the nation today, in this time of universal adversity, is a man power which has a background of definite conviction, a foreground of universal fellowship and a willingness to sacrifice time, strength, and money to achieve the ideals of the Master. We are confronted with the failure of the world's supermen who in the realm of finance, politics and education have assured us that man can get along with very little religion if the nation is prosperous, patriotic and cultivated.

When one considers the enormous wealth that has been placed at the disposal of the world's leaders in the past twenty years, and surveys the economic world in ruins, one may be pardoned if he repeats the question of the young rich man to our Lord, "What lack I yet?" and also if he is startled into reflection by the answer, "Sell that thou hast and devote it to the poor."

We are faced with an unemployment situation in a commonwealth of our production—in other words, hunger in the midst of plenty, which fortunately will be saved from starvation, not by the promoters which produced the calamity but by the conscience of those who are striving to relieve it. We are faced with a political situation which is subject to the cross-currents of private greed, partisan prejudice and sectional avarice,—a condition in which forward progress is hindered by the self-centered attitude of those selected to legislate. We are faced with the rising tide of universal education and increased crime.

Some of us must be pardoned if we fail to accord to the wordly leadership of the day that superiority in the situation that they seem to claim. Personally I believe that the world is in a mess which has been brought about by a spiritual solar system in which self and not God is the center, and therefore, in which conflicting interests result in bewilderment and chaos.

And in saying this I am fully aware that religion can be as self-centered as politics, and that a system of religion chiefly concerned with saving the individual soul produces even a more hopeless type of citizen than the other causes which I have named. I am satisfied that the universe was not created in order to give temporary benefits to the privileged classes nor eternal salvation to the self-chosen elect.

The Church furnishes an opportunity for a man to make his contribution to the morale of society.

FIRST in recognizing the rule of God by participating in divine worship, not as a matter of satisfying his own emotional interior but rather of expressing his protest against atheism and his recognition of divine providence which is concerned with the affairs

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of men. Whether God breaks through by unusual forces into your life or mine is secondary to the conviction that He is the God who holds in His hands our ultimate destinies.

It is a small thing in our lives to give up at least one hour a week to divine worship, but it is a vital thing in the life of the community whether it is composed of the sort of people who act on conviction and not on caprice in this obligation.

I believe that the moral laxity of the town is more affected by the lax Christian who is indifferent to this obligation than by the open advocates of atheism and brute force.

The soap box orator is a menace only in an environment of godless Christians.

In my own judgment the most important act that I perform is that in which I worship God both in public and in private.

Second. The Church furnishes an opportunity for a universal brotherhood in which there is no distinction of race, color or social position.

It is a constant struggle as to whether society so called shall patronize the church or whether the Church shall leaven society. If you want to kill the dynamic force of the Church on human souls, turn your parish church into a social club, whether of the aristocratic or the proletariat, and you will succeed in destroying its power.

It is the one institution which from its charter demands that the rich and poor shall meet together and the Lord is the Maker of them all, but it is a difficult task to keep to this standard. In doing this we must free ourselves from the temptation to segregate ourselves within our own caste—whether it is a case of the prosperous snubbing the lowly or the working classes scorning the rich.

In either case capitalism and secular socialism seem to be chiefly concerned with the division of the loot rather than with the surrender of the soul to a high ideal of humane service.

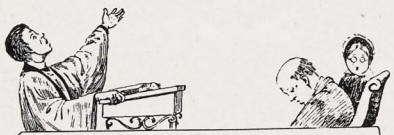
I am unable to tell whether I would prefer to be decapitated by a parasite of the Czar or by a delegate of the Soviet. I prefer neither to the glorious liberty of the Sons of God, even at the price of much inefficiency and inequality. I believe that the only liberty worth enjoying has been that which has come from the teaching of the Master, even though that teaching has been perverted by human instruments who have tried to reflect it.

It is futile to compare what is, with perfection; it is intelligent to compare what is our privilege now with what has been in the past. It is foolish to compare men with angels and bemoan the imperfections of the former. It is consoling to compare men with alligators and monkeys and to realize that we have been taken out of the muck. "Blessed is He that took me out of the horrible pit, out of the mire and clay and set my feet upon a rock and ordered my goings."

Third. The Church furnishes an opportunity for a man to so order his own life that his animal passions do not control his divine attributes.

It is a curious thing to me that whenever religion (which is a hunger and thirst after righteousness) goes out, that sex relations (which we have in common with rabbits) enter in to fill the vacuum. It is true that we have much in common with the animals and from the standpoint of biology man is an animal and is at liberty to remain one. Christ offers us a different hope but He does not force it upon us.

As I see it, He invites us to follow Him; you may take it or leave it; He will not turn the invitation into conscription. Whenever this has been tried it has ended in a worse condition of society than before.



Preacher, Pulpit and Pew

By
E. P. JOTS

On the stone marking the spot where reposes all that is mortal of Dr. Walker, author of "Walker's British Particles," is inscribed: "Here lies Walker's Particles." A similar punning effect is exhibited by the epitaph of one Dr. Fuller: "Fuller's earth." Equally brief and withal touched by a bit of grim humor is the inscription over the grave of Thomas Maginnis: "Finis, Maginnis."

The grave of one Cattie Gray who long ago had made a living selling earthenware, we are told, is marked by a stone bearing this inscription.

"Beneath this stone lies Cattie Gray,
Changed from a busy life to lifeless clay;
By earth and clay she got her pelf,
And now she's turned to clay herself.
Ye weeping friends let me advise
Abate your tears and dry your eyes,
For who can tell, in a run of years
In some tall pitcher or broad pan
She in her shop may be again."

* * *

Minister's Wife: "How is Johnnie? We've missed him from Sunday school."

Mother: "Oh, Johnnie isn't well."

Minister's Wife: "Isn't that too bad! How long has he been out of school?"

Mother (indignantly): "Why, he hasn't missed a single day."

* * *

Wife—"John, I'm writing a paper on calendar reform for our club. Do you know which Pope gave us our present calendar?"

Husband—"Pope? Good heavens! I thought it came from our grocer."

* * *

Two darkies were discussing hard times and one said: "Tell you what Andy. If things get any worse than they is, I'se goin' to go preachin'. I done it once and I ain't above doin' it agin."

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BOOKS RECOMMENDED FOR LENT

By

FLORENCE CONVERSE

Formerly Associate Editor of Atlantic Monthly

RELIGION AND THE RISE OF CAPITALISM *by R. H. Tawney. Harcourt, Brace & Co.*

A valuable history of the interaction of religion and economics, through the middle ages to the beginning of the eighteenth century. The author raises such questions as "Has religious opinion in the past regarded questions of social organization and economic conduct as irrelevant to the life of the spirit or has it endeavored not only to Christanize the individual but to make a Christian civilization?" "Does the idea of a Church involve the acceptance of any particular standard of social ethics, and, if so, ought a Church to endeavor to enforce it as among the obligations incumbent on its members?"

LABOR AND COAL *by Anna Rochester. International Publishers.*

Beneath the array of cold facts in this survey of the American coal industry, seethes a burning passion for social justice. Churchmen and Churchwomen whose hearts are wracked by the problems of unemployment would do well to turn the pages of this class conscious statement of the conditions in the coal mining industry.

THE CAPUCHINS: *A Contribution to the History of the Counter-Reformation by Father Cuthbert, O. S. F. C. Longsmans Green & Co.*

The learned author of the life of St. Francis gives us a vivid account of the Capuchin Reform of the Franciscan Order in the sixteenth century, with biographical sketches of the friars who were most active in the movement to observe the Rule of the Order according to the intention of the Founder. Father Cuthbert has just been transferred from the Friary at Oxford to the new house established for Franciscan research at Assisi.

MY HOST THE HINDU *by Muriel Lester. Williams and Norgate, London.*

A fresh approach to Ghandi and India. The author's impressions are given with a sanctified commonsense that is refreshing and appealing; every page is delightfuly readable. A little book, but with substance enough in its few pages to furnish pentential meditations for the forty days of Lent.



KARL REILAND

Writes a Fine Lenten Book

ALICE MEYNELL, *A Memoir, by Viola Meynell. Charles Scribner's Sons.*

The victorious story of Mrs. Meynell's selfless, consecrated, hard-working, steadfastly happy life, as poet, woman of letters, wife, mother and friend, must quicken and rejoice every reader.

THE POETICAL WORKS OF THOMAS TRAHERNE, *edited by Bertram Dobell. Dobell, London.*

Not so well known as his contemporaries, Herbert and Vaughan, Traherne is perhaps the purest mystic of them all. To give a half hour a day, during Lent, to this volume, to meditate with the poet upon thoughts, "Ye brisk, divine and living things"; upon "The life and splendour of Felicity"; to learn the lines, " 'Tis death, my soul, to be indifferent" will perhaps prepare the eyes of the spirit for the Easter radiance.

By

FREDERICK BUDLONG

Rector at Greenwich, Connecticut

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This new book, fresh from the press, is full of the genial spirit and keen observations of the popular rector at Mt. Kisco.

JESUS THE SON OF MAN *by Benjamin Bacon. Henry Holt and Co.*

Professor Bacon has written a scholarly book of course, but it is at the same time done with such grace that it should be a religious best-seller. Would do very well for a discussion group during Lent.

THE PHILOSOPHY OF THE GOOD LIFE *by Bishop Charles Gore. Scribners.*

Any book by the great bishop of England is eagerly read by his thousands of American readers. As with his previous books this one will be the topic of conversation wherever clergymen meet during the next few months.

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THE CHALLENGE OF RUSSIA *by Sherwood Eddy. Farrar and Rinehart.*

Dr. Eddy has spent a great deal of time in recent years in Russia. Here we have the story of that fascinating country through the eyes of a religious man.

THE MASTER *by W. Russell Bowie. Scribners.*

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A TRULY inspiring story comes from the diocese of Tennessee.

Bishop Gailor and his Council had met to fix Tennessee's Expectation to Pay. They faced a shortage of $12,000 in the amount needed to meet the diocesan budget and the quota to the General Church. A roll call clearly demonstrated the shortage, and conditional cuts were suggested to balance the expectations against the deficiency. A cut of $5000 on the quota to the National Church was proposed: $7000 more was to be lopped off here and there in the diocese.

"They were probably the best cuts that could be made," says a participant in the proceedings, "but they were so drastic and harmful that we declined to take the responsibility for making them, and resolved to put the matter up to the Convention itself."

Then a wise and far-seeing mind moved that final action be postponed until the next day to give the people a chance to think and pray over it.

Over night the miracle—shall we say?—happened.

"When the matter was taken up on Thursday," says the chronicler, "there was an entirely different spirit. Parishes, Sunday Schools, Bible Classes and individuals volunteered to raise additional sums until the whole budget was subscribed."

This, in face of drought, business depression and an epidemic of bank failures in the city of Nashville. It is notable that this deficiency in the quota was made up largely by small gifts—something from a parish here and there, a little from a Sunday School, a trifle from a Bible Class, the ever swelling pittance from the none too full purses of individuals. No single person or small group contributed the needed sum in bulk.

"That was one of the best parts of it," says our informant. "It was not jammed through by a little clique. Bishop Gailor, from the chair, was the real leader and the clergy and laity from all over the diocese took up the torch, after the people had been given a chance to think and pray over it."

* * *

The big event at the meeting of the National Council last week was the appointment of the Rev. B. H. Reinheimer of the diocese of Southern Ohio to be the executive secretary of the field department. Mr. Reinheimer has been the executive secretary of the diocese of Southern Ohio for a number of years and, as I am sure you are aware, he had done an exceptionally fine job there. Great things can be expected of him on his new job. Another important appointment is that of the Rev. Rankin Barnes of the diocese of Los Angeles to the assistant secretary of the department of Christian Social Service. This appointment was really made by Dean Lathrop before his death. Mr. Barnes has been active in social service work in his own diocese. Mr. Reinheimer has accepted his appointment and will start on the job March 15th. Mr. Barnes has not as yet signified his intention. No appointment was made to fill the vacancy caused by the death of Dean Lathrop.



H. ADYE PRICHARD
He Observes from the Country

Another important bit of news, stressed at the Council meeting, was the fact that payments on 1930 quotas came to 99% or a little more —not quite 100% but close enough to it to cause rejoicing.

As for 1931 the pledges so far received are $150,000 short of the budget. Therefore a good bit of the time of the Council was taken up with the discussion of just where the cuts were to be made. Of course there are undesignated legacies which will take up some of the slack and the gentlemen assembled for several long sessions to try to plan affairs wisely. Twenty of the 26 members of the Council were present, several being absent because of illness.

* * *

With the advent of a new rector at All Saints Church, Richmond, Va., an example of a good recruiting ground for the church's ministry is evident. The four largest churches of Richmond are now in charge of clergymen's sons, three of the fathers having been bishops.

The Rev. B. D. Tucker, Jr., rector of St. Paul's, is the son of the late bishop of Southern Virginia. The Rev. Churchill J. Gibson of St. James is the son of the late Bishop Gibson of Virginia. At Grace and Holy Trinity Church, the Rev. Charles W. Sheerin is the son of the Rev. James Sheerin, an active presbyter of many years' standing, while the Rev. Ernest VanR. Stires is a son of the bishop of Long Island and has just begun his ministry at All Saints.

* * *

One rector in Central New York believes in keeping in touch with the young men and women away at school and college for he writes them four times a year—in September, soon after they leave; in December, before they come home; in January, just after they have returned from the Christmas vacation; and at Easter. With the January letter he sends them a calendar of the Church Year for their Prayer Book or pocketbook. No wonder he sees so many of them at church when they are home.

* * *

Bishop Stewart in his charge to the diocese of Chicago, given at the opening of the first convention over which he presided, delivered a searching analysis of the times in which we live.

What he termed intellectual, moral, social and religious ferment and utter bewilderment of the present "dizzy world" were point dwelt. Protestantism is threatened with "complete bankruptcy", he declared, in asserting that the Christian world is swinging back to the center, "the center not of tyranious ecclesiastical authority but the center of the Catholic faith and order and worship."

The bishop discussed what he termed the "great religious convictions of the race," among them being: the existence of God; the dignity and responsibility and, to some

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extent, the freedom of man; the necessity and efficiency of prayer; the necessity and value of worship; the indestructibility of goodness, beauty and truth; the imperishable splendor of suffering; the redemptive value of sacrifice and the final triumph of the soul over death.

In dealing with diocesan affairs he called for a million dollar endowment, asked for two archdeacons (their appointments reported elsewhere), suggested the establishment of a home for aged clergy and their wives, as a memorial to Bishop Griswold, and expressed the opinion that a better plan for the placing of the clergy should be worked out. In addressing the clergy he said:

"You are expected to have the learning of a scholar, the logic of a lawyer, the eloquence of a gifted orator, the peripatetic energy of a family doctor, the exquisiteness of an artist, the expertness of a specialist in child nurture . . . . the wizardy of a financier, the popularity of a Rotarian and the sanctity of a saint—all for the salary of a janitor in a modern apartment house." He called upon the clergy to "think through our faith again and again" in the face of modern revelations. He asked the layment to be "not critics of your clergy so much as counsellors, sympathizers, helpers," and called upon them to regard money as "sacramental."

In closing, Bishop Stewart asked the convention to approve of plans for inviting the 1937 General Convention to Chicago, to help celebrate the centennial of the diocese.

* * *

Thirty-five young Christians, many of them clergymen, met in New York last week to discuss our present social order and its relationship to Christianity. The outstanding leader of the group was Dr. Reinhold Niebuhr, professor at the Union Theological Seminary. They plan to organize a fellowship, to meet regularly, to discuss parts that they should play in efforts being made to Christianize society.

* * *

The clergy of the diocese of Vermont were the guests of Bishop Booth at a conference held at the Bishop's House, Rock Point, on February 2nd. Plans are being made to raise an adequate endowment fund for the diocese.

* * *

St. Paul's, Bridgeport, Conn., was burned to the ground on February 2nd., the loss being estimated at $75,000, not including memorials and organ. The church was insured for about half the loss. Plans are already made to rebuild, and donations

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have been given by many friends of the parish of all denominations. The Rev. George M. Geisel is the rector.

* * *

Canon Robert J. Murphy of the diocese of Lexington conducted a quiet day last Tuesday for the clergy of the diocese. It was held at St. John's, Versailles.

* * *

Convention of the diocese of Lexington was held at Fort Thomas on February 3rd and 4th. The new dean of the cathedral in Lexington was the preacher at a mass meeting. Depression of course in Kentucky as everywhere else, yet the diocese ended the year 1930 with a surplus after paying all obligations to the National Council. Convention deputies elected were: clergy: Revs. T. S. Will, C. P. Sparling, Franklin Davis and R. J. Murphy. Laymen: C. M. Harbison, A. C. Hunter, H. T. Soaper, C. H. Voige.

* * *

The Rev. F. C. Sherman, president of the American Guild of Heath, has just concluded a series of lectures at the Western Theological Seminary.

* * *

St. John's, Sandy Hook, Conn., which burned down in 1929, is to be rebuilt this year, the sum of $14,500 being in hand for the purpose. The parish is in charge of the Rev. R. H. Gesner of Newtown.

* * *

The Honorable George F. Henry, prominent Churchman of Iowa, was the guest of honor at a dinner held in connection with the convention of the diocese of Iowa. For thirty-one years Mr. Henry has served the diocese as chancellor. Deputies to General Convention: clergy: Revs. R. F. Philbrook, L. H. Matheus, LeRoy Burroughs, H. S. Longley Jr. Laymen: Messrs. George F. Henry, E. G. Moon, J. L. Powers, J. H. Whittemore.

* * *

Father Sill, popular head of Kent School, Connecticut, is to be honored on March 10th in recognition of his 25th anniversary as the head of the famous school. Father Sill is more than a headmaster. He is also the coach of the Kent School crew which is about as good an outfit as there is in this country. They have competed several times in England. What's more, they have won their races over there too.

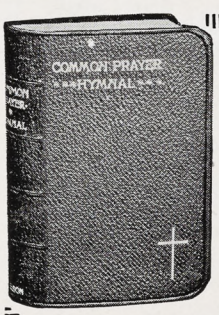
* * *

The Rev. John W. Crowell, rector of St. Mark's, Newport, Vermont, died suddenly on February 4th.

Mr. Crowell who lived alone in the rectory was striken with cerebral hemorrhage while trying to use the telephone. The operator sensed trouble and called a neighbor who

MAGNA CUM LAUDE

TO the diocese of Tennessee which in the face of a cut in their quota to the National Council which seemed impossible to avoid, found the means of raising the full amount—to D. B. Updike, designer of the standard book of Common Prayer, designated as the most important book of 1930 from the standpoint of typography—to the Rev. Harrison Rockwell, who in his work at All Saints', New York, has completely broken through the color line, so that this historic parish, with its old slave galleries, now has a congregation one half of which is Negro.



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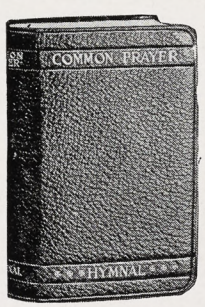

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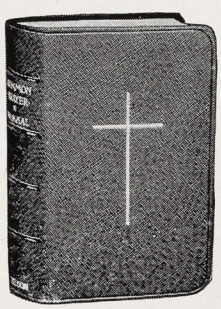

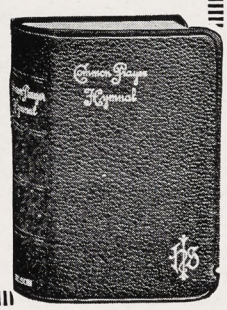

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found the Rector unconscious on the floor. He was taken to the hospital but did not regain consciousness.

* * *

The convention of the diocese of Kentucky was made an occasion to celebrate the 26th anniversary of the consecration of Bishop Woodcock. The big event was a mass meeting held at the cathedral, with fine tributes to Bishop Woodcock by Dean McCready.

* * *

The diocese of Olympia faced a critical situation at their convention, which met in the beautiful parish house of Trinity Church, Seattle. Only a little over $16,000 had been pledged on a budget of over $31,000. They finally passed a resolution pledging $3500 to the National Council and a diocesan budget of $12,690, with instructions to the diocesan council to adhere strictly to those figures. General Convention deputies: clergy: Revs. R. J. Arney, C. S. Mook, R. F. Hart, E. B. Smith. Laymen: Dr. E. W. Stimpson, Ivan L. Hyland, N. B. Coffman, E. G. Anderson.

* * *

The Rev. Gilbert Shaw of London is to be the leadoff preacher in the series of Lenten services held at St. Peter's, Albany. Others to follow are Dean Edrop of Springfield, Mass., Dean Gateson of Bethlehem, Pa., Dean Browne of Chicago, Dean Fosbroke of the General, the Rev. Laurens MacLure of Newton, Mass., and the Rev. Walter Lowrie, formerly of the American Church in Rome.

* * *

Special preachers during Lent at St. Paul's, Albany: President Bartlett of Hobart, Bishop Cook, Bishop Richardson of Fredericton, Canada, Canon Shatford of Montreal, Bishop Dallas of New Hampshire, and the Revs. Percy Kammerer, Norman Nash and E. T. Carroll.

* * *

Inter-parish services in Scranton, Pa., during Lent, with the following preachers: Rev. W. E. Tanner of Binghampton, N. Y.; Rev. Robert Frazier, in charge of the Advance Work Program of the National Council; Bishop Rogers of Ohio; Dr. John W. Wood and Dean Gateson.

* * *

The Septuagesima Conference of Liberals, which was held in St. Stephen's Church, Philadelphia, on February 2nd and 3rd, came off with flying colors. Many reforms in the Church's rules and canons were suggested, as well as other new ideas. The Rev. Lester L. Riley advocated definite instruction by the Church on the subject of sex for young people

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before marriage, and also a double marriage ceremony by Church and State. The Rev. Dr. Carl E. Grammer expressed the hope that a liberal delegate would be sent to the next General Convention from Pennsylvania, and recommended a change in the canon regarding outside preachers in inside pulpits. All sorts of suggestions were made by the Rev. Alexander Cummins, for the disposition of bishops who turn out to be different from what many people would like. The Rev. Dr. Robert Norwood preached at the Conference service, held in St. Stephen's at noon on the 3rd.

* * *

Daily noonday services are being held in Philadelphia during Lent. This year, there are services at Christ Church, St. Stephen's, and St. James, as well as the Brotherhood of St. Andrew services in the Garrick Theatre. Many bishops and other clergy from outside the Diocese have been invited to preach at one or more of the services.

* * *

The Rev. Dr. Joseph Fort Newton was the preacher at a service in honour of the late Marshal Joffre, which was held in St. James' Church, Philadelphia, on February 1st. Seventeen military organizations attended the service in full uniform, making a very impressive entry into the church.

* * *

Over 400 women attended the midwinter meeting of the Auxiliary held at St. Paul's, Minneapolis, February 4th, delegates coming from all over the diocese. The headliners were Mrs. William P. Remington and her husband who is the bishop of Eastern Oregon.

* * *

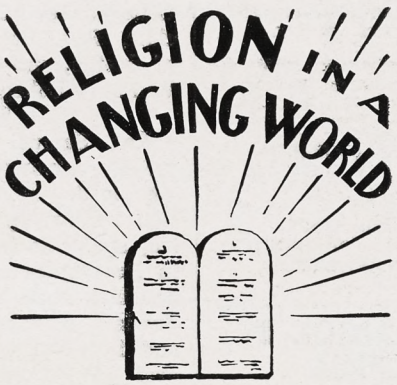
Dean Woodruff of Calvary Cathedral, Sioux Falls, S. D. and Captain Estabrook of the Church Army gave addresses at the convention of Oklahoma, held at Tulsa, February 4th and 5th. The Rev. E. H. Eckel Jr. of Tulsa was elected clerical deputy to the G. C. and the Hon. Preston C. West of Tulsa was elected the lay deputy. Bishop Casady delivered an encouraging report on progress in the District.

* * *

The convention of the diocese of Chicago was quite an affair, starting off with a dinner attended by 700 people, with addresses by Bishop Stewart, Bishop Gilman of China and Mr. Edward L. Ryerson, the treasurer of the diocese. At the convention Bishop Stewart named two archdeacons for the diocese, the Rev. Winfred H. Ziegler of Elgin, who is to be archdeacon over rural parishes and missions and the Rev. Frederick G. Deis, general secretary of the National Council, who resigns that post to take charge as archdeacon of the city of Chicago. Deputies to General Convention: clergy: Revs. George H. Thomas, Stephen E. Keeler, Frederick C. Grant, Edwin J. Randall. Laymen: Courtney Barber, William F. Pelham, Henry E. Mason and Edward J. Rogerson. A memorial to the General Convention asking that steps be taken to define the status of deaconesses in accordance with declarations of Lambeth was adopted. The convention also accepted a quota of $110,000 from the National Council, with such additional amounts as may be raised by a special gift committee.

* * *

Deaconess Kate Sibley Shaw of the Philippine Islands and Bishop Stewart were the speakers at a meeting



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* * *

The Rev. J. Wilson Sutton is to conduct a Day of Devotion at Trinity Chapel, New York, on the 23rd.

* * *

Lenten preachers at St. Paul's, Troy, N. Y.: Rev. E. R. Laine of Stockbridge, Mass., Rev. Aaurens MacLure of Newton, Mass., Rev. Edwin J. Van Etten of Pittsburgh, Rev. Herbert Parrish, lecturer at Trinity College, Rev. Luke White of Montclair, Rev. Benjamin M. Washburn of Boston, and Rev. Gardiner Day of Williams College.

* * *

Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York, who leads the First Century Christion Fellowship movement in America, spoke at three large gatherings in Providence on Sunday and Monday last week. He was the preacher Sunday morning in Grace church and in the afternoon in the Cathedral of St. John. On Monday he was the principal speaker at the meeting of the diocese of Rhode Island in St. John's parish house.

* * *

The Rev. T. A. E. Davey, canon of Liverpool Cathedral, was the preacher last week at the noonday services held at Trinity Church, New York. Canon Davey is in this country as the special lecturer at the Berkeley Divinity School, New Haven, Connecticut.

* * *

Grace Church, Galesburg, Illinois, was the host to the ministerial union of the city for the annual retreat, which was conducted by the Rev. John S. Bunting of Saint Louis.

* * *

The first thing that the Rev. W. C. Kilpatrick, rector of the Church of Our Saviour, Middleboro, Mass., had to do when the parish was the host for a community service, was to inform the people that what they seemed to consider foot-stools were really kneeling benches. He explained very politely that in the Episcopal Church people get on their knees to pray. The litany at this service was read by a Congregational minister and the address was given by a Baptist.

* * *

Dr. Lewis B. Franklin, Bishop Creighton, Dr. John W. Wood, the Rev. Robert P. Frazier, the Rev. R. Bland Mitchell and Bishop Ablewhite will be among the speakers before the conference of diocesan executive secretaries and field department chairman, to be held at Brant House, Chicago, Feb. 17 to 19.

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Bishop Stewart will conduct a meditation on "The Spiritual Values in Program Promotion."

* * *

They have "refresher classes" in the diocese of Nebraska. Recently classes called that by Bishop Shayler met for a week on his invitation for study and for conferences. They discussed the Lambeth conference resolutions, and had courses on pastoral theology and on the use of the Prayer Book. The conference was for the younger clergy, with ten of them attending.

* * *

The diocese of Albany has a real Lay Readers' Association, which has gradually increased in size since it was organized a year or so ago. The men meet regularly for conference and prayer and study. Missions throughout the diocese have been served by them during the past year.

* * *

Mrs. G. Ashton Oldham, wife of the bishop of Albany, was hostess to the wives of the clergy of the diocese at a luncheon recently. Mrs. Oldham started on the theory that there is not enough fellowship among the parson's wives. They meet several times a year. Good idea.

* * *

In South Richmond, Virginia, there is a parish which is in the diocese of Southern Virginia. At the time diocesan lines were drawn the parish, The Good Shepherd and St. Luke's, was outside the city of Richmond. It has since been annexed to the city, which is in the diocese of Virginia. The parish therefore requested that it be transferred to the Virginia diocese. It seems that the consent of both bishops is required to make such a transfer. Bishop Thomson, in his address at the recent convention of the diocese of Southern Virginia, withheld his consent "for the welfare of the diocese." As a result there is the unique situation in the city of Richmond of one parish that is in a different diocese from all the other parishes of the city.

* * *

The Rev. Floyd W. Tomkins of Philadelphia addressed the convention of the diocese of Southern Virginia, meeting at Norfolk, on the Minister and his Work. The convention altered the charter of Chatham Hall so that it becomes a general Church school instead of a diocesan one. The speakers at an inspiring mass meeting held in connection with the convention, were the Rev. J. Hubert Lloyd of Japan and the Rev. Norman E. Taylor, diocesan missioner and executive secretary. And to the General Convention they are to send, clergy: Rev. W. A. Brown, H. H. Covington, E. R. Carter and W. A. R. Goodwin. Laymen: Messrs. James Mann, C. W. Grandy, F. W. Darling and W. W. Old Jr.

* * *

Convocation of the archdeaconry of Ogdensburg, diocese of Albany, was held January 29 and 30th. The feature affair was a banquet when addresses were made by Archdeacon Jurdy, Mr. C. C. Chadbourn, executive secretary of the diocese and the Rev. Charles H. Collett, general secretary of the National Council.

* * *

Bishop Gilbert of New York is acting in an advisory capacity in social service pending the election of a successor to the Rev. Charles N. Lathrop. Bishop Gilbert, as I presume you know, was for many years the social service secretary of the diocese of New York.

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The WITNESS

CHICAGO, ILL., FEBRUARY 26, 1931

WHOSE FAILURE?

by

ABBA HILLEL SILVER

WHEN men have not the courage to blame themselves for their failings they blame their institutions. It is easier by far and much more pleasant to saddle an impersonal institution with the delinquencies of an age than to point the indicting finger at oneself. Our age is too busy money-grubbing to attend properly to the duties of citizenship and so we put all the onus of our political corruption upon our democratic institutions. We are too engrossed in the pursuit of material comforts and pleasures to be interested in the cultivation of our spiritual life, and so we blame our religious institutions. Men and women lack the strength of character to welcome the restrictions of pure family life and prefer the laxities of indulgence and self-pampering. The fault is not with them but with the institution of marriage.

MESSAGE OF THE WEEK
From "Religion in a Changing World"

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A National Paper of the Episcopal Church

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A CHRISTIAN'S DUTY

By

BISHOP JOHNSON

I AM convinced that a great many laymen are sure that Christ stands for all that they desire. They are anxious to serve Him but are uncertain as to what they can do in order to be faithful to His commands. The answer is rather a simple one—obvious to the mind but not so convincing in practice. The things that He told us to do seem to be so unimportant and unrelated to the great things that we would like to do.

But we ought to remember that we are soldiers, committed to His service and that it is a fundamental duty of soldiers to accept the discipline of the army, even though it seems monotonous and unimpressive. I am sure that a good soldier is one in the minutae of tactics whether or not he gets an opportunity to display any unusual acts. "If you love me" said the Christ, "you will obey my commandments."

What are they?

They are not the commandments of Moses, for He assumes that His followers will keep the moral law. There are distinctive commands which He issues that are particularly applicable to the Christian soldier and which have value in the mass production of His servants.

FIRST, a Christian is one who repents of his own sins. "Repent ye" is the initial order from headquarters. This means that a Christian is to be distinguished from a pagan in that a pagan is one who is censorious of other people while a Christian is one who is to be severe with himself. It is not easy to be lenient with others and stern with yourself but it makes for a lovable character in the long run. I think that Christians who are always criticizing other people miss the initial step in their discipline.

Next our Lord commanded that we should "come unto Him"; that we should "follow Him", that we should "seek Him." I believe that a Christian is one who has formed the habit of turning unto Christ in his perplexities and in his tribulations. The alternative is that we depend upon ourselves for our inspiration and then when the props go from under us we drop into melancholia and contemplate self-destruction. Someone has referred to self-made men as those who worship their creator. Of course man is not sufficient unto himself and when the ego fails the world is very gloomy. It is well to practice the presence of Christ by frequently reminding ourselves that He is near at hand and that His grace is sufficient for us when our resources fail.

So many people act as though they were unperishable, indestructive and infallible. It is an attempt to solve the problem of life by leaving out some of the factors. Others seem to think that they are God's only child and as usual they are apt to be spoiled children.

THEN our Lord commanded His disciples to go into all the world and preach the Gospel to every creature. This is an order from General Headquarters and it is to be interpreted by each private soldier in terms of his particular allegiance. We can't all go into foreign missions, but we can all recognize that we have a duty to those who do go and so represent us in executing general orders. It is a common phase of Christian warfare that those who contribute the least to this service are those who complain the most about it. The truth is that so many people still worship a local deity and are incapable of understanding that Christ came to make of one blood all nations of the earth. The Christian religion must become international. The signs of the times are that if we cannot create an international of love we will have to cope with an international of hate.

It is really none of our business as Christian soldiers what the orders are. It is our duty to obey them.

LASTLY, our Lord commanded us "to do this in remembrance of Him." If you were to ask me what has been the most potent factor in keeping the Christian religion alive during its darkest periods I would say, "the fidelity of Christians to worship in the sacrament of the altar." It is one weekly testimony to His right to command. It may be that we do not

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value this service as we ought, but we can perform that which we are told as an act of fealty and love.

It is not the cost of the gift which always determines its value. It is rather the motive that animates us in performing the service.

I would define a Christian therefore as one who confesses his own sins, practices the presence of Christ, has a share in carrying out Christ's orders to make the Church an international institution, and is faithful in his weekly duty of breaking bread. In saying this I take for granted that He is one who keeps the law and obeys the golden rule. That is a different matter. What I have stated is the peculiar obligation of a Christian because he is a soldier of Jesus Christ.

FAITH—DO YOU REALLY WANT IT?

By

JOHN RATHBONE OLIVER

PERSONALLY I know nothing about Wireless and Radios. I am, however, always interested to watch a man or woman who has a radio and who loves to spend a great deal of time twisting around the little wheels and trying to get music from distant stations. Out of every five thousand people who own a radio set, I feel sure that there is scarcely one who understands the principles of wireless telegraphy and who could explain clearly the means by which the sound of a voice in New York is transmitted through the air so that it may reach a home in Chicago. But this does not interfere with the hearing of the music and the enjoyment of it. People turn the various indicators of a radio set with absolute confidence that sooner or later they will "get something". If they get nothing they never blame themselves, but say that the machine is out of order and send for a radio man.

In our modern life we are constantly using machinery that we do not understand, but on which we absolutely depend. How many of us understand enough about acoustics to explain to our children the principle of the telephone? I doubt if many house wives know why it is that the frigidaire in their kitchens produces ice and cold so satisfactorily. We are all so accustomed to pressing a button or turning a dial and then getting certain results, that we never ask how it is that these results are usually present.

Nevertheless as soon as people come to talk about the thing that they call faith they act in a fundamentally different way. There are, of course, people who do not want any religious experience and who are simply not interested in it. Just as there are people, I suppose, who do not care for radios or who have an antipathy to the telephone. There is, however, a great group who at least pretend "to want to believe." They would like, so they say, to have the help and comfort that religious faith and practice seems to bring to so many people that they know. In spite of this expressed want they refuse to do anything about it. They are like a man who sits in front of his radio in New Jersey and expects to hear an opera sung in Chicago without turning any of the dials or performing any of the actions necessary to set the machinery of the set in action. They are like people who expect ice from the frigidaire without turning on the current. Like people who expect to hear a friend's voice on the telephone without lifting the receiver off the hook.

FAITH is not a thing that is simply given to us because we should like to have it. Before anything can "come through" we must perform certain preliminary actions and place ourselves in a certain mental attitude. People forget that it is not sufficient to *believe;* they must also *do something.* If you merely believe in the power of your radio set and yet do nothing with your hands to turn the dials you will get no results.

In our modern age people are always willing to try something new. Many men and women make it their boast that they will "try anything once." There is usually an exception, however, to this everything. They will try a new shaving soap or a new face powder. They will not, however, try the doing of the things that are prerequisite to the winning of faith. Among all the people who say that they "want to believe" how many are there who, in spite of their own unbelief, will find even a few minutes each day in which to get down on their knees or to sit quietly in some church and to ask God for the gift of faith? How many of these same people will take the trouble to go to a priest or a minister and ask them how they may obtain what they seek? If their radio set does not work they send, as I have said, for the repair man; but if their faith machinery does not function they never think of consulting the man who is a specialist in such things and who could point out to them why their own particular spiritual receiving set does not function.

At no time in the history of the world has it been really easier than it is today to ask for and to receive the gift of faith. Our age with its radios, its telephones, its frigidaires and other contrivances teach us to have faith and to believe that if we go through certain motions we shall get a definite result. If people would only use the same process of reasoning and action in connection with their religion that they use in connection with the conveniences and amusements of their daily lives, there would be little difficulty in their

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finding their way back to God. The thing that we call faith, that is our perception of unseen realities by means of a certain element in our minds, is no more difficult to understand than it is for the man untrained in physics to understand the way in which his radio set functions. A distinguished scientist once said to me that it was easier to believe in the miracles of the new testament than in many of the theories of modern physics.

THE trouble is that people are religiously lazy. They want to hear an opera over the radio and are willing to go through the motions with their radio set in order to hear it, but they do not want really to get into touch with God. They do not really want faith. And the reason is often plain enough. If they could simply believe in God without being forced thereby to live a definite kind of life they would probably be willing enough to believe at least in something. What they do not like is the fact that believing and doing are always tied together and that a man or woman who believes in God and in the Christian religion is forced, if he or she is sincere, to live a life that is different from the lives of those who believe in nothing at all. Faith when it comes always influences conduct. When St. Paul was converted and found faith in the Jesus whom he had persecuted the first thing that he asked was "Lord what will thou have me to do?" Modern people fight shy of faith because of what it implies and because they think that they will no longer be able to do as they please. They will, so they think, no longer be "free." They have not learned that to do what God pleases is the highest freedom of all or as the old collect puts it, "His service is perfect freedom."

THE CHURCH IN RURAL AMERICA

By

HARRISON W. FOREMAN

Archdeacon of the Diocese of Erie

WHEN the Home Missions Council endorsed the movement to make Rogation Sunday a veritable Rural Life Sunday, not only for America, but, perhaps for the world at large, one farm magazine questioned the need, value or appropriateness of an annual day of prayer for rural life, especially in America. President Hoover, the governors of ten states and church officials of every name and denomination felt differently, however, and gave their cordial cooperation to the movement. And it is well they did!

The most important element in the modern world, whether it be political, social or religious, is the rural population, the people who live on, or off, the land. The most vital problem before the modern world is, not the building of airships, but the conservation of country life. And yet, what do we find in America today? Economic pressure is constricting the minds and hearts and souls of countless thousands of our finest and best people. Farm wages are the lowest they have been since 1922. Loss of land ownership by tillers of the soil is on the increase; in 1880 some 25% of the farm land of America was occupied by tenants; today there are sections of the United States where 50% of the land is being worked by non-owners. There is war between city and country people, both social, political and economic; in fact, farm groups are arrayed against each other, the potato growers of Idaho against the potato raisers of Maine, the apple growers of Oregon against the apple growers of Virginia. In addition to quantitative loss of numbers to city and state, there is, what is much more serious, a qualitative loss as well. In Washington's day 97% of the American people were country people; today, 60% of the population live in towns of 2500 and over; no man can estimate the leakage of constructive leadership and genius. There is the bewilderment of social transition and, this last year, there was an almost nationwide drought.

Religious conditions in village and country America are in the same perplexing state. Paucity of numbers and income in our rural churches make for poverty of plants and pastors. Tenant parsons sap the life of rural fields as tenant farmers mine the land they till. There is rivalry and strife between the city and country church and between country churches. Worse still, there is very little conception of the revolutionary change which is going on in American religious life today, a change serious as any which beset the ages of old. Agriculture is not only the world's biggest business, it is the most basic as well. Agriculture is a philosophy, a way of life, and when properly fostered, means not only agri-culture but home-culture, child-culture and soul-culture as well. The first task of the Church in the modern world is to appreciate the spiritual values of rural life—village and hamlet and town, ranch, plantation and farm, fishing, lumbering and mining—and then interpret those values to the world and the Church.

MACHINERY is releasing thousands of persons from the drudgery of farm work, even so, there are countless thousands who personify Markham's Man with the Hoe. "Do ye not hear the children weeping, oh, my brothers?" You should, especially rural children, since 87% of working children from 10 to 13 years of age are employed in agriculture. New Americans, with their old-world ways, are lifting shy hands

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of appeal throughout the whole states. New means of communication are broadening the intellectual, recreational and social horizons of village and country folk. Indeed, services of choir and cathedral illumine the sod houses of Montana and the adobe huts of Arizona. But, even so, there are millions who have no church at all. There is not only a "no-man's land" in every state, there is a "no-God's land" as well. There are pagans in America today, as there were in days of old.

The Church should assist society and the state in their efforts to preserve a wholesome and happy people on the land; above all, the church should seek to build the Christ of God into rural life. The Church will render social and educational service; its greatest contribution, however, lies in its promotion of the spiritual lives of village and country people. Jesus Christ and His Gospel compose the corner stone of rural happiness today, as they have in every day. The second great task of the Church in the modern world, then, is to devise ways of bringing Our Lord and His Church to those who live on farm and ranch, in little town and open country.

LASTLY, and perhaps as important as any element in the task of the Church in the modern world, is the provision of proper priests and pastors to interpret and bring our Lord and His Gospel to country people and country life. Prophets are necessary, men of vision and power, but in the last analysis the soldiers who do the fighting are the officers and privates who go over the top. Their names are not universally known and yet it is very true that George Gilbert, Bertram Brown, Hunter Lewis and men like them do as much for the modern world as many of the men in the Church today. One of the tasks of the Church today is to call priests and pastors and prophets who, like Oberlin, will devote their whole lives to actual country work. Not until vocation to rural work becomes more general will the Church fulfill her task in the modern world. Every candidate for Holy Orders, every seminarian, whether he expects to do country work or not, should be offered courses of lectures and opportunity for experience in rural church and social work. Finally, the Church must furnish the men who are doing the work the necessary means and equipment to do it.

The Church which interprets rural America to America, prepares and prosecutes the best means of serving and conserving country life, and provides the best pastoral care, whether it be the Episcopalian or some other church, will best fulfill the task of the Church in the modern world.

QUESTIONS FOR DISCUSSION GROUPS

1. Do you agree with Mr. Foreman's statement that "the most vital problem before the modern world is the conservation of country life?" Discuss in class.

2. In what ways is country life being destroyed?

3. What services does the farmer render to society that are essential? Is he adequately compensated?

4. What changes have come into rural life in the last few years that have revolutionized it?

5. Have some member of the class prepare to report on the comparative earnings of farmer and industrial labor.

6. Have a member of the class prepare a brief report on the cooperative movement among the farmers.

7. What are the religious conditions in rural America? If there are evils suggest solutions.

8. What is the chief task of the Church in the rural field?

9. Are the country churches getting the sort of leaders that they need? Have members of the class report on the work of outstanding rural clergymen that they know about.

Encyclicals and Bulls

By

BISHOP WILSON

THE recent pronouncement from the Vatican appears to have made surprisingly little impression in this country; not as much to the English-speaking world, one would gather, as the report of the Lambeth Conference, to which it was obviously an answer.

This pronouncement comes in the form of an Encyclical. The name comes from a Greek word and means simply a circular letter. It is a letter sent to all the bishops, or sometimes to those in a particular country, intended to guide them in dealing with the people under their respective jurisdictions. Each one is given a name consisting of the first Latin word or the first couple of words with which the message begins. It is an open question among Roman Catholic theologians as to how far an encyclical is of infallible character. They are all agreed, however, that it is binding on all Roman Catholic people until revoked or revised.

Papal bulls are something else again. This name comes from a Latin word meaning a circular plate of metal and is derived from the resemblance of such a plate to a bubble of water (Latin "bullire," to boil). In olden days certain official documents were decorated with large leaden seals which were called "bulls" and from this the name came to be applied to the document itself. Once upon a time all such communications were borne by couriers and the heavy seals were not a great inconvenience. Now, however, they are entrusted to postal authorities and the old leaden seals have given way to simple stamps in red ink. The bull is a very formal document and is invariably signed by the Pope with the title "bishop, servant of the servants of God."

A "brief" is what the name implies (short). It is a simplification of the formal bull. It came into use some five centuries ago and serves the same purpose as a bull but by an easier method. The formalities of salutation are omitted and the matter under discussion is taken up at once without introductory circumlocutions.

Then there are "constitutions" addressed to the whole body of the Roman Catholic Church which deal

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with specific matters of faith and discipline. "Decrees" are pronouncements on subjects which affect the general welfare of the whole Church. "Decretals" are papal answers to some particular questions submitted to the Holy See and these are carefully codified as precedents for future questions of a similar nature, very much like decisions of the Supreme Court in this country. "Rescripts" refer to almost any form of papal letter occasioned by some previous appeal.

In the old days of papal glory an elaborate organization was built up at Rome to handle these various types of documents. There were many detailed regulations regarding the style of writing, the kind of paper or parchment to be used, the form of address and of signature—and so on. For instance, it took something like five lines to set the date on one of the "great bulls," though the "little bulls" were permitted freedom from so much extra baggage. The pontifical chancery is now greatly reduced in numbers as compared with earlier times but the production of a formal document is still quite an involved process.

In spite of Papal Infallibility, it has never been announced whether any of these communications are infallible or not, except the one establishing the dogma of the Immaculate Conception. Perhaps it is just as well.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

REPRESENTATIVES of the various social service commissions of the second province, comprising the dioceses in New York and New Jersey, met at Bronxville, N. Y., February 11 and 12. Bishop Gilbert of New York, president of the provincial social service commission, presided. A commission was appointed to consider better relations between colored and white people, and the responsibility of the Church in that field. They also passed a resolution calling upon the National Council to evaluate the programs of such organizations as the Brotherhood of St. Andrew, the Girls' Friendly, the Daughters of the King, with an idea of cutting out duplication of work and expenditure. The resolution states rather definitely that what is needed is less spending of cash and more work — all put nicely in the resolution of course but it means just that. The resolution ends by urging that "a great and real economy in the cost of maintenance and promotion, including heavy expenses for travel, literature and correspondence be practiced."

Mr. Spear Knebel, social service secretary of Long Island, was assigned the task of keeping people in the province informed about welfare bills before the state legislature. The council approved the principle of unemployment insurance and urged that the several measures now proposed be studied. They also prepared minutes calling the attention of the department of social service of the National Council to the Mooney-Billings case, and there was a good bit of discussion about international peace and industrial righteousness. A memorial service for Dean Lathrop and the Rev. Alfred Priddis was held.

* * *

At the meeting of the National Council recently a gift of a quarter of a million dollars and another of $25,000 were announced by Dr. Teusler, head of St. Luke's Hospital, Tokyo. Both gifts were anonymous.

* * *

Yellow fever has wrought great havoc among residents in Liberia, according to a cable from Bishop Campbell. The department of missions is taking the matter up in Washington, urging our government to do what they can to persuade the Liberian government to do everything possible to eradicate the disease.

* * *

Changes in the canons of the Church are needed if the plan of reorganization of the National Council departments is to be completed. Recommended changes will be presented at the General Convention next fall which will make it possible to have two vice-presidents, the creation of a department of domestic missions coordinate with a department of foreign missions, and the limitation of terms of Council members to six years without immediate reelection.

* * *

People sometimes ask me if copies of this paper, bought at the door of the churches using the bundle plan, are really read. Of course I can only hope so. But there is an occasional bit of evidence. For instance here is a letter from a communicant in Binghamton, N. Y., who says that he buys his paper each Sunday at the door of Christ Church. After reading it he says "from cover to cover" he passes it on to the Congregational pastor. He in turn passes it on to another Congregational pastor and from there it goes to the Lutheran pastor. All of which puts a tremendous responsibility upon those of us doing the job each week.

* * *

Among the appropriations made by the National Council from legacies received in 1930, designated and undesignated, were the following. (Certain explanations and restrictions are omitted here.)

Easton (diocese), to complete experimental rural work, $4,900.

Los Angeles (diocese), for mis-



WILLIAM E. PATTERSON
Rector at Bar Harbor, Maine

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sionary work among Japanese, $15,000.

Sacramento (diocese), for a church at Oroville, California, $2,000.

Nevada, for work at Pyramid Lake Indian Reservation, $10,000.

South Dakota, for work at Fort Thompson, $8,355.82.

Arizona, for work at Phoenix, $6,000.

Wyoming, to cancel debt on the Episcopal residence, $4,300.

American Church Institute for Negroes, for building operations under its direction, $30,000.

Kyoto, for a church at Fukui, $10,000.

North Tokyo, for a residence at Tochigi, $4,000.

Philippine Islands, for a building to house industrial work at Bontoc, $1,500.

Tohoku, for a parish house at Christ Church, Sendai, $15,000.

Dominican Republic, for a Church at Puerto Plata, $3,000.

Haiti, for land and a church at Gros Morne, $5,000.

Porto Rico, for a rectory at Ponce, not more than $6,300.

Cuba, for work at Florida, province of Camaguey, $5,000.

* * *

The Council accepted with grateful appreciation a generous gift of $10,000 from the family of the late Rev. Lester Bradner, Ph. D., who for many years was a distinguished leader in religious education. He was a charter member of the general board of religious education which preceded the present department. The income of the fund now given as a memorial to him is to be used for lectureships in certain of the seminaries.

* * *

The Rev. Robert A. Magill of Gloucester, Virginia, has accepted a call to be the rector of St. John's, Lynchburg, Va. Mr. Magill for a number of years was a missionary in China.

* * *

The Rev. Phillips S. Gilman of Gastonia, North Carolina, conducted a quiet day for the clergy of the diocese at the convocation of Ashville, held at Arden, February 10th and 11th. Not only for the clergy—laymen also were present.

* * *

Union services are to be held at Trinity, Elmira, N. Y., during Lent each Wednesday at noon. The preachers are to be Bishop Fiske, Dean Sparling of Lexington, the Rev. C. E. McCoy of Williamsport, Pa., the Rev. B. M. Washburn of Boston, the Rev. Oliver Hart of Chattanooga, Dean Edrop of Springfield, Mass., and the Rev. Edwin B. Niver of Washington.

* * *

Gurgling currents of the Red River against the wooden sides of the steamer "International" played the accompaniment to the first service of the Episcopal Church ever held in Grand Forks, North Dakota. That service was conducted by Archbishop McLean of Manitoba in 1872. Eight years later St. Paul's Church was founded. The event was celebrated the other day with a series of events, participated in by the Bishop of the district, the Rt. Rev. J. Poyntz Tyler, and the new rector, the Rev. Homer R. Harrington, together with a number of the clergy of the district. There were also addresses by Mrs. James Elton and Mrs. Laura Walsh, sole surviving members of the little band that founded the parish which today has 600 baptized members.

* * *

"I don't think the devil should have won" was the comment of many Churchpeople as they discussed the morality play presented at the annual Convocation Dinner of the Missionary District of Spokane given in the Davenport Hotel, Spokane, Washington. This play, written by the Rev. Harry G. Post, vicar of St. David's and Epiphany Churches, Spokane, portrayed a tug-of-war between supporters of Mother Church and the Devil. The adherents of either side were obtained from passersby during a half-hour period on a Sunday morning, and the characters represented common attitudes towards Church attendance in this day and age. The much-talked of ending brought home to all present the fact that unless Church people take an active part in the propagation of the Church it does not go forward.

Bishop Moulton of Utah was the convocation preacher and he also addressed the meeting of the young people's society of the district. The Rev. S. T. Boggess of Walla Walla was elected clerical deputy to General Convention and Mr. H. C. Whitehouse of Spokane the lay deputy.

* * *

For 1931, the amounts which the dioceses have told the National Council they expect to pay fall short by $189,000 of the amount needed, in addition to all other income, to meet the budget of $4,224,600 for 1931, established by General Convention. The Council therefore at the February meeting had to make reductions in the appropriations to equal this shortage. The cuts were distributed over the entire field, the largest proportion falling on the work in the Church Missions House, the smallest on the foreign missions.

* * *

All Saints', Minot, N. D., is to be the host of the convention of the district in May. It will also be made the occasion for the consecration of the new $45,000 church on which the debt has just been liquidated. The parish is also to install a new organ which they hope to have by Easter.

* * *

The Rev. Smith Owen Dexter of Concord, Massachusetts, went to Boston to get some sacramental wine. He went to church at the diocesan house, left there at 12:30. As he passed through Boston Common he noticed a large crowd and a gang of policemen. He discovered that it was a meeting of the unemployed. He recognized a friend of his, Mr. Bateman, former mayor of Peabody, Mass., and a Congregational minister. As he greeted Mr. Bateman the cops knocked that gentleman into the snow. Mr. Dexter helped him to his feet and together they continued on their way. Being a bit the worse for their experience with the muscular coppers of Boston they took their places on a park bench to rest. For doing this the two clergymen were arrested. They were discharged in court the following day. Nice cops in the Cradle of Liberty, what?

* * *

A retreat for the clergy of the district of North Dakota was held at the Cathedral in Fargo on February 10th with 18 of the 20 clergy of the district present. It was conducted by Bishop Tyler.

* * *

Development of a larger "spiritual activity" in place of what he termed is a dominant state of "heavenly rest", was urged by Mr. Leon C. Palmer, Philadelphia, general secretary of the Brotherhood of St. Andrew, speaking last Tuesday at St. James' Community House before 200 Brotherhood men of Chicago.

Too many laymen today are merely "bench warmers," Mr. Palmer declared, stating that the Church needs at the present time three things: a larger number of active laymen, the

WHY PICK ON BISHOPS?

By

BISHOP JOHNSON

WE NOTE that our friend Cummings wants the recall of bishops. We are not averse to such a proposition if he will include rectors in the petition. Both rectors and bishops enjoy a life tenure of office. Personally we know just as many rectors who are clinging to their privileges, in spite of the fact that they are no longer acceptable to their congregations, as we know bishops in the same predicament. Why pick on bishops?

If we are going to have a congregational church let's have it all along the line.

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spirit of adventure, and the spirit of world brotherhood.

* * *

There have been changes in recent years in the diocese of Long Island. Just the other day the parochial quotas were issued calling upon the parishes and missions for a total of $210,000 for the work of the Church "in the diocese, in the United States and in the world." This would have been considered an impossible sum but a few years ago. Another interesting change is that Brooklyn once depended upon for practically all the cash, is asked to give but slightly over a third of this sum. Furthermore the three largest quotas are meted out not to Brooklyn parishes but to St. John's, Lattingtown (wherever that is) that gets a quota of over $16,000; the Cathedral in Garden City with $15,000 and St. George's, Flushing, with $10,000. Grace Church, Brooklyn, is assessed $8,280, and St. Paul's, Flatbush, not so long ago a village church, is to give $8,000.

* * *

By the will of the late Mrs. Florence Yates Ward of Rochester, N. Y., St. Paul's Church, that city, is to receive $100,000; Hobart College, $50,000 and the Rochester Church Home, $25,000.

* * *

The Rev. Shirley Hughson O. H. C. is to conduct a quiet day for the clergy and laity of the diocese of Western New York on March 12th. It is to be held at Trinity, Buffalo.

* * *

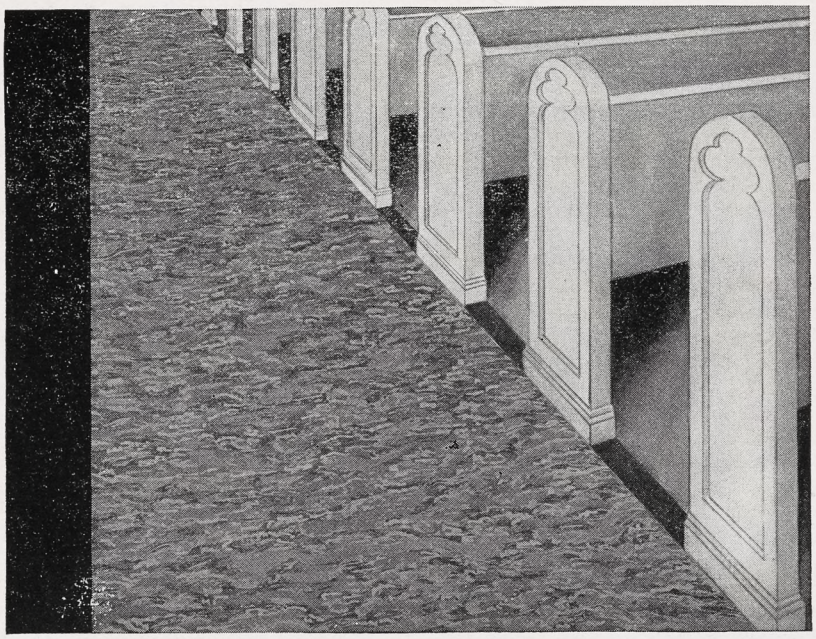
The Brooklyn Clerical League and the New York Churchmen's Association are to have a joint meeting in Brooklyn on March 2nd. The speaker has not as yet been announced.

* * *

An institute for the diocese of Maryland was held at Christ Church, Baltimore, February 2-4th. The lecturers were Bishop Dallas of New Hampshire, Bishop Remington of Eastern Oregon, Archdeacon Humphries of Baltimore, the Rev. James Thayer Addison of Cambridge Seminary, Dr. William D. Sturgis of the College of Preachers, the Rev. John Hart Jr. of the University of Pennsylvania, Miss Marston, national educational secretary of the Auxiliary and Mrs. John Hill, educational secretary of the diocese of Pennsylvania. During the institute the department of religious drama presented "Everyman" with the Rev. H. H. Donegan, rector of Christ Church taking the leading part. The Revs. Roger A. Walke and S. Tagart Steele Jr. were also in the cast.

* * *

A growing desire among Protestant denominations for true priests in place of what he termed "pseudo



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priests" of the present, was declared evident by Bishop Stewart, speaking last Thursday before approximately 300 theological students from non-Roman seminaries of Chicago in session at the Chicago Theological Seminary. The conference is an annual affair and had for its topic this year: "The Minister as Prophet and Priest."

"Today, the Protestant world is registering its awareness of the need of priesthood in its ministry," declared Bishop Stewart, "Recently The Christian Century had an editorial entitled 'The Call for a Priest,' wherein it said 'modern religion has reached the moment when the priest is due.' The Anglican Church replies that the priest has always been here. He is not merely due, he has always been here. The historic Church has always had priests. A church without a priest is no church at all.

"Protestantism is building Gothic churches today; it does not want pseudo Gothic but genuine Gothic. But to get it, Protestantism must observe the traditional laws which alone can guarantee true gothics. If Protestantism wants true priests and not pseudo priests, then the way to get them is the way they have always been created, through the laying on of hands of a valid and historic Episcopate."

No Anglican denies that abundant grace flows through the Protestant ministries, said Bishop Stewart.

* * *

Bishop Rogers of Ohio conducted a quiet day for the clergy of Maryland on the 13th at the Redeemer, Baltimore.

* * *

The mid-winter retreat of the Louisville, Ky., ministerial association took the form of a retreat conducted by Bishop Woodcock at Trinity Lutheran Church. About fifty ministers of various denominations were present.

* * *

Here is one parish that does not report "due to the depression." St. Luke's, Scranton, Pa., had their best year, financially, in 1930, and to show that they mean to continue they increased their pledge to the Bishop and Council of the diocese for 1931. The Rev. Robert Kreitler is rector.

* * *

At a meeting of the Joint Diocesan Lesson Board, held in Philadelphia recently, and attended by representatives from the dioceses of Pennsylvania, Erie, Washington, Delaware, Virginia, Western North Carolina, Newark and Albany, resolutions were adopted protesting vigorously against the abandoning of the name "Lenten Offering" in the literature and on the mite boxes being sent to Sunday Schools by the department of religious education of the National Council. They also protest against what they term the secularization of the Church's teaching which they say marks the literature being sent out by the department in connection with the offering.

* * *

Noonday services are to be held each Thursday at Christ Church, Binghamton, N. Y. The preachers are to be the same as those who are to preach the day previously at Elmira, listed elsewhere in these notes. These too are joint services, the parishes of neighboring towns combining for them.

* * *

St. James Church, East Springfield, Mass., was dedicated on January 25 by Bishop Davies. He also confirmed a class of thirty.

* * *

The Rev. John U. Harris, rector at Lee, Mass., has accepted the important rectorship of St. Thomas' Church, Hanover, N. H., which carries with it the chaplaincy at Dartmouth College.

* * *

It was decided at the convention of the diocese of East Carolina to make a special effort during this Lent to raise the full amount of the diocesan budget, with special stress on the quota to the National Council during this season. Deputies to General Convention: clergy: Revs. W. H. Milton, W. E. Noe, R. B. Drane, Stephen Gardner. Lay delegates, I am sorry to say, were not sent by our correspondent.

* * *

The Rev. Gilbert Shaw, retreat expert of the Church of England, recently conducted a retreat and conference for the clergy of the province of Sewanee, held at DuBose School, Sewanee. The retreat was attended by 33 clergymen and by 7 theological students. Immediately following the retreat, which lasted over several days, plans and methods for setting up retreats in various parts

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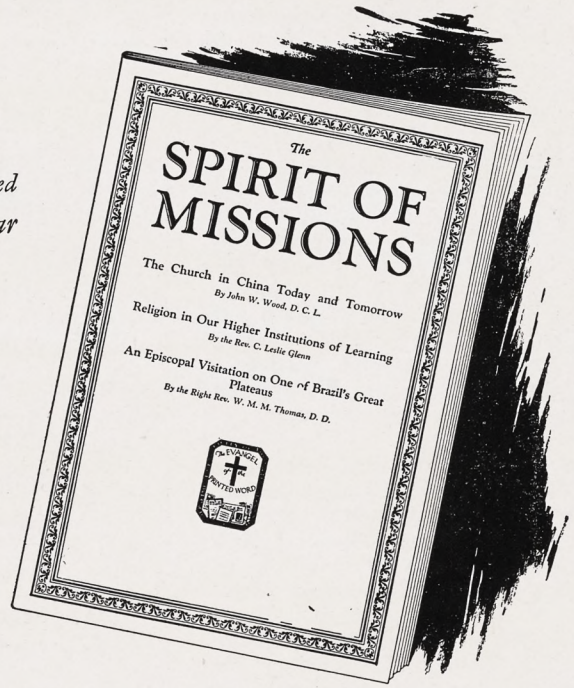

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of the province were discussed. The secretary of the commission on evangelism for the province, the Rev. Malcolm S. Taylor, writes most enthusiastically of this particular retreat and says that it cannot be too strongly stressed that retreats are not for any one particular type of Churchmanship but are admirable adapted to the spiritual needs of us all. He feels that it is a good time for the wide expansion of the retreat movement, with all parties in the Church cooperating.

* * *

Christ Church, Waukegan, Illinois, on Sunday last celebrated the 85th anniversary of its founding. It also marked the completion of a program for the improvement of the material fabric of the parish which cost $30,000.

* * *

Rev. A. B. Clark is to return to the United States the first of May after fifty-seven years of work for the Church, most of it as a missionary to the Indians in South Dakota. For the past few years he has been the rector of the Good Shepherd, Wailuku, Hawaii.

* * *

Among those who are to preach this Lent at St. Anne's, Lowell, Massachusetts, are Bishop Johnson of Colorado, John Rathbone Oliver of Baltimore, the Rev. William L. Wood of Cambridge Seminary, the Rev. Bernard Iddings Bell of St. Stephen's College and the Rev. Leslie Glenn of Christ Church, Cambridge.

* * *

Bishop Moulton of Utah has been confirming classes in the diocese of Rhode Island during the absence of Bishop Perry on business of the National Council. Bishop Moulton opened the Lenten services at Grace Church, Providence.

* * *

Those who have been subscribers to this paper will of course recall that the first managing editor was the Rev. Dr. Schutt, who labored so diligently to get the paper under way. You will be interested to know that his son, Philip Leslie Schutt, has just been admitted as a postulant for Holy Orders and is to enter the Western Theological Seminary in the fall.

* * *

The Rev. Estaban Reus Garcia of Porto Rico has just finished a speaking tour in the diocese of Texas, speaking in fifteen parishes on the work in his missionary field.

* * *

Trinity, Galveston, Texas, recently had a comprehensive mission for children, with two services each afternoon and one each evening for the four departments of the Church school. Not only that, they also had a meeting of the vestry and the parish council to discuss their responsibility to youth. Also meetings for the parents and God-parents. The Rev. James S. Allen of Houston was the missioner.

* * *

The Rev. Gilbert Shaw, who seems to be all over the country these days, met with the clergy of the diocese of Pennsylvania to discuss the retreat movement on February 13th. He is the leader of the movement in England.

* * *

Bishop Perry, class of 1891 at the University of Pennsylvania, delivered the oration at the 105th Washington's Birthday exercises at the university on February 23rd.

* * *

The Very Rev. Benjamin N. Bird, for the past nine years rector of St. Asaph's, Bala, Pa., and Dean of the Convocation of Chester of the Diocese of Pennsylvania, died at St. Asaph's Rectory on February 12th. He was forty-six years old. Bishop Garland and Bishop Taitt officiated at the

CLERICAL SKETCHES

William E. Patterson

WILLIAM E. PATTERSON is the rector of the Church of St. Saviour, Bar Harbor, Maine, where he has been since 1917. Mr. Patterson was born in Canada in 1872, was graduated from Bishops College in 1897 and from the theological seminary of that institution two years later. He was the rector at Milford, New Hampshire for four years after which he entered upon a long rectorship at Trinity Church, Clarement, New Hampshire. Many comparatively young men today can testify to the wholesomeness of his influence in their boyhood days, for he is particularly gifted in ministering to youth. He has always held important diocesan offices and had been a deputy to a number of General Conventions, both from the diocese of New Hampshire and from the diocese of Maine.

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funeral, which was held on February 16th.

* * *

The Memorial Chapel of the Mediator, one of the Chapels of the Church of the Holy Apostles, Philadelphia, recently celebrated the lifting of a $25,000 mortgage standing against the parish house. A service of Thanksgiving was held on February 1st, and on February 5th a celebration was held in the parish house during which an exact duplicate of the mortgage was burned. Bishop Taitt, the Rev. Dr. George H. Toop, rector of the Holy Apostles, the Very Rev. James N. Collins, Dean of the Convocation of West Philadelphia, and the Rev. Granville Taylor, Vicar of the Mediator Chapel, participated in the ceremony.

* * *

The Rev. C. Sydney Goodman, former rector of Emmanuel, Holmesburg, Philadelphia, has become rector of the Church of St. John the Baptist, Germantown, Philadelphia, succeeding the Rev. Dr. Francis M. Wetherill, who resigned.

* * *

The Rev. Howard N. Gernand, former rector of the House of Prayer, Branchtown, Philadelphia, has become rector of Holy Innocents', Tacony, succeeding the Rev. William Roberts, who was called to St. James' Church, Kingsessing, Philadelphia, succeeding the Rev. S. Lord Gilberson, who retired.

* * *

Lenten preachers at Christ Church, Rochester, N. Y.; Bishop Davis, Bishop Ivins of Milwaukee, Bishop Fiske, the Rev. Wallace J. Gardner of Brooklyn, the Rev. H. Adye Prichard of Mt. Kisco, N. Y., Rev. A. D. Shatford of Montreal, Bishop Gray of Northern Indiana.

* * *

Lenten preachers at the Cathedral, Buffalo, where the parishes of the city unite for noonday services; Bishop Ferris, Rev. Elmore McKee, Rev. W. D. Stehl of Hagerstown, Md., Canon Riley of Ontario, Rev. Stanley S. Kilbourne of Port Chester, N. Y., and Bishop Davis.

* * *

As usual the Brotherhood of St. Andrew had corporate communion services throughout the country on Washington's Birthday. There was a great service at the Cathedral of St. John the Divine in New York and at St. Ann's, Brooklyn.

* * *

The Rev. Hoyt E. Henriques, correspondent from Utah, reports that ninety consecutive days of sub-zero weather has seriously affected the church going habits of folks out there.

* * *

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secretary of the National Council, was the headliner at the convocation of the district of Utah held on February first. The Auxiliary met the day before, and the Young People's organization held a meeting at the time of the convocation with delegates from every chapter in the state.

* * *

A former Roman Catholic monk, his wife and five others who were formerly Roman Catholics, were received into the Church by Bishop Larned of Long Island at a service at the Atonement, Brooklyn. They were presented by the Rev. Vincent Oppedisano, himself a former Roman Catholic.

* * *

The Albanian people of the city of Jamestown, N. Y. have recently built and dedicated a new building for worship. St. Luke's Episcopal Church of that city has in years past ministered to these people and did a great deal to make possible the work which has been started. At the service of dedication of the church the Rector of St. Luke's church the Rev. Lewis E. Ward was present and assisted in the service and in the laying of the corner stone.

* * *

More evidence of loyalty among Churchmen in these hard times: On December first the parishes of the diocese of Georgia were so far behind in their payments to the diocesan office that it looked seriously like the diocese would not only fail to meet obligations but would have a large deficit to carry over. On January first all obligations were paid in full and a healthy balance carried over to help out in 1931.

* * *

Ground was broken recently for a guild hall for St. Paul's, Watertown, Wisconsin.

* * *

The diocese of Michigan, at their convention, adopted a resolution memorializing the General Convention to amend Canon 23 of the Canons of the Church. The canon at present reads in such a way that it is subject to various interpretations. The diocese of Michigan asks that it be changed to read:

"No Minister in charge of any congregation of this Church, or in any case of vacancy or absence, no Churchwardens, Vestrymen or Trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; Provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers; or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not Ministers of this Church, to make addresses to the congregations of this Church, on special occasions."

* * *

The Rev. Earl B. Jewell was instituted rector of Christ Church, Red Wing, Minnesota, on January 18th by Bishop McElwain.

* * *

Lenten preachers at St. Paul's, Baltimore; Bishop Helfenstein, Rev. Noble C. Powell, Rev. R. S. Chalmers, Rev. Philip J. Jensen, Bishop Strider, Rev. W. O. Kinsolving, Bishop Booth, Rev. Charles E. McAllister, Bishop Stewart, Rev. W. A. McClenthen, Rev. H. W. B. Donegan, Rev. A. E. Kinsolving, Bishop Fiske, Rev. S. C. Hughson O. H. C. and the rector of the parish, Rev. Arthur B. Kinsolving.

* * *

Deputies to General Convention from Pittsburgh; clergy: Revs. William Porkess, William F. Shero, Robert N. Meade and H. Boyd Edwards. Laymen: Messrs. John A. Lathwood, Charles S. Shoemaker, James E. Brown, Hill Burgwin.

* * *

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close to 100 alumni present. Addresses were given by the Rev. C. E. Tuke of Philadelphia, the Rev. Canon T. A. E. Davey of Liverpool Cathedral, Bishop Gooden of Los Angeles, who was honored with a doctorate, and Bishop Roberts of South Dakota.

* * *

At St. Paul's, Kittanning, Pa., the general subject taken for the midweek Lenten services is: "What Christ Expects of Us Today." Here is the program: "In Regard to Lent" by Rev. John S. Taylor of Crafton, Pa.; "Religious Beliefs" by Rev. W. F. Shero of Greensburg; "Personal Life" by the Rev. William Porkess of Wilkinsburg; "Social Problems" by Waldo Amos of Pittsburgh; "World Affairs" by the Rev. E. J. Van Etten of Pittsburgh; "The Church" by Bishop Mann; and "In Regard to Himself" by the rector of the parish, the Rev. L. L. Perkins.

* * *

1933 will mark the 200th anniversary of the founding of Christ Church, Savannah, the first church in the State of Georgia and the home of the oldest Sunday School in the world. This fact was overlooked when Christ Church agreed to entertain the 1931 Diocesan Convention. Now Christ Church wants the 1933 Convention instead. To make this possible a small Mission in a small town has invited the Convention, and the invitation has been accepted.

* * *

Parent classes on religious education are being held at Grace Church, New York, Thursday evenings during Lent. The leaders are to be the Rev. Elwood Worcester, the Rev. Theodore R. Ludlow, Miss Adelaide Case of Columbia University, Miss Emily Doding, formerly of St. Agatha's School, Miss E. H. Welch, a camp director and Dr. Bowie, the rector of the parish.

* * *

At the last meeting of the executive committee of the Church Congress, plans were perfected for the 1931 annual meeting. It will take place in Cincinnati, Ohio, from April 28-May 1. Dr. Frank Nelson is in charge of the local arrangements. The program promises to be of more than usual interest since it calls for discussion of the Russian situation in the light of Christianity,—Christians and the New Morality,—The South India Scheme,—and whether the clergy is being made such use of as to be of the greatest value to the Church. A full programme with the names of invited speakers will be given later.

* * *

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George's, Brooklyn, has been demonstrated recently. A number of the clergy of the diocese have been ill, what with flu and everything. So. Mr. Clute was called in haste and the acolytes were dispatched in haste and everything went along in these parishes according to schedule.

* * *

They are about to launch a preaching mission in the province of Sewanee. The field department of the province is in charge of the undertaking, under the chairmanship of Bishop Penick of North Carolina. Training centres within the province have been designated to which leaders will be sent during April. There three day schools will be held, with all sorts of fine folks for leaders, including people from the National Missions House in New York. The mission will come after the General Convention.

* * *

Two new field secretaries for the advance division have been added to the national staff of the Brotherhood, following a period of preparatory service during November and December. Thomas Compton Walsh, Jr. will work in the Province of New England and Jack Lee will work in the Province of the Mid-West.

* * *

"Hard-boiled Bob, the Boss of the Rum Runners." That is the actual title of a book held up for friendly inspection by a small boy in one of our country missions not long ago. The Church Periodical Club is rushing to the rescue.

* * *

Plans for a pilgrimage of young Churchmen to Japan, to participate in a Brotherhood Convention in that country in the summer of 1932, have been approved by the National Council of the Brotherhood and a representative committee of Churchmen including Bishops, rectors and laymen, has been appointed to have charge of arrangements. Very favorable rates have been secured from the ocean steamship companies so that the tour may be made at a minimum of expense.

* * *

A net gain of 95 in the number of active Brotherhood Chapters was reported at the Annual meeting of the National Council of the Brotherhood of St. Andrew in January, with an especially gratifying increase in the number of Advance Division Chapters.

* * *

Christ Church, Hornell, N. Y., boasts of the long service of a number of its members. One gentleman, Mr. Marius Celette, has been singing in the choir for 27 years, and there are two, Mr. Edward O'Connor and

Services of Leading Churches

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New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation
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Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4 and 8 P. M.
Church School at 9:30. Holy Days and Thursday: 7:30 and 11 A. M.

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4.00 p. m. Vespers and Adoration.
Thurs., Fri., and Saints' Days,
2d Mass at 10

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

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

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

St. Luke's, Atlanta, Ga.
Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 9:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fifieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
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St. Luke's, Evanston
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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

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Tuesdays: 10:00 A. M.

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The Rev. William S. Turner, B.S., Canon
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Church School: 9:30 a. m.
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Morning Prayer, etc. and Sermon: 11 a. m.

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Mrs. Arthur Kinck, who have been members for 26 years. Oh, and there are quite a few others who have been there for quite a spell—22 years, 19 years, a couple for 17 years.

* * *

Wherever Good Friday is not a public school holiday, a practical suggestion which came from Bishop Jenkins last year may be welcome. He had been struck by the fact that hardly any provision is made for the children to observe Good Friday. He suggested that his clergy prepare forms for the parents to sign, excusing their children from school for a short special service on Good Friday morning, to explain and emphasize the day.

* * *

The largest Church school in the diocese of Albany is one carried on entirely by correspondence. It has some 350 pupils who live in small villages or on lonely farms or in the mountains. Every week the teachers send out material for the next Sunday's lesson. This is all under the diocesan commission on work among the isolated and is directed by Deaconess Margaret Booz. One mother, acknowledging a gift says that she does not have much time to help her children as there are seven children and four adults in her family, and she does the cooking and house work and goes out to work when she can.

* * *

White men have blackened their faces before committing various crimes, in order to escape detection and to make sure that the blame and the punishment, even violent death, would fall upon some Negro. A dozen or more such instances are reported in a recent leaflet issued by the Commission on Interracial Cooperation, 409 Palmer Building, Atlanta.

* * *

Enrollment at St. Andrew's Priory for Girls, Honolulu, is about 245 this year, 65 more than last year and some applicants had to be refused.

* * *

At the True Sunshine Chinese Mission, San Francisco, there is a day school of 128 and a night school of 50. Methodists, Baptists and Congregationalists have a united day school of 176, and a night school of 30, and their undertaking costs about twice as much as ours, says the California diocesan paper. The only explanation given is the good work being done by the clergyman, the Rev. D. G. Wu.

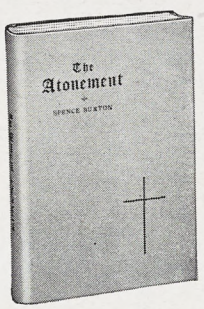
* * *

After several years of search for "the ideal college curriculum," to be used in St. Stephen's College, the faculty thereof the other day boldly declared that there is no such thing and never can be, and announced that that college will hereafter make a separate curriculum for and with each individual student. Over the making of such a program the faculty rather than the student will have complete control. There will be no elective courses. At the end of a year of residence, a faculty committee and the student will confer, taking into consideration the following things: the cultural background of the student's home, his work in classes, the opinions of those who have him, his intelligence as revealed by psychological tests, his interests intellectually, the extent to which he still needs either orientation studies or discipline in language and mathematics, his later professional objectives. No student will be allowed to go on at all unless he has by that time shown definite ability. The resultant program will consist of a balanced selection, fitted to each man's needs, from the liberal arts subjects: literatures, languages, mathematics, religion and philosophy, history and the social sciences, and the physical and organic sciences. As a result there may be an hundred variant curricula in this one college, all leading to the degree of Bachelor of Arts in Columbia University.

The ATONEMENT

by

THE REV. SPENCE BURTON, S. S. J. E.



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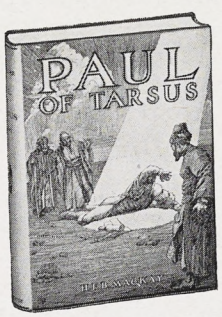

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The WITNESS

CHICAGO, ILL., MARCH 5, 1931

A CREED

by

P. T. R. KIRK

I AM a child of God. My Heavenly Father wishes me to live happily and usefully. His Love and Power are round me everywhere. Through Christ I am in touch with infinite resources. There is a way out of every trouble and He knows what it is. He will show me that way while I pray. I need not fear. I must not despair. Through Christ I may live valiantly.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

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THE TASK OF THE CHURCH

By

VIDA D. SCUDDER

THE task of the Church! Is it only to make bad people good and good people better? Or is it also to clear away obstacles from the path of those who really want to be good, but are impeded by the way civilization is run? In other words, has the Church any responsibility for reforming conditions? Opinions are divided.

It is really a question of the chicken and the egg. Which comes first? Goodness is not a simple matter. Its implications get more exacting as society gets more complicated. Nobody can be "good" all alone by himself; and as a man grows "better," he will want every relation of his life to be governed by the law of love. Nothing else will satisfy him; and his imagination as it becomes, with the rest of him, more consecrated, will become more and more sensitive. He will make sad baffling discoveries. The cloth of which his garments are made may have been woven by girls on a starvation wage; his food may have come through a monopoly which has hurt a great many people; the trolley or bus he takes may be run by angry men nourishing a just grievance. At some of the thousand points at which he touches life, his participation is surely helping to perpetuate cruel and unjust things. Does he say he can't do anything about it? That is in one way mournfully true; but just here comes the Church, sternly reminding him, who it was who first remarked, "Am I my brother's keeper?"

The better a man becomes, the more he will resent conditions for wage-earners which he would dislike for his own sister; the more he will feel that love is checkmated so long as one little girl in the slums lives as he would be unwilling for his own little daughter to live. What would happen in a Church made up of Lovers? Would it concern itself or not with trying to alter conditions which are an affront to love?

THE eyes of love are far-sighted; and the first business of the Church is to quicken our love, to sharpen and extend our vision. She must train her members far more than she has done to recognize the deadliness of social sin. The Church prays, "Lead us not into temptation"; and she will find that phrase a clue to a progressive social and political program. For civilization today betrays men into temptation every minute. Did we not learn fifteen years ago that war puts the morals of soldiers under a fearful strain? May not the fact indicate the right attitude toward disarmament? How about the man out of a job with children waiting to be fed? If he doesn't take to drink, and if he escapes the temptation to class bitterness, is he not likely to yield to dull despair? (Some of the social workers trying to help him,—there are five million of him this year, you know,—fall into that pit.) Has the Church no responsibility to assist in social planning to prevent Unemployment? Surely we are not to wait passively on the Lord to remove temptation; surely the Church is His instrument:

> "Grant us this and every day,
> To live more nearly as we pray."

She loves to sing that hymn.

The Church, be it remembered, does not mean the Bishops and other clergy assembled in General Convention. The Church means you and me. We Anglicans do not believe that our official representatives have any right to dictate what we shall think, for instance, about birth-control or prohibition. Let us be frank; they are not experts on social matters and we do not think that they always know any more than we ourselves. It is a delicate question, not here possible to treat, this concerning the duty of the official Church to take a stand on secular matters. But at all events the Church will not excuse her children from

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forming opinions as Christians, or from Christian activity. She bids them be instant in prayer over public and social issues; for strange to say she actually believes that prayer changes things, that God has entrusted to His children a vital force, so that the ardent prayer of an obscure invalid might alter the course of empires. And as we said, prayer leads to action.

THE Church's power begins then with the individual; but it does not end there. If she inspires all Christian people to think, and pray, and act through their votes at least, according to the highest canons of Christian idealism, it is fairly certain that like Kipling's "Ship that Found Herself," she will suddenly become a tremendous collective influence in public affairs. It is through converted individuals, whose conception of goodness has been enlarged and redefined, that our chaotic society, governed by principles quite un-Christian,—to put it mildly,—can be transformed into the likeness of the City of God. And as her members experience such conversion, the Church will more and more bear a corporate witness and exert a corporate power.

It is easier for our communion than for some others to have this corporate idea; for she does not conceive of herself as an aggregate of individuals, but rather as an organism, a body. So a special responsibility rests on her and it should be natural for her to conceive her social opportunity on large lines. Everyone is thinking in Wholes today. In these times of mass-production, the spiritual correlate might be found in the Catholic idea.

A wise English priest visiting us lately laid down the social duty of the Church at the present moment under four heads. She is to bear continuous Christian witness against the evil conditions which threaten the integrity of human life; she can initiate alleviating action, as she does in her great philanthropies, which are good even though they measure our cruelties; she can encourage constructive Christian experiments, as in some forms of cooperation or housing reform; and she can continuously repeat the challenge of Christian thought to the fundamental assumptions of industrialism, and set herself with all her intellectual capacities to working out a Christian sociology. In all this, every one of us can share.

The chicken and the egg! People cannot be as good as they want to be till social conditions are changed; they won't change those conditions till they are born from Above. The first concern of the Church is with this matter of Rebirth; but she can't feel that she has fulfilled her function till she, through her children, is very busy about this other matter of recreating civilization so that a citizen of the Kingdom of God can be at home in it.

QUESTIONS FOR DISCUSSION

1. Discuss the question raised by the first paragraph.

2. A gentleman recently advised one of our clergy "to preach the pure and unadulteratd gospel." What do you think of his advice?

3. Has the Church any responsibility in the matter of unemployment? Should the Church support the efforts now being made to bring about unemployment insurance?

4. Should the Church ever take a stand on secular matters—war, for example, and child labor and the drug traffic?

5. Can a distinction be drawn between the spiritual and the secular?

6. Is our present society Christian, giving the reasons for your opinion?

7. If your answer to the sixth question is negative in what respects should society be reordered?

8. If you believe that changes in social life are desirable, are there ways that you, as an individual, and as a parishioner, can help to bring them about?

How Many Popes?

By

BISHOP WILSON

I HAVE been reading a press dispatch from Rome in one of the daily newspapers which gives an account of the formal opening of the Vatican broadcasting station when the Pope spoke his message to the whole wide world. This dispatch speaks of him as the 261st Pope or Bishop of Rome. I felt a great sense of relief when I read that and I wondered what might be the feelings of Robert R. Hull, secretary of the National Catholic Bureau of Information.

A couple of years ago I was answering religious questions over the radio. One such question came in asking how many popes there had been and I replied that there had been 261 including the present pope. The answers were published in our local newspaper and some reader clipped out my answers and sent them to the National Catholic Bureau of Information to check up on my accuracy. The reply was printed in the newspaper, signed by Robert R. Hull as secretary of that organization. He declared that I was wrong, saying that the number of the popes was 262. He thought probably that I had made a mistake in tabulating the popes during the period of the Great Schism five centuries ago when there were two and sometimes three popes fighting for the office at the same time over a period of some forty years. Mr. Hull said that the Roman line of popes thru that period was alone authentic—all the others being intruders or anti-popes. Perhaps you may be interested in my reply which ran as follows:

"My figure is taken from the Catholic Encyclopedia. In volume XII of that publication, pages 272 to 274, the list is given of 259 popes up to the year 1911 which is the date when the Encyclopedia was printed. In the supplementary volume of 1922 the names of

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Benedict XV and Pius XI are added, making a total of 261. Mr. Hull also says that during the period of the Great Schism the Roman line of popes comprises the true popes, thereby ruling out as anti-popes Alexander V and John XXIII. But both of these are carried as authentic popes in the list of the Catholic Encyclopedia. To be sure, it is an intricate matter to unravel. The Catholic Encyclopedia says 'there are some few cases also in which it is still doubted whether particular individuals should be accounted genuine popes or intruders and, according to the view taken by the compiler of the list, they will be included or excluded'. In any case I was quoting the Catholic Encyclopedia which bears the 'Nihil Obstat' of the Roman Catholic censor. Any difference does not lie between me and Mr. Hull but between the Catholic Encyclopdia and the National Catholic Bureau of Information—and of course I would not care to take sides between two such eminent authorities."

Well—I heard no more about that but my fevered mind now rests at ease since this newspaper confirmation has come from Rome itself. I am still at a loss as to how Rome can claim infallible authority on anything at all since that authority is supposed to reside in the popes and, on their own published confession, they cannot reach any certainty as to who were popes and who were not in some very critical periods of Christian history. It seems to be in line with another often repeated statement that Rome never changes and that its teaching has been the same for two thousand years. We could draw up a list a yard long of differences and flat contradictions in both the teaching and practice of the Roman Church in the various stages of its development.

Are We Really Liberal?

By

BISHOP JOHNSON

WHY belong to the Church? Why be baptized and confirmed and become a communicant? Why contribute to missions and take part in The Program of the Church?

Because it is the one institution in the world that is not local, provincial, sectarian or partisan. Because in so doing you merge your own insignificant individual ego into the universal purpose of God. If you live in the town of Lincoln (there is one in nearly every state) and never go out of it, you may be a virtuous person but your interests are petty. If Lincoln was not a part, we will say, of Nebraska, and Nebraska a part of the United States, and the United States a part of the world, and the world a part of God's universe, then you would be an unrelated atom in the scheme of life.

The tendency is just that. We find that there are those who would keep the United States isolated from international affairs; who would see in Congress merely an instrument for local avarice; who look at the state only in terms of their own locality; whose patriotism is always partizan and whose outlook is always petty. Instead of regarding themselves as citizens of the world they are merely inhabitants of a locality or promoters of a party.

THE same thing is true of the Church. Christ was the antagonist of all the sects of His day because they were narrow and intolerant and He instituted a Church in which there was to be neither Jew nor Greek. Men have insisted in making it a sect, either racially, doctrinally or socially.

The Church is not a sect but its members are constantly demanding that it shall be one or else requiring that it become so vague and indefinite that it ceases to be an institution at all. As a matter of record the Anglican communion is fast becoming an institution that will cease to represent any particular national, doctrinal or social connotation. No one who was present at Lambeth could question that fact. It is today a universal Church including the most varied opinions and ministering to all social strata.

It is in no sense a party.

It has no peculiar doctrines of its own.

It includes all sorts and conditions of men.

But it has to struggle continuously in order to prevent this or that clique from anathematizing all others and claiming that its own interpretation is the one to which the Church is committed. Christ was neither partizan nor was He tolerant of error. So many insist that if you are not the one you must be the other. He told the Samaritan woman that "she worshipped she knew not what" and that "salvation was of the Jews" and yet He rebuked the Pharisees for their narrow interpretation of God's mercy and frequently exalted the conduct of Samaritans in contrast to them.

So much of sectarianism is a perversion of Christ's concern for sinners and so much of tolerance is merely an indifference to truth. One should avoid either camp and find comfort in the fact that the Church has a definite faith, yet without bitterness toward those who reject it.

By this I do not mean that all those who officially represent the Church so interpret its mission, but rather that the liturgies and formularies of the Church permit one so to regard it.

At the present time the Anglican communion is the

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greatest international organizations in the world in which one may actively participate and in which one may share in a purpose larger than that of any sect or cult. There is very little that one does in which one is in touch with all men everywhere. Most lodges, sects, cults and parties are limited in their interests to a restricted group.

The weakness of Christians is apt to lie in the fact that they are either petty in their horizon or else live in a fog of indefinite convictions which they miscall tolerance but which is really haze. These latter are extremely tolerant of everything, but without convictions definite enough to animate the believer. The partizan herds with his own kind to the exclusion of all others, and the liberal does not want to come in intimate contact with anyone if it involves any great personal obligation.

You still have to choose from the Pharisee, the Sadducee or the Christ who endorses neither. There is no question in my mind as to the real Catholicity of the Church today, but there is a question whether the average Christian wants to belong to a universal brotherhood in which he is called upon to fraternize with all sorts and conditions of men.

It is easy to be a partizan and see the reflection of your own opinions in your associates. It is easy to be a doubter if you do not believe very much yourself, or to be a defender of the poor if you do not have to mix with them, but it is difficult to keep your faith and your temper in a brotherhood in which every one differs from you in some vital respects and yet is related to you. The Church is a Kingdom, thank God, and not a party.

NOW a Kingdom is an institution in which all parties may exist unless they aim at the destruction of the commonwealth. There is a vast difference between invincible error and deliberate disloyalty. One can endure the one but need not palliate the other. It is not narrow to fight for the preservation of the constitution. It is narrow to impose an interpretation of the constitution upon your fellow citizens. There is a real difference between enduring a person with absurd ideas and tolerating a group which attacks the foundations of the institution itself. When Dr. Pusey said that the Anglican communion had no peculiar doctrines of its own he did not mean that it had no doctrines worth defending, but rather none that are outside the common traditions of the Universal Church. In this it differs from the Roman communion and the Protestant sects.

It may be true that there are parties in the Anglican communion who would limit the catholicity of the Church if they could, but they do not represent the ethos of the Church which holds the faith in its entirety but refuses to commit itself to any segment of the faith to the exclusion of the rest.

This is what St. Paul meant when he spoke of rightly dividing the word of truth.

It is hard to keep the proportion of the faith. We are all so petty that we want to squeeze the whole truth into the dimensions of our one compartment minds.

Exchange of Method

THE congregation at eleven in Christ Cathedral, Eau Claire, Wisconsin, is a diminishing quantity. But that is all right because—First, the smallest children leave after the first lesson (or Creed) and, Second, the junior children leave during the sermon hymn. That leaves only the adults and senior children to enjoy the sermon.

This is the "sermon-time lesson" plan which Dean Victor Hoag started a year ago, and which is meeting with great success and favor. Only the senior pupils have classes at the old-fashioned hour of 9:45, with no little children to get in the way. Then, whole families come together at eleven, various ages leaving, as described above, to have their lessons in the parish house while the remainder of the service goes on. All are dismissed together and all can go home together.

Very practical from the home point of view, of course. But the motive and aim is much deeper: Dean Hoag believes that the only way to teach a child how to go to church, is to have him go to church—every Sunday, from his earliest baby days—with his family, to a real service. The child leaves before he is weary, and stays longer as he grows older. He is not allowed to sit through a sermon until he is twelve years old. Even then, as a pupil of the senior school, he is told that he may slip out during the sermon hymn if he wishes. By providing typed outlines of the morning's sermon, Dean Hoag finds that the older pupils gradtually acquire an interest in preaching, and add it to their pleasureable church experiences.



Preacher, Pulpit and Pew

By

E. P. JOTS

It was customary for the congregation to repeat the 23rd Psalm in unison, but invariably Mrs. Spielfast would keep about a dozen words ahead of all the rest. "Who," asked a visitor of an old church member on Sunday, "was the lady who was already by the still waters while the rest of us were lying down in green pastures?"

* * *

MacTight—I have nothing but praise for the new minister of our church.

O'Malley—So I noticed when the plate was passed around.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

NOT many of you, I imagine, are readers of the Southern Churchman. If you happen to be, you perhaps noticed in a recent issue a wallop at little me instead of the usual tirade on the vicious character of Abraham Lincoln. Nothing like geting into good company. As many of you know, some of us have interested ourselves in the efforts of textile workers in Danville, Virginia, to better their conditions. Not so long ago I had the pleasure of going to that southern city and presenting to them a bit of money, a considerable portion of which was from the pockets of WITNESS readers. Since I was called upon to say something I thought it might not be out of place to tell them just what is the official position of the Church on industrial matters. I therefore read to them the official resolutions passed at successive General Conventions since the beginning of the last decade. You are familiar, I presume, with them: "Human right must take precedence of property rights. Therefore a minimum subsistence wage, and if possible, a comfort and saving wage must be the first charge on industry"; and, following the lead of the Lambeth Conferences, the statement that the Church stands for "a fundamental change in the spirit and working of our whole industrial system." Then the statements, which were particularly pertinent in Danville, where the workers were striking for the right to bargain collectively, reading: "The worker who invests his life and that of his family must have, along with the capitalist who invests his money, some voice in the control of industry." And again in these official resolutions the declaration that the Church stands for "the right of labor to effective organization" and the statement that "negotiation through collective bargaining must take the place of the ruinous strife of strikes." They all seem perfectly clear and to the point and these workers in Danville got some comfort, it seemed to me, in learning that a respectable organization like our Church did stand with them officially for their right to collective bargaining.

But not so a gentleman by the name of Thomas M. Gathright of Covington, Virginia, who wrote a snappy letter to a Richmond newspaper to say that I was a very vicious person and that the Church is *not* on record as being in favor of collective bargaining. Upon reading it I dispatched a genial note to Mr. Gathright informing him that for the sum of ten cents he could secure from the National Headquarters of the Church a copy of the official resolutions, which would quickly straighten him out on the matter, after which I felt sure that he, as a Christian gentleman, would want to correct his statements. I never heard from Mr. Gathright. Meanwhile the editor of the Southern Churchman reprinted Mr. Gathright's letter attacking me.



FLOYD VAN KEUREN
Now of New York City

A letter was therefore carefully composed and sent to the editor of the Southern Churchman with the request that he print it. The letter corrected the errors made by Mr. Gathright by the exceedingly simple process of quoting the General Convention resolutions. But, believe it or not, I received a letter from Mr. Williams, the editor of the Southern Churchman, informing me that he did not think the publication of my letter would do any good, and further advising me "to preach the pure and unadulterated gospel." Some day I hope to possess the courage to follow that good advice.

Later I received a copy of the Southern Churchman and found the leading editorial devoted to the incident. There it is stated that these resolutions, which I had made clear to Mr. Williams were the pronouncements of successive General Conventions, are the resolutions of "the New York City Church League, embracing in its membership a heterogeneous lot of miscellaneous, incoherent thinkers," that they are "a mixed conglomeration of puerile piffle and punk," and that the people responsible for them are a lot of "cross-eyed radicals, socialists and communists." Mr. Williams has the gift of expression. He surely leaves no doubt in the mind of any one as to just what he thinks of the bishops, priests and laymen who represent our Church in General Convention, and are responsible for these resolutions. As for the "New York City Church League," to whom Mr. Williams attributes them, I have made diligent inquiries and as far as I can discover no such organization exists.

No, Mr. Williams, the resolutions are official resolutions of the Episcopal Church. "Puerile piffle and punk" they may be. The Bishops and Deputies responsible for them may be a lot of "radical cross-eyed thinkers." But as long as they are on the books I, for one, propose to stand by them and to make them known as widely as possible, particularly to those workers who have to suffer intensely to win for themselves rights which the Church declares are elementary.

* * *

Action by the United States to cancel the war debts contracted by the Allies, for the sake of international amity and to alleviate the business depression, was urged by Bishop Ernest M. Stires of Long Island at a communion breakfast at the St. George, in Brooklyn, Washington's Birthday.

The breakfast followed the fourth annual corporate communion service of laymen of the diocese at St. Anne's Church.

* * *

The Very Rev. Ralph E. Urban was installed as dean and rector of Trinity Cathedral, Trenton, N. J., February 23rd. At the same time, the Rev. Hamilton Schuyler was inducted as honorary canon. Bishop Paul Matthews preached the sermon. More than fifty clergy of the diocese of New Jersey attended.

* * *

In 1764 a missionary of our Church, the Rev. Samuel Hart, of Charleston, South Carolina, was sent to Mobile, then held by British troops. Finding the garrison and the Latin colonists a very unfruitful field for his labors, he turned to the Indians

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up the Alabama River and summoned them into council to hear the Gospel. In a pow wow lasting all day he told them the whole plan of salvation, with the aid of an interpreter. The net result was summed up in the reply of the chief, that he was glad to hear that Almighty God was a friend of George-Across-the-Water, and so he would like to pledge his health in a bumper of rum! The disgusted missionary fled back to Charleston.

Recently the Church discovered five hundred of these same Indians on the lower reaches of the Alabama. Our missionary, the Rev. E. V. Edwards, of Atmore, sent Dr. and Mrs. Robert C. Macy to dwell among them and to win their confidence. When this was established, he preached the Gospel to them. A month ago the hundred year old chief sent for Mr. Edwards and received the Sacrament of Holy Baptism. What better defense of modern missions?

* * *

There is a fine lot of preachers for the Lenten services at St. John's, Lancaster, Pa. They include Bishop Sterrett, Rev. W. Russell Bowie, Rev. Robert Johnston, Rev. Edwin van Etten, Rev. Chauncey Rex Snowden, Bishop Fiske, and Dean Fosbroke. Class there, what?

* * *

Under action of the diocesan council of Chicago the diocesan budget has been referred to the Bishop's cabinet for revision to conform with pledges made by parishes and missions of the diocese. The budget as originally laid out called for expenditures of $120,100. The diocesan convention in session recently authorized payments up to the amount of pledges from the parishes and missions. It now seems likely that the budget will necessarily be reduced nearly one-sixth because of the fact that pledges are not in sight to meet it. This reduction, it was pointed out, will greatly cripple certain phases of the diocesan program, if carried out.

* * *

The Rev. Gilbert P. Symons, Glendale, Ohio, and alumus of Bexley Hall, conducted a retreat there on Ash Wednesday and the day following.

* * *

I jumped on Bishop Moulton of Utah a bit for sending a communication to the other Church weeklies and leaving us out. It looked to me as though the good man was not taking us quite seriously. This morning I received a letter from him in which he says: "I do not for a moment consider the other weeklies to be in the same class with the WITNESS." Now what do you suppose he meant by that? It made me feel fine for a moment; then it struck me that it might make Mr. Morehouse and Mr. Shipler feel even better.

Anyhow he does send us a bit of news from Utah, For one thing the Cathedral in Salt Lake City has completed important building operations and is also doing some broadcasting. And to do some broadcasting in Mormon controlled Utah is an accomplishment. Then the graduates of St. Mark's hospital, Salt Lake City, attained the highest averages of all in the recent state examinations. Bishop Moulton feels pretty good over that. A young lady from the diocesan school, Rowland Hall, took 100 per cent in the college board examinations. And finally the bishop is rejoicing over the fact that his son, John P., is entering the ministry and is now at the Cambridge Seminary.

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Flocks of bishops and other people of importance and distinction recently were at the General Seminary in New York on a tour of inspection, preparing for a report on the seminary for the General Convention.

* * *

Feeling that the vocational conference held last winter for college women showed the need for further information about the opportunities in the Church for trained women workers, a similar conference was held at Windham House, New York, recently. This year there were forty-two representatives from nineteen different colleges.

The program began with a dinner followed by a brief talk by the Rev. John W. Suter, Jr.; a word of welcome from Miss Adele Lathrop and one of the members of Windham House, and a talk, "The Purpose of Life," by the Rev. Angus Dun, chaplain of the conference. The following morning was filled with short talks by leaders in the various fields, Dr. Adelaide T. Case, Rev. Floyd Van Keuren, Miss Marguerite Marsh, Miss Elizabeth Willing, Miss Florence Newbold, and Mrs. Edmund Lee. In the afternoon four discussion groups were held, two running at a time, in order that more definite details could be obtained by the girls. These conferences on missions, religious education, social service, and The Church Mission of Help did much to clarify the ideas which the girls had formed after hearing the speakers of the morning.

At the evening meeting, held at All Angels' Church, the principal speaker was the Rt. Rev. Peter Trimble Rowe, of Alaska, who talked on personal consecration. As Mr. Stabler said when introducing Bishop Rowe: "His life itself is an illustration of his subject."

* * *

The University of Pennsylvania honored Bishop Perry, by conferring upon him the degree of Doctor of Laws at their annual Washington's Birthday exercises.

Bishop Perry was also the orator of the day, as the most distinguished alumnus of the college. In his address, he urged more international-mindedness in America. Bishop Garland was the chaplain of the day.

* * *

The Rev. Dr. Joseph Fort Newton, Co-rector of St. James' Church, Philadelphia, was the preliminary speaker in the Academy of Music when the tenth annual Philadelphia award was made to Dr. Paul Philippe Cret, distinguished architect, who has been identified with every movement of recent years for the beautification of the city. The award was presented by Mr. Roland S. Morris, chancellor of the diocese of Pennsylvania and warden of St. Stephen's Church, Philadelphia. Mr. Morris is chairman of the board of trustees of the award.

* * *

The Rev. Charles W. Shrener, headmaster and founder of the Church Farm School at Glen Loch, Pa., was awarded the degree of doctor of divinity by Temple University at its annual Founders' Day celebration on February 13th. The Church Farm School was opened in 1918 for the purpose of giving normal boys, whose fathers do not function because of death or any other reason, an opportunity to develop into useful citizens.

CLERICAL SKETCHES

FLOYD VAN KEUREN

THE Rev. Floyd Van Keuren is the newly appointed executive secretary of social service in the diocese of New York. He was born in Sioux City, Iowa, in 1880, graduated from Hobart College in 1904 and from the General Seminary in 1907. His first charge was as rector of Trinity, Erie, Pa., going from there to New Brighton, Pa. In 1912 he became the rector of All Saints, Denver, where he was rector for three years, later going to Canon City as rector. During the war he was in charge of a Red Cross unit in France. Upon his return he was in charge of the associated charities in Columbus, Ohio. Prior to his call to his present position he was rector of Christ Church, Indianapolis.

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The boys work on the farm in addition to receiving their education.

* * *

The Rt. Rev. James E. Freeman, Bishop of Washington, was the preacher at the first Thursday night preaching service in the Church of St. Luke and The Ephiphany, Philadelphia. These services are diocesan in character, and are held under the auspices of the commission on evangelism.

* * *

Under the auspices of the Brotherhood of St. Andrew services are being held this Lent at St. Mark's, Louisville, Kentucky, under the joint auspices of the Episcopal Churches of the city. The preachers are the Rev. A. R. Kasey, presiding elder of the Methodist Church; the Rev. H. W. Carpenter, First Christian Church; Rev. Allen P. Bissell, our rector at New Albany, Indiana; Rev. Kyle M. Yates, professor in the Baptist Seminary; Rev. J. R. Cunningham, President of the Presbyterian Seminary, and Dean McCready of Christ Church Cathedral.

* * *

A loving cup was recently presented to Mrs. Mary Covell, head of the Midnight Mission in Los Angeles, for her distinguished service there. They have had their hands full recently; 2,500 meals served each day; close to 25,000 beds supplied during the month of January; 3,500 garments given to the unemployed; and flocks of people given medical treatment.

* * *

The Rev. Don Frank Fenn of Gethsemane, Minneapolis, has accepted a call to the rectorship of St. Michael and All Angels', Baltimore. Mr. Fenn has been the rector of Gethsemane for the past nine years, coming from Colorado.

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A joint luncheon of the clergy clubs of New York and Long Island was held in Brooklyn on Monday, with the Rev. Floyd W. Tomkins of Philadelphia as the speaker. There was a large attendance, including several bishops.

* * *

The Rev. Theodore R. Ludlow, secretary of adult education for the National Council, has accepted the rectorship of the Church of the Holy Communion, South Orange, N. J., starting his new work in June. Dr. Ludlow, after graduating from Cambridge, was a missionary in China for five years, was on the staff of St. John's, Waterbury, for a time, and later the dean of the Cathedral at Topeka. He has been at "281" since 1927.

* * *

Men are in danger today of becoming "mere mechanical robots," Bishop James Wise of Kansas, declared at the opening of the Lenten noonday services of the Church Club in Chicago. He severely scored what he termed the "sterilizing influences of universal mechanization."



NORMAN NASH
At Conference of Students

Lent was ushered in throughout the diocese with large congregations. Reports indicate that the attendance at Ash Wednesday services was larger than usual. At the Garrick Theater the crowd was larger than in several years. The daily noon-tide masses at the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge, also attracted large crowds this week.

Life was described by Bishop Wise in his addresses as a progression to the top story of a three-story building; the basement corresponding to bodily appetites and passions; the first floor, to industrial and business life; the top floor, to the sphere of religious faith and practice.

"To the man on the top story of life's building there is something more in existence than the bare necessities," he said. "Back of the economic phases of bread lie its moral and spiritual challenges. He realizes the great problem of modern life is not so much the production of bread as a more equitable distribution of it. He comes to see that industry must be permeated with the ideal of social justice rather than primarily profits and dividends if it is to meet men's deepest needs."

Lent, said the Bishop, is a "time to dry-dock and scrape off the hull." He termed life lived according to the principles laid down by Jesus as a "magnificent obsession."

* * *

Alumni to the number of 75 gathered recently at Cambridge Theological Seminary for the midwinter alumni day. There were meditations by the Rev. Henry H. Hadley of Syracuse; reminders of the influences that had gone into the making of the lives of the clergy and had led them into the ministry, of the supreme place of personal dealings in the work of the ministry and of the greatness of the opportunity to meet the basically unchanged needs of people in ways and events which we are tempted to view as the commonplace. Then the Rev. William L. Wood of the faculty read an essay on the work of Karl Barth in which he outlined the teaching of this outstanding continental theologian. The speakers at the dinner were the Rev. Theodore Ludlow, secretary of adult education of the National Council and the Rev. Frederick Grant of the Western Theological Seminary.

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The Rev. A. Rufus Morgan has resigned as executive secretary of the diocese of Upper South Carolina to accept the rectorship of St. John's, Columbia, S. C.

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Bishop Reese of Georgia has been ill with influenza, preventing him from filling numerous engagements. He is recovering satisfactorily.

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The Rev. A. Abbott Hastings, missionary in Wyoming, who is known for his work among the Arapahoe Indians, has been giving addresses in the diocese of Georgia.

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The Rev. Walker Gwynne, general secretary of the association for the sanctity of marriage, died at his home in Summit, New Jersey, on February 18th. Dr. Gwynne was in his 85th year.

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Bishop Stires of Long Island conducted a quiet day for the clergy of his diocese on Shrove Tuesday, with a large proportion of the clergy present.

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Miss Edna Eastwood, who is in charge of the work among isolated Church people for the National Council, was one of the speakers at the convention of the diocese of Sacramento. She presented practical methods for reaching these people. Bishop Parsons of California was the speaker at the convention mass meeting, speaking on "heroes and pioneers for Christ whom I met at Lambeth." Deputies elected to Gen-

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eral Convention: clergy, Dean Bartlam, Archdeacon Lee, the Rev. Mortimer Chester and the Rev. E. B. Clark, Jr. Laymen: Messrs. F. H. Denman, Henry J. Bush, W. U. Stansbery and G. D. Dickey.

* * *

Governor James Rolph, Jr., new governor of California, a Churchman, the Sunday following his inauguration attended service at the cathedral in Sacramento, accompanied by his staff. Bishop Moreland preached.

* * *

The Rev. Frederick Harriman, venerated clergyman of the diocese of Connecticut, died on February 18th. He was closely identified with the life of Trinity College and the Berkeley Divinity School. He was the father of Charles Jarvis Harriman, rector of St. James the Less, Philadelphia.

* * *

Bishop Oldham of Albany has sent an appeal to the alumnae of St. Agnes School, urging an additional fund of $60,000 to enable the school to move to a new site where a new building is now under construction. It is hoped that the school may take up residence in the new building in the fall.

* * *

Students from eastern theological seminaries met at the General Seminary, New York, over the week-end of Washington's birthday for a consideration of the social implications of the gospel. It was attended by thirty-eight students and was under the auspices of the Church League for Industrial Democracy. The leaders were Dean Ladd of the Berkeley Divinity School, Miss Vida Scudder of Wellesley College, the Rev. Smith Owen Dexter of Concord, Mass., the Rev. Norman Nash of the Cambridge Theological Seminary, the Rev. George L. Paine, secretary of the Greater Boston Federation of Churches, the Rev. Charles Fielding of the General Seminary, the Rev. Frederick Lauderburn of the General, the Rev. Fleming James of Berkeley, the Rev. Lloyd Craighill, missionary to China, Miss Elizabeth Gilman of Baltimore and the Rev. Charles H. Collett, general secretary of the National Council. The closing meeting was the annual luncheon of the League, attended by about 125 people, when the leading address was given by Canon Davey of Liverpool Cathedral who is in this country as a lecturer at Berkeley. While warning against too facile criticism of those trying to manage industry, Canon Davey said "there is something wrong with a system which can produce ample goods but has not a ghost of an idea as to proper distribution."

MAGNA CUM LAUDE

TO THE Ven. J. Henry Brown, archdeacon for colored work in the diocese of Georgia, who during his splendid ministry has done so much for his own people and toward a better understanding between the races—to Bishop Stires of Long Island for his courageous and statesman-like address on the debts of foreign powers—to Bishop Parsons of California for his convention address in which he boldly dealt with the problems of unemployment—to Mrs. G. Ashton Oldham, wife of the bishop of Albany, for her enterprise in bringing the wives of the clergy of the diocese into closer fellowship.

Canon Davey said the present industrial system "controverts the education that our youth is receiving in our schools, and does not produce an economic basis for cultural and spiritual development."

Referring to the Danville strike, he said the church members should be "joint crusaders with the workers to achieve the right to combination because economic laws should not control ultimately human relationships.

"Let us preach in and out of season that industry was made for man, and not man for industry," the canon concluded, "and that industry must be organized for use, rather than for profit. The church believes that there is nothing sacrosanct about work in itself. It believes that we work simply to give us the means to live a full life."

The chairman of the meeting was Bishop Gilbert of New York. The preacher at the C. L. I. D. service, held Sunday afternoon at St. Peter's Church, was the Rev. Pryor Grant.

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A patriots' memorial offering of gifts for stones to be placed in the fabric of Washington Cathedral in honor of George Washington and as memorials to American patriots of the past and present has been inaugurated by a committee of sponsors with Mrs. Gibson Fahnestock of Washington as chairman.

The plan provides for the placing of stones in the names of Americans whose lives have been inspirations to better citizenship as a phase of the observance of the George Washington Bicentennial in 1932. Individuals, patriotic societies and fraternal organizations are being invited to participate.

* * *

Many of the world's great men have been the result of bad fathers and bad mothers, and society is never at its best when it is too conforming, said the Rev. Robert Norwood in his sermon in St. Bartholomew's. He also said that Jesus would have reminded those ecclesiastics who today debate companionate marriage that the true morality of all human relationships is in its deep sincerity and its reality. He urged parents to cease worrying about the agnosticism of children because all the intellectual oddities picked up in college would pass away.

"A child cannot enter rightly into its inheritance with God if fathers and mothers are forever obtruding themselves upon the inner visions of the human soul at its source," said Dr. Norwood. "That ought to explain the reason why not a few of the world's unparalleled great men and women have had bad fathers and bad mothers, that, at the very outset, the stern necessity of setting the soul against the terrific and octopus energy of an absorbing mother or a too selfish and tyrannical father may create its own self-reliance and give in its word and its power to command."

"When the masters of the law in the temple criticized Jesus," continued Dr. Norwood, "He answered, 'Why should not one break with any kind of law if it interferes with human justice and human right? Is law of itself justice?' That is the answer of Jesus. It is not the answer of the United States; just now it is on the side of the masters of the law that condemned Jesus. But Jesus, if He were alive, would say to those ecclesiastics who today debate companionate marriage, that the true morality of all human relationships is in its deep sincerity and its reality.

"It is not that which is affected or pretended before the people that is right, but that for which a man will die, and for which a woman will surrender her body to be tortured. It was a confession of His conviction that somehow, when standards become conventionalized, they become dangerous and terrible and wrong.

FOR LENTEN READING

Meditations on the Lord's Prayer,
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Catalogue of Lenten Literature now ready

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This is the issue that is before our whole civilization.

* * *

The Rev. Gilbert Shaw, retreat expert from England, conducted clergy conferences in Albany the week ending February 18th. He also conducted a school of prayer for lay people.

* * *

Among the special Lenten preachers at St. John's, Williamstown, Massachusetts, the seat of Williams College, are the Rev. Father Sill of Kent School, the Rev. Angus Dunn of the Cambridge Seminary, the Rev. Nevin Sayre of the Fellowship of Reconciliation, and Bishop Samuel Booth of Vermont.

* * *

The diocese of Springfield has launched a drive for a revolving fund. It is hoped through this fund of some $50,000 to have some working capital with which to carry on in times of financial depression in a more aggressive way. The Rev. T. G. C. McCalla, under the general direction of Mr. Pascal E. Hatch, chairman of the department of finance, is leading in the work. Already a number of contacts have been made and in the course of time it is confidently expected that the full amount will be reached.

* * *

Here are the figures of enrollment for the theological seminaries for this year. At the General there are 166 men, 11 more than last year and 41 more than in 1929; Berkeley, 28 men, the same number as last year and 7 more than 1929; Nashotah, 74, of whom 35 are in the academic department; Cambridge, 44 men, which is 8 more than last year, and one less than 1929; Virginia, 77, two less than last year; Seabury, 26, one more than last year and 7 more than 1929; Pacific, 13 men, which is 4 more than last year; Bexley, 20, which is 6 less than 1930; Sewanee, 24, which is 7 more than last year; Philadelphia, 76, which is 15 more than 1930 and 27 more than in 1929; Western, 41 which is 11 more than 1930; Bishop Payne, 10 men, which is one less than last year.

* * *

Under the leadership of the Rev. Herbert L. Miller of Champaign, the diocese of Springfield is going after its quota of $4500 for the Advance Work Program. The diocese is attempting to raise half the cost for two rectories, one in Mississippi and the other in New Mexico.

* * *

Faith, Food and Fortitude, was the subject of a mission on health recently conducted at Dover, New Jersey, by the Rev. B. H. Bell, which the rector of the parish writes was most successful. Faith is needed in order that we may know it to be God's will that we be well and strong; proper food in order that we may not poison ourselves and fortitude in the living of the life abundant.

* * *

The Rev. Frederic C. Lawrence of Cambridge, Mass., was the preacher at the service held recently at St. Philip's, Easthampton, Mass., to celebrate its sixtieth anniversary. In the evening the Rev. Charles L. Adams of New Canaan, Connecticut, preached at a community thanksgiving service. O, and they had other ways of celebrating including a party for the children, a dinner for the grown ups and a historical meeting. The Rev. George A. Taylor is the rector of the parish.

* * *

Bishop McKim of Japan writes of the heroic life of the Rev. Yoshimichi Sugiura, who died recently after a long ministry.

"After the creation of the Diocese of Tokyo, Mr. Sugiura was permitted by the courtesy of Bishop Matsui to retain his canonical residence in North Tokyo in which much of his rescue work and social service activities were located and of which he acted as General Missioner. His life

Every Estate Should Consist Partly of Life Insurance . . .

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* * *

Speaking before the men's club of Christ Church, Savannah, Mr. J. Randolph Anderson, vestryman and chairman of the committee on the dispatch of business at the General Convention, stated that the rule requiring a majority in the House of Bishops for passage of legislation was a hindrance to the dispatch of business. He advocated the recognition of action taken by the majority of a quorum. Continuing, Mr. Anderson said, "The Presiding Bishop of the Church here, holds an office analogous to that of the Archbishop of Canterbury in England, except that he has not the latter's power. This lack of power in any part of the Church's organization is one of the chief weaknesses of the Church here and is a fault that must be corrected if the Church is to grow."

* * *

Convention in the diocese of Kansas; sermon by Mr. West, the rector of St. James', Wichita. In the afternoon the annual address by bishop Wise; evening, mass meeting with addresses by Captain Estabrook of the Church Army and Bishop Spencer of West Missouri. The next day was quiet, conducted by Bishop Spencer for the laymen as well as the clergy. That evening a diocesan dinner, with Dean Woodruff of Sioux Falls, South Dakota, as the speaker. And while all this was going on the Auxiliary was having their convention and the Young People's organization of the diocese was having another. Of course they combined for the feature events. Deputies: clergy, Dean Day, Rev. Carl W. Nau, Rev. Carlton A. Clark and the Rev. H. C. Attwater. Laymen: Messrs. Guy T. Berry, A. C. George, Frank C. Gibbs and Seth W. Bailey.

* * *

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tion of Honolulu, being built up by educated and rather well-to-do Japanese. Bishop Littell secured a good lot in this district, and when news of the purchase spread around among the residents, they went to the Japanese priest, the Rev. Philip Fukao of Holy Trinity, Honolulu, and told him they had been collecting funds for a community hall to be run under the direction of their Japanese language school, but they would prefer to make their contribution to the Church's work. Later, they promised not less than $2,000 for a building on the Church's land. The building will cost four or five thousand more.

Meanwhile, the doctor and nurses who conduct child welfare clinics at St. Mary's and St. Mark's Missions in Honolulu had been hoping that they might soon extend their welfare work to this Palolo section, and the doctor told the bishop he would rather carry on his welfare work in connection with the Church than in any other way. The new building to be far enough along so that this welfare work could begin early in 1931.

* * *

Miss Mary Austin, executive secretary of the Girls' work section of the Welfare Council of New York City, spoke before the Board of Directors of The Girls' Friendly Society recently on unemployment among girls and indicated the lines along which The Girls' Friendly Society might work to relieve the serious condition of jobless girls and to help keep up their morale. Miss Austin's talk was followed by the appointment of an unemployment committee.

* * *

Nice lot of preachers at Christ Church Cathedral, St. Louis. They include the Rev. Karl M. Block, the Rev. Karl Reiland, the Rev. Z. B. T. Phillips, the Rev. Reinhold Niebuhr, the Rev. Russell Bowie, Bishop Mouzon of the Methodist Church, Bishop Scarlett, Dean Sweet and Bishop Johnson of Missouri.

* * *

The Rev. W. E. Bentley and Clayton Hamilton were the speakers at the annual meeting of the Episcopal Actors' Guild, held at a Broadway Theatre, New York, last Tuesday. The Rev. Randolph Ray of the Church of the Transfiguration presided. George Arliss, noted actor, was reelected president.

* * *

Churchwomen of the diocese of Albany held a luncheon on Shrove Tuesday, with Bishop Burleson of South Dakota as the speaker. These luncheons are an annual feature of the missionary organization of the Churchwomen of the diocese.

* * *

Professor Michael I. Pupin, famous professor of electro-mechanics at Columbia University, was the preacher last Sunday afternoon at St. Thomas's Church, New York. When he talks about the stars and about the purposes of life I suppose it is important so I assume that you are interested in his remarks.

Evolving his thesis from the "abiding function and purpose" of the energy stream of the sun's rays Professor Pupin declared that the cosmic system centering about our sun could scarcely be "the solar accident" as is believed by some astronomers, but that if it were he prayed that there may be countless similar accidents of chance among the stars of the heavenly galaxies."

"The last thirty years have increased enormously our knowledge of the extent and content of the universe," said Professor Pupin, "and in discussing the place of the human soul in the galaxy of stars I am but delivering one of the briefer messages of science.

"Formerly we believed that there was but one galaxy of stars in the universe, the Milky Way, but today we know there are thousands and thousands of galaxies, by far the greater number of which lie outside our own cosmic system. There are as many stars, we know, as there are grains of sand on our ocean littorals.

"We know, too, that these stars have a vast deal more of heat and energy than we formerly believed.

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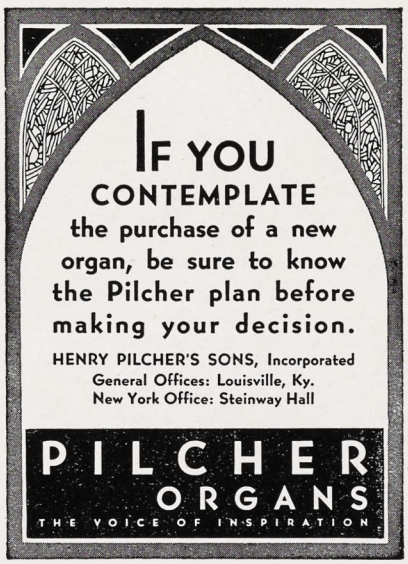

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The sun, which is one of the coolest of celestial bodies, has an internal temperature of more than 50,000,000 degrees, while the heat from some of the stars is beyond the grasp of human intelligence. One cannot help asking what is the message and purpose of all this enormous blazing heat and the energy it radiates into interstallar space.

"Is it a secret? Some scientists tell us that both the world we live in and life itself are but the results of a casual accident of astronomical circumstance, and are of no consequence whatever in the evolution of the universe. If this were so, then the life of man would count for nothing in the universe.

"But the mighty stream of celestial energy is not all wasted in the emptiness of space. A part of it abides in this earth, and if you want to know its mission, follow the advice of Job: 'Speak to the earth and she will teach thee.'

"Every tree on the surface of our world breathes and pulses with the life and energy of this stream, and in this phenomenon is an explanation of the mystery of the universal significance and of the celestial stars. Solar energy is the agency which sustains organic life on our globe, and what is more precious than life? Life cells are more complex in structure and significant in their existence than the enormous star, Betelguese. The spiritual, esthetic and intellectual activities of the human soul are incomparably more important and vital than those of the dense masses of gas that form this most distant of stellar outposts.

"The human soul is the crown of creation, declaring the glory of God more than all the stars of heaven, and if it is but a solar accident, then let us pray for countless similar accidents among the stars of all the heavenly galaxies."

* * *

Soon after Alfred Einstein's arrival in this country he was asked by an interviewer for the Hearst papers whether he thought any Christian church in Germany would have honored him, a Jew, in the manner in which he was honored by Dr. Fosdick's church in New York, which placed a sculptured image of the scientist over its entrance. He replied: "I'm afraid not. I do not think any Christian church in Germany would venture to honor a Jew. I admire the liberalism which is evident not only in my own inclusion, but in the entire plan of the church. I notice Mohammed and Buddha among the prophets of the world honored by Dr. Fosdick. Incidentally, I understand that there are three other Jews, including Spinoza,

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who appear in the arch over the church's entrance." Speaking on the question of internationalism, Einstein said: "Internationalism does not mean the surrender of individuality. There is no reason why a nation or a race should not preserve its traditions. Why should a Jew ignore his past? I can see no wrong in enlightened patriotism, in love of country or race. But patriotism is no excuse for any group of men to assail its neighbors or to impress its point of view upon others by fire and sword."

* * *

The most important book from the standpoint of typography, in this year's selection of finely printed books, is the Standard Book of Common Prayer, according to Will Bradley, chairman

Every year the American Institute of Graphic Arts chooses and exhibits fifty books as examples of fine printing. They are considered for general format and for the way in which the publisher has met the problem involved in the particular book. The present exhibition was selected from more than seven hundred books issued last year by more than one hundred and fifty publishers in the United States, according to information in the New York Times.

The Standard Book of Common Prayer was designed by D. B. Updike and published by the Merrymount Press. The copy displayed was open at pages 70-71, thus incidentally bringing the Nicene Creed to the attention of many thousand visitors. Another book of religious interest is an edition of the Gospel according to St. Luke, published by Lester Douglas of Washington, D. C., a beautiful book which makes one long more than ever for printings of the Bible, or at least of the Gospels, in which the typography shall bear some faint relation to the contents.

* * *

Another parish built up by laymen: Twenty-four Rivers is a small community of farmers, miles from anywhere else, in the South Africa diocese of Pretoria. The people here felt that they should have a church and they set aside some land and gathered stones in preparation but no one could undertake the building. Then a wandering Irish laborer came along, asking for work. They had nothing for him on their farms but, "Could you build us a church?" they asked. "I don't know. I can try," said he, and he did. The people helped as they could, and the church was finished, furnished, and dedicated by the bishop. The people hold service themselves every Sunday morning, and once in two months a priest comes to them.

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The WITNESS

CHICAGO, ILL., MARCH 12, 1931

CREATIVE ART

by

DANIEL WEBSTER

IF WE work upon marble, it will perish. If we work upon brass, time will efface. If we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with right principles —with the just fear of God and their fellowmen, we engrave upon those tablets something which no time can efface, but which brighten to all eternity. In this way we may all be artists, and even the most ordinary and unlearned, if he has but a loving heart, may produce a masterpiece.

MESSAGE OF THE WEEK

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THE PULPIT AND THE ALTAR

By

BISHOP JOHNSON

IT IS quite possible that we are expending too much energy on trying to induce men to be religious and too little time in telling them how. Exhortation is a much easier process than teaching. I am persuaded that the majority of men believe in God, accept Christ as a spiritual authority, and would like to do something about it, but they are in doubt as to just what they ought to do.

It is one thing to go out into the market place and tell men to come into the vineyard and labor. If they know nothing about horticulture they may do far more damage than good. I am not sure but that the greatest obstacle to the growth of the Church lies in the failure to tell the workers what to do after they have become enlisted. It is far more thrilling to make a stirring appeal for help than it is to train those who are willing to work but do not know just what is expected of them.

Undoubtedly the first duty of a Christian is to worship God. Before he was confirmed it may have been his need to hear sermons, but if he once gets it into his head that his primary purpose in going to church is to listen to the preacher he has missed his vocation as a disciple of Christ.

"Thou shalt worship the Lord thy God," and that is just as obligatory when the minister is a poor preacher as when he is a spell-binder. Many of our parishioners never think of going to church unless they are going to hear somebody speak and it is a rare man who can be interesting fifty-two times a year.

THAT is the value of the early service. It requires a physical effort to get there. You are not giving to God something that has required no effort on your part. It is the service that the Lord commanded you to observe. It is not so long as to be wearisome and it contains in exact proportions the constituent parts of worship. It is all there, petition, intercession, confession, thanksgiving, adoration. When you have finished the service you have done those things which you ought to have done on the Lord's Day. It is implied in the divine command, "Do this!" Not merely think this, but because you think, therefore you do. So many Christians imagine that thinking correctly is a substitute for doing that which the Lord has commanded us to do.

If a man will spend ten minutes in his closet each day in private prayer and then take his preparation to the altar on the Lord's Day he will find that his vague thoughts about God will take form in a definite performance of Christian duty. Mere thought or emotion do not build up character unless they lead to action. If worship is a Christian obligation we do not discharge it by thinking about it. It involves an act in which we really offer ourselves, our souls and bodies, to God in a concrete manner.

After all the real test of the devotion of a people will be reflected by their attendance at the early service, regularly and devoutly, as an act of faith. One ought not to treat his habit of worship as a casual thing dependent upon his mood or convenience. That is dangerously near to patronizing God.

IN ORDER to facilitate worship the clergy should explain the communion office to his people so that when they attend the service they may participate in it intelligently. They should understand why the priest does as he does, and what significance their participation therein may have.

I go to this service to take my part in the dear Lord's sacrifice of Himself for me. I listen to His council; I bear witness to Him in the reciting of the creed; I make my intercessions for all mankind; I confess my

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sins and receive my absolution. I lift up my heart in adoration and offer my soul and body in union with His sacrifice for me. I seek His presence and receive Him in my earthly tabernacle. I thank Him for His grace and receive His blessing on my feeble efforts.

All this cannot be done by absent treatment. It requirs my presence as well as His to fulfill His command.

Thus worship becomes a part of my life and not merely something that I approve of in a vague and general way. Surely a Christian who cannot give one-half hour a week to engage in worship does not regard it as a very imperative duty.

The pulpit has its use but when it replaces the altar in our lives we have missed something without which our discipleship is incomplete. Only those who have never tried it are skeptical about it.

I am very sure that the most important thing that I do in my life is to worship God. Therefore I cannot relegate this act to convenient occasions but rather I must put it first in the duties that are peculiar to my baptismal vows.

THE CHURCH IN THE MODERN WORLD

By

LEWIS B. FRANKLIN

Vice-President of the National Council

AN ARCHDUKE is assassinated in a Serbian city and three million of our youth are drafted for war. Earthquake and fire devastate a great city ten thousand miles away and the people of the United States contribute eleven million dollars for relief. A prophet raises the cry of freedom for India and the world awaits the answer. This world of ours has become a neighborhood. Never before have the peoples of the world been so inter-dependent.

In the mind of the Master there was no distinction between the work of spreading the Kingdom at home and doing the same work abroad but many people insisted on placing different values on the two parts of the work. Today, even from the standpoint of self-interest we must all be concerned with what is going on everywhere.

The Christian Church has a vast field of opportunity here in the United States but the most momentous events in this ever changing world are at present taking place elsewhere.

As we raise our eyes to the East we see there four great countries, Russia with a population of one hundred and fifty million, Japan with seventy, China with four hundred and India with three hundred million, an aggregate of nearly one billion people or more than half the population of the globe.

Let us look first at Japan, that great nation which in the span of one lifetime has accomplished a miracle of progress. Sixty years ago Japan was a feudalistic state, the mass of its people illiterate and poor, intercourse with the rest of the world denied by imperial edict, without even the knowledge, much less the possession of, those material factors which make up what we call modern civilization. Politically she was a non-entity, without even the means of self-defense. Today we see Japan the undisputed leader of the Orient, strong in defense and offense, her people more generally literate than ours, a large factor in world markets.

IN CHINA we see a picture of another kind. Those great forces of popular education and industrial organization, so rapidly mobilized and made effective by the strong central government of Japan, have only begun to influence the life of China. Her unorganized and ignorant masses have nevertheless begun to feel the pulsing in their veins of a desire for something better than the lot of poverty and ignorance that has been theirs. Their government has been too much absorbed in its mere maintenance to do much to give them what they are blindly seeking. But the desire is there, a desire repressed through many generations and now breaking through.

Similar conditions of poverty, ignorance, the birth of desire and lack of articulation exist in India, complicated by the control of the country by a great European power.

Religious conditions in these three lands differ greatly and yet there are certain basic forces at work throughout all of the Orient. With the spread of education and the growing influence of modern industrialism the power of the Pagan religions is waning. In Japan the establishment of national literacy has struck at the very heart of religions which are shot through with superstition and false beliefs. Everywhere the Christian missionary has been at work, basing his teaching on the fact that the God we worship is a God of love and a God of truth. Millions have accepted Christ, other millions have been profoundly influenced by His message of love and have lost faith in the religion of their ancestors.

Into this confused and ever-changing situation steps Soviet Russia with a well defined plan for bringing the entire Orient, one-half the people of the world, under

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the sway of the Soviet program. From the political and economic standpoints this is important but in its religious aspect success would mean little less than disaster. The persecution and murder of priests and the destruction of Churches in Russia terrible as it is, cannot compare in importance to the welfare of the Christian movement, with the fact that a whole new generation of Russian youth is being taught, that for a loyal Soviet citizen, religion of any kind is taboo. The breeding grounds for the Soviet ideas are ignorance, famine and unrest, conditions found throughout India and China and the Communists are alive to the opportunity thus offered.

HERE is a task worthy of the mightiest efforts of the Christian Church. We may thank God that in each of these lands there is organized and at work, a Church of our Anglican Communion which is largely national in character with its native bishops in India, China and Japan, its stalwart body of native priests, teachers, doctors and nurses ably supporting the work of the foreign missionary and earnestly striving for the extension of the Kingdom.

That Christian Church, of whatever communion, is the main bulwark against the tides of anti-religious communism sweeping down from the North and West and already infiltrating where opportunity has offered. Here is no *foreign* problem, no more than the world war was foreign, but a task that calls for our support because we are good citizens of this little world, because we know that our well-being is tied in with the well-being of every human soul, because we worship Christ who came to give abundant life, not alone to us, but to all mankind.

The way for us to serve is open. Will you volunteer for service in the East? If you cannot do that at least you can make it possible, through your more adequate gifts in support of the Church's Program, for your Church to send someone else and give him the equipment to work with.

QUESTIONS FOR DISCUSSION

1. "Even from the standpoint of self-interest we must all be concerned with what is going on everywhere." Discuss this statement in class, each one giving an illustration of its truth.

2. Have different members of the class prepare brief reports on the work of the Church in Japan, China and India. The rector of your parish will have material on these various mission fields.

3. What do you consider the basis of the opposition to religion on the part of Soviet officials? Is there any grounds for their opposition? Are conditions here in any way to be compared with conditions, both secular and religious, in pre-revolutionary Russia?

4. What is the best method for the Church to use in meeting opposition similar to that which resulted in the persecution of the Church in Russia?

5. Have you, as an individual Christian, any responsibility toward finding a Christian solution of world problems?

What of Unemployment Now?

By
L. ERNEST SUNDERLAND

THE need for work for the unemployed men and women of New York City is still very great. The tragedy of it all is most difficult to realize or describe.

People in touch with the general situation declare it a mistake to believe that with the spring will come a marked lessening of need for relief. One man close to the situation said to me this week, "Let no one think that spring or summer is going to bring the disappearance of or, to any great extent, of lessening of, the great present need."

Last week, as many know, the Welfare Council of the City of New York after a careful survey, issued a statement that over five hundred thousand workers were altogether idle, a quarter of a million more were on part-time—representing a loss of eighty million dollars a month in earnings. In this finding the Council were supported by R. W. De Forest, Seward Prosser, and others of the most dependable people of our city.

Daily information comes in through the workers of our Society, of the tragic condition prevailing in hundreds of families.

Because of the complicated organization of our life in such a metropolis as New York, those in trouble and need are not able to make a personal appeal to people capable of helping. All over this city today there are mothers and children living in cold rooms, eating meagre fare, barely sufficient to keep them alive, who have no longer strength, or who lack information to reach those able to help them.

If we allowed our imagination vividly to bring before our minds what is really happening—if we could fully realize our own personal sense of responsibility to our neighbors in distress—I am certain that the suffering in New York would be adequately met. Who could resist the actual outstretched hand of a helpless little child, manifestly starving? No one would pass it by. But because such children are hidden away in tenements, far from our neighborhoods, where we never see them, we fail to give the help we could. Someone tells us that there are thousands of undernourished and starving children in New York; but not seeing any of them, we pass it all by, thinking that such a need must surely be met.

I am confident, if people could adequately realize conditions as they now exist, these things would not go on.

Men who have tramped the streets for months, and mothers waiting, worrying in their homes, are reaching the breaking point as they watch their children each day grow thinner, hungrier and more poorly clad, and too often eventually dispossessed.

Relief agencies throughout the city are overwhelmed by appeals. All of them are carrying heavier loads than ever before, with budgets rapidly approaching

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exhaustion. In our own Society there are over three hundred and thirty people, practically all of whom have dependents, now being paid wages, to the amount of $4,500 or more each week.

Each week since November first, this Society has aided over thirteen hundred different men, women and children, through furnishing employment, sheltering the homeless and convalescent, and giving relief.

Our weekly expenditures are over $9,000 for these purposes. Our money is practically exhausted. Yet each day an increasing number of discouraged men and women are appealing to us for help in finding work, and food and shelter for their destitute families.

We are at war with the silent enemy—Hunger.

Many of these people now in distress are closely connected with the Protestant Episcopal Church of the city or the chapels or other departments of the Society's work. This tragic and desperate situation I feel I must call to the attention of the people of our Church. It indicates that it will be necessary for us to pay wages, through our Society, for several months to come. While we are receiving a considerable proportion of money spent for wages from the Prosser Committee, there is the likelihood, for our agency as for others, that these payments will cease soon. The help we are now receiving, from this source, is very much less than we received a few weeks ago. There is upon every individual in the community a special responsibility these days to help his unfortunate neighbor, insofar as he can; it is the obligation of an organization such as ours, not only to help to our utmost all who appeal to us, but to seek out those who are in desperate need. At all times we should endeavor to make such a situation as we are now confronting, known.

Many donors are making real, personal sacrifice and show a keen sense of responsibility for those in need from unemployment. This is most encouraging to those of us closely in touch with the poor; yet there must be a more widespread sense of responsibility and more generous giving, if we are to prevent the harmful effects of the present economic situation; if we are to feed the young and give adequate shelter to those unable to pay for rent and food.

Archbishop Temple at Oxford

By

A. MANBY LLOYD

THERE has been something like a "Revival" among the Undergraduates of Oxford. Two thousand turned up last Sunday evening to hear Dr. Temple, Archbishop of York, and for a fortnight he has had a daily congregation of about a thousand. The chubby youth that the writer saw in the nineties sitting under the pulpit of Canterbury Cathedral, listening to his grim old father speaking from the throne opposite,—it was difficult to believe that this boy was the center of such scenes as have never before been witnessed at St. Mary's; or at least, not since the days of Newman. Not only were the nave and chancel packed to the door, but the use of amplifiers made it possible to fill Adam de Broome's Chapel, St. Catherine's Chapel and the Old Library with eager crowds.

What line did he take? We can only give hints. God cannot be reached by logical processes, deductive or inductive. Throughout the whole realm of scientific enquiry you ask the question "Why?" and to the answer you ask "Why?" again, and that is how science goes on. It now gives us a Universe which was once very, very hot, and is going to be some day very cold. How it got there or how it became hot it cannot explain.

All life ought to be worship, and we know quite well there is no chance it will be worship unless we have times when we have worship and nothing else. It is our duty for a great part of the day to forget God, because if we were thinking about Him we should not be thinking whole-heartedly about our duty in the world. That makes it absolutely necessary, if our life is to be a life of fellowship, that we should have our times which are worship, pure and simple. You get most help from religion when you have stopped thinking about it and think about God.

* * *

It is a piquant thought that the two bishops who have lately been in trouble and in conflict with the law courts are the modernist Dr. Barnes and the catholic Dr. Frere. One is married; the other is a monk. One hails from Birmingham, the other from Truro. The latter has been ordered by his chancellor to remove a pyx from the aisle of St. Mary's. The pyx has been moved to another part of the building! Dr. Barnes refuses to institute a certain priest to a certain church; he has been called up before Mr. Justice Maugham, but refused to appear. In default, the order directing him to admit Mr. Simmons to the curacy has been withdrawn, and the issue of a writ to the Archbishop of Canterbury has been authorized. This practically places the latter in charge of the diocese so far as this matter is concerned.

Misunderstanding something that Canon Douglas said about a six days Creation in the Church Assembly, Dr. Barnes got up to protest. A restive House was informed that science had been able to fix the age of the earth with accuracy at two to four thousand million years.

And it may last four million more! What an appalling thought for the super-schoolboy of the future who is in for a history exam. We could never remember more than two dates—William the Conquerer, 1066 and Christopher Columbus, 1492. For our part, we are fervent Second Adventists.

* * *

"The greatest preachers of today," said Mr. Justice McCardie at a recent dinner given by the London Press Club, "are the editors of our daily newspapers." Or

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are they mere mouthpieces of the proprietors. With a few exceptions, the modern paper is an insurance policy or a cross-word puzzle sheet with an eye on the advertisement department.

* * *

I was present last week at the installation of Dr. Lisle Carr as Bishop of Hereford. The ancient cathedral glowed with colour—the scarlet tunice of veteran soldiers, the blue and gold of the Freemasons, the scarlet robes of the Doctors of Medicine and Divinity, the white surplices of the clergy and their many colored hoods all combined to make a glorious spectacle. There was a superb rendering of an Elgar anthem.

Meanwhile that honest politician, Philip Snowden, as Chancellor of the Exchequer faces a large deficit, and calls for Economy. It is impossible, say some, while two million people receive doles and possess votes. The Hon. Stephen Coleridge sees only one way out—whatever party comes to power as the result of the next election, it should, as its first act, pass an Act appointing the Governor of the Bank of England Chancellor of the Exchequer, irremovable for ten years with plenary powers to control expenditure, taxes and tariffs. It may come to that.

* * *

Mr. Holden, a Lancashire politician, speaking recently at the annual meeting of a Sunday School Union, said there were 900,000 scholars in England who did not attend Sunday School. If Sunday Schools were to attract they must use the cinema. Children were packing the cinemas during the week and they must be got into the Sunday School.

Meantime, the Sunday opening of cinemas (which give a percentage to the Hospitals), has been challenged by the Lord's Day Observance people, and adjudged unlawful. This revives an old controversy. Mr. Jack Jones, the Socialist M. P., writes to the *Guardian* to say that the people have the right to rational recreation on Sunday as on every other day of the week, always providing that provision is made for one day's rest in seven and for proper payment; with these safeguards he sees no reason why cinemas or any other form of rational entertainment should be forbidden on Sundays.

The winter draws to its welcome close; the snowdrop and primrose already herald spring. This is an early Lent and the local proverb runs, "Never come Lent, never come winter."

Cheerful Confidences

By

GEORGE PARKIN ATWATER

RELATIVITY AND A PARISH HOUSE

AT THE time I am writing, there is on Grace Court, Brooklyn, on a site formerly occupied by two sedate buildings, a very spacious mud-hole, with a few concrete walls just appearing at its boundaries. We lovingly refer to this chaos as our Parish House. That the spot seems lovely, in spite of muddiness, is due to our inner vision of what is to arise there. Thus our state of mind modifies what the eye sees and reminds me that all impressions are relative; that is, they are interpreted variously by different minds.

I am reminded that some years ago, I was invited to speak to a group of parents and educators in a neighboring town. It was an evening meeting and well attended. I have forgotten my exact subject, but it had to do with the mental states of people, and their importance in the care and education of children. What was my dismay to see in the audience a medical psychologist and a psychiatrist, and I did not know but that there might be several more, as well as a few Psiupsilons. But I plunged in, and made the point that our mental states modify our attitude toward affairs.

So our Parish House seems attractive even in this stage. Even the din is welcome. The work of removing the old buildings started on December 15, 1930. On January 9, 1931, the steam-shovel began its cheerful obbligato, its resounding prelude. On February 12, its tumult and shouting died, and it was replaced by the dulcet harmonies of a concrete-mixer, and at 11 o'clock on that day, at the very minute the Pope was speaking over the radio, I cast the first shovelful of concrete into the forms prepared for the footings of the foundations. Thus do some of the very stones from the excavation itself go into useful, if obscure, service.

The skeleton of the foundations is rapidly emerging from the earth, as welcome as the first glimpse of spring flowers. Very soon we shall hear the exhilarating staccato of the pneumatic hammer, as the steel ribs of our structure are put into place. For the glory of the Parish House shall be unlike the glory of King Solomon's Temple, in at least one particular. Of the latter we read (I. Kings, 6-7), "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was building."

I fear that our neighbors have wished in the early hours that our building, like Solomon's, was in Jerusalem, or at least in Jericho.

But to the sympathetic, it has all been sweet music, anticipatory of the finer harmonies of the work itself which will have its centuries of joy within the walls. And in the Fall, if you come to New York, you will be made welcome at Grace Church, Brooklyn Heights, and may see if our joyous expectations have not been justified.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A PREDICTION that within the next decade one of the greatest steps toward church unity in history of Christendom would be effected, was made by Bishop Wilson of Eau Claire, speaking before a group of churchmen in Chicago. The bishop's remarks were in connection with a discussion on the action of the recent Lambeth conference with relation to unity. Out of the deliberations at Lambeth, he forecast, will come definite inter-communion relationships between the Eastern Orthodox, the Scandinavian, the Old Catholic and the Anglican Communions. He said a proposal for such would be submitted to the 1931 councils of the several communions.

The consummation of the plan would ultimately bring together one of the greatest Christian combinations in history. He pointed out that it would in all probability mean inter-communion relationships between the Lutheran and Episcopal churches in the United States, in view of the movement toward friendship between the Anglican and Scandinavian churches. He expressed a belief also that the Scotch Presbyterian church ultimately would be brought into the union.

In line with this prediction, Bishop Wilson advanced the theory that the next Lambeth Conference would be comparable to the great church councils of the early ages.

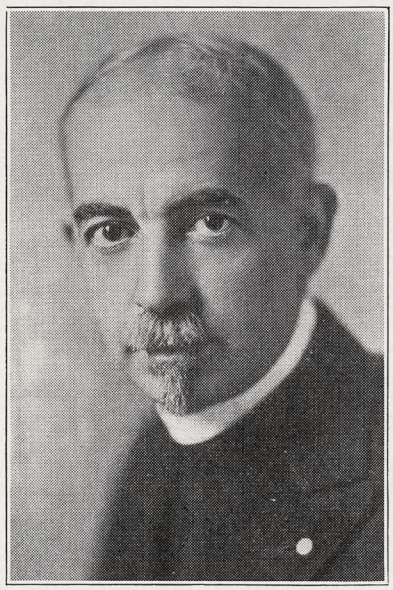
* * *

Nothing like being practical in your preaching. I see by a Boston newspaper that a Baptist parson up there the other Sunday preached on "How to Manage a Wife and a Mother-in-law." I'm willing to bet that both of them read the sermon before he was allowed to preach it. They were negligent if they didn't. Anyone who will preach on such a subject ought to be checked up by someone.

* * *

Advance work, rural work, evangelism in India, fundamental missionary motives, the value of an every member canvass in a parish and the method of conducting it, and many questions regarding organization, literature and other promotion methods for the Church's work were discussed by some fifty-eight officers attending the annual field department conference which met in Brent House, Chicago, February 17 to 19.

Every province was represented, and thirty-eight dioceses and districts had one or more officials there,



CHARLES STANLEY MOOK
Rector at Seattle, Washington

mostly diocesan executive secretaries or chairmen of diocesan field departments.

"The primary motive in the promotion of the Church's program," the conference stated, as the first of the findings which grew out of the discussion, "is the love of Christ." Any other motives are necessarily secondary, but may be employed as contributing towards the ultimate realization of this primary motive.

Gratified by the fact that so considerable a portion of the advance work program of the present triennium has been definitely undertaken, the conference urged faithful and continued effort to bring these undertakings to full success.

As a means of promoting the Church's whole program, the conference felt that no adequate substitute has yet been found for the systematic house to house visitation, by thoroughly trained canvassers, known as the annual every member canvass. Longer and better training for the canvassers is desirable, and a greater emphasis on the educational and devotional element of their work.

* * *

There have been changes in the J. & R. Lamb Studios, well known firm of ecclesiastical artists, which bring out the long history of the establishment. Their studios on Sixth Avenue, New York, as I presume you know, is one of the show places of the city for visitors who come to the big town to see other things than the night clubs. At the annual meeting the other day Karl B. Lamb was elected president and treasurer of the firm, and his father, Charles R. Lamb, was made the chairman of the board. Joseph Condie Lamb was elected secretary and assistant treasurer and Katharine Lamb Tait was made a vice-president. Very much a family affair you see, as it has been since it was founded in 1857. Mr. Charles Lamb is the son of the original founder and is the dean of his profession in this country. The new president represents the third generation of the Lamb family. A few weeks ago Dr. Atwater, in his "Cheerful Confidences" told you of the Lamb advertisement in the copy of the Living Church Annual of remote date which was found in the cornerstone of the old parish house of Grace Church, Brooklyn, which was wrecked to make way for the new one.

* * *

They are to elect a Bishop Coadjutor soon in the diocese of Minnesota. It was voted that the diocesan, Bishop McElwain, should appoint a nominating committee of five. He appointed Dr. Knickerbocker, Dr. Osgood, Dr. Tyner and Dr. Butler to this nominating committee. Sorry I do not recall the name of the fifth. Anyhow there are names there to make you aware of the fact that it is a distinguished group—all of them of course likely candidates for the honor, which possibly makes it a bit embarassing for them to be on a nominating committee.

* * *

Bishop Creighton, in charge of domestic missionary work, is now in the west consulting with the bishops and making a study of missionary work in domestic districts and in dioceses where there is work aided by the National Council. Following the annual conference of field executives in Chicago, Bishop Creighton went on to Laramie, Boise, Salt Lake City, Reno, Sacramento, Fresno, Portland, Spokane and Pendleton, those places being the see cities of their respective dioceses and districts.

Returning from eastern Oregon to New York about March 19th, Bishop Creighton expects to make a brief tour in the South, attending the Conference of Southern Mountain Workers in Knoxville, Tennessee, March 23 to 26.

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On April 21 to 23, he attends the annual meeting of the continental domestic missionary bishops and the Bishops of aided dioceses in St. Louis.

* * *

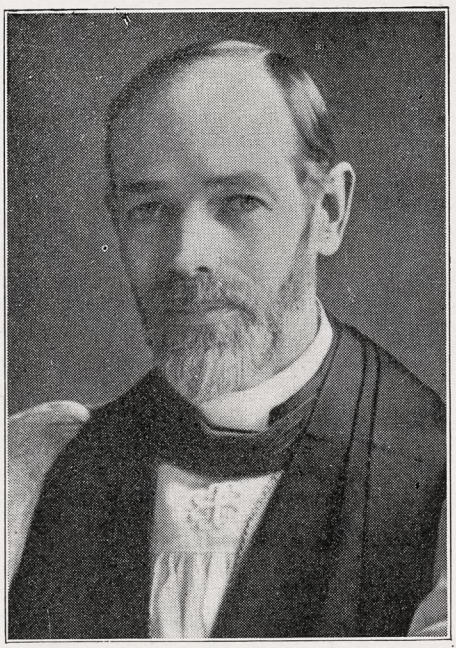
A terrible case of a father murdering his child has just come to light and gives some idea of the extent to which a Chinese will go when the beliefs of his ancestors are rudely shaken by the young generation. It is a well-known fact that in former days marriages were arranged by Chinese parents when their children were in their infancy, and neither the son nor the daughter had any say in the matter and was compelled to marry the partner selected by his or her parents. The modern Chinese girl absolutely refuses to obey these ancient customs and insists on marrying the man of her own choice whether her parents like it or not.

Amongst the educated classes the parents have had to knuckle under to their children's wishes and during the past few years, a great number of marriages arranged in infancy have been cancelled by the young people, the parents finding that it was impossible to carry out old fashioned ideas. There have been many cases where the parents have refused to listen to reason and often the result has been that the girl has committed suicide, and not so long ago, a young man and his sweetheart tied their hands together and jumped into the Sungari river, both being drowned. Such cases are usually to be found amongst those families where the parents are of the poorer classes and consider that their children are sinning against the gods and their ancestors.

The case which has just been unearthed at a station on the eastern line of the Chinese Eastern Railway is unbelievable but the facts have been verified by the police authorities. The daughter of a working man having received a modern education refused to accept the husband selected for her by her parents, and informed them that she had chosen a young man of good family who was equally well educated. The father stormed and raved but all to no avail and finally finding that neither entreaties nor threats had any influence on his 17 year old daughter, he tied her up in a sheet and buried her alive in the dead of the night. The Chinese authorities consider nothing can be done with the father as he was acting on principles formerly recognized by the nation.

* * *

One hundred and fifty clergymen, members of the New York Churchmen's Association and of the Brooklyn Clerical League, held a joint meeting in Brooklyn last Monday. It was hoped that the five bishops would all be present but Bishops Manning, Gilbert and Lloyd all sent their regrets. Bishop Stires of Long Island was there and so was Bishop Larned. Somehow or other it seems to be hard for a New Yorker to get to Brooklyn—five minutes from Wall Street. The Rev. J. O. S. Huntington of the Order of the Holy Cross was the speaker, urging the clergy to have a daily celebration of the Holy Communion.



BISHOP GARLAND
Dies After a Brief Illness

* * *

Central New York—let's see if we can give it all to you in a paragraph; Miss Tomkins, educational secretary of the diocese, recently addressed the American Association of university women at a pow-wow in Utica. Dr. Hendstridge, Elmira rector, led a conference on rural work at the College of Preachers. Bishop-elect Wyatt Brown, Buffalo dean at the moment, recently held a preaching mission at Elmira. Confirmations in the diocese during 1930 numbered 1519, a hundred more than 1929. Rev. C. R. Allington, in charge of our small mission at Bridgeport, was informed that the Congregational Church there was without a pastor, so he volunteered and has preached there a number of times. The men of Holy Cross, Utica, have been having a series of fellowship dinners, with invited speakers. Rev. C. H. Leyfield, assistant at St. Paul's, Albany, has been called to Trinity, Syracuse, to succeed the Rev. H. S. Wood who has gone to St. George's, Flushing, Long Island. Then I could give you long lists of special preachers for Lent, holding forth in various places, but I won't.

* * *

The Rev. William Porkess celebrated his 12th year as rector of St. Stephen's, Wilkinsburg, Pa., on March first. He has an enviable record. The parish from a small beginning has grown under his leadership to be the second largest in the diocese. The parish gives no end of cash to the national work of the Church, inspired no doubt by the rector who is a confirmed tither. All sorts of things have been built there during the past few years. What's more, five men have entered the ministry from the parish during these years. A word more about their giving. No every member canvass in this parish: instead 25% of all the receipts, both in envelopes and in the loose offering, is set aside each week for missions. As a result they more then pay their quota.

* * *

Downtown churches in Augusta, Georgia, of several denominations combine during Lent for services on Thursday evenings. The Rev. J. A. Schaad, rector of St. Paul's, is the preacher this week at the service held at the Baptist Church.

* * *

The Rev. Robert A. Magill, diocese of Virginia, has accepted a call to St. John's, Lynchburg, diocese of Southwestern Virginia.

* * *

Forty members of the Daughters of the King held a neighborhood meeting at Ansonia, Connecticut, recently, with the address by the Rev. George A. Barrow. There was a service in the evening with the rector, the Rev. T. J. Shannon preaching.

* * *

Bishop Casady, Oklahoma, went out and bought himself a nice piece of land in Oklahoma City. Then he hired himself an architect. And at the convention of the district recently he told the folks all about it and put it up to them to go ahead and build a cathedral. Pretty hard to stop a man like that so the chances are good that there will be a nice cathedral parish in this thriving city before long.

* * *

Bishop Parsons of California, in his convention address, had important things to say on the subject of unemployment. Quotes from here on:

"I can not allude to the matter without reminding the Diocese that this whole unemployment situation has two aspects, responsibility for both of which must be on the consciences of all Christian people. The first is the emergency relief of which I have spoken. The other is the mat-

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ter of permanent cure. Unemployment is not a thing in itself. It is a sign of the fundamental inadequacy of our present industrial and social system. Indeed that system is not only inadequate but pagan in much of its fundamental principle. We Christian people do not ordinarily see this clearly enough, particularly if we ourselves belong to the privileged classes or are among those whom the injustice of the social system favors. But the millions looking hopelessly for work are a standing rebuke to our civilization. They remind us day by day as we see them on the street that we are altogether far from having discovered the Christian way of social life. Until we learn that the Kingdom of God is a kingdom of co-operation and not competition we shall never permanently cure diseases like unemployment. But long before we can reach this fundamental cure we can enormously help the situation if we understand that the method by which the ideal is to be approached must be that of meeting each problem as it comes with the best of our intelligence and the right fundamental principles. Great progress already has been made in any case in dealing with unemployment. And it is encouraging to know that throughout the whole country leaders in industry and civic life are working upon the question involved. It is our part as Christian citizens to give them all the support we can and ourselves to show a noble discontent with things as they are."

* * *

Pastors of churches in Palo Alto, California, with many of their people, turned out in force the other evening to pay tribute to the Rev. Oscar Green, for the past five years the rector of All Saints'.

* * *

The bishop of Texas, Dr. Quin and the convention preacher, the Rev. Phillips Osgood of Minneapolis, broadcasted at the recent convention of Texas. And what is interesting about that is that the Lutheran Church in Houston gave up its time on the air to make it possible.

* * *

They were about ready to cut their budget and to cut down seriously in

CLERICAL SKETCHES

CHARLES STANLEY MOOK

CHARLES STANLEY MOOK is the rector of Trinity Church, Seattle, a strong down-town parish that is doing fine work not only among its own parishioners, but also with the transient population of the city. Mr. Mook was born in Brooklyn, N. Y., in 1881 and is a graduate of the University of Minnesota and from the Seabury Divinity School. The first years of his ministry was devoted to missions in Minnesota. He then went to California, where he was the rector of several parishes, first at Whittier, later at Corona and finally at Beaumont. He went to Bremerton, Washington, in 1920, remained there for a short time and was then called to his important charge in Seattle.

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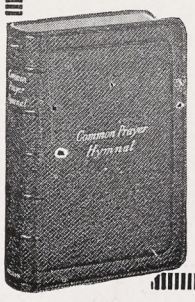

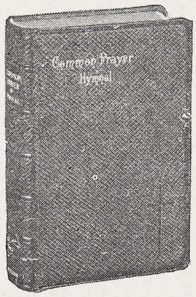

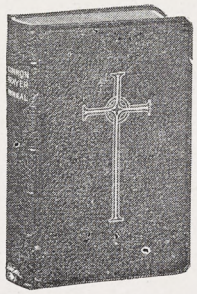

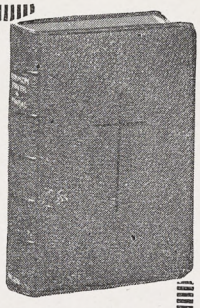

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their giving to the National work of the Church in the diocese of Texas. Then the Rev. Charles Clingman of Alabama delivered an address. Result: the convention passed the whole budget, not grudgingly but with increased determination to dig in and put it across.

* * *

The Rev. W. H. Ziegler, one of the two new archdeacons in the diocese of Chicago, started on his new job the first of this month. The Rev. Fred Deis, who is to be archdeacon in the city of Chicago, is to start on his new job right after Easter. Bishop Stewart is basing his program for missionary work largely upon his contention that the small cities and towns of the diocese hold the key to the future work of the great metropolitan area.

"The small towns feed the cities; the small towns and rural communities are the seed plots and the breeding places not only of the bulk of our population but of our brains, the leadership of the republic," says Bishop Stewart. "Thirty per cent of our population is on the farms; nineteen per cent in the villages. Capture the situation there and you have very largely solved the problem of the big city."

* * *

Grace Church, Lockport, N. Y., has established another mission in connection with their parish work. It is at Wilson, N. Y., and already has an enrollment of thirty-five families. The other day the Rev. Dr. Zwicker, rector at Lockport, presented a class of 12 in Wilson for confirmation. They have purchased a church formerly owned by the Roman Church.

* * *

The sudden death of the Rt. Rev. Thomas J. Garland, bishop of Pennsylvania, who died of pneumonia on Sunday evening, March 1st, comes as a great blow to the entire church. The bishop had contracted a slight cold earlier in the week which rapidly developed into pneumonia. It is believed that he had never fully recovered from an illness which he had suffered in the East during a trip around the world.

Bishop Garland was beloved by all his people. When he was elected bishop of the diocese in 1923, all divisions among the clergy and laity, which had been strongly felt before that time, disappeared entirely. After having been Suffragan Bishop for thirteen years, Bishop Garland was the first clergyman to be elected Bishop of Pennsylvania on the first ballot since the election of Dr. William White, first Bishop of Pennsylvania, in 1787.

Born in Belfast, Ireland, on October 25, 1866, he came to this country when a young man and went into business in Pittsburgh, which experience proved to be of great value to him later in his career as a priest and bishop. Graduating from the Philadelphia Divinity School in 1892, he was rector of several parishes in the Dioceses of Pittsburgh and Pennsylvania, and just prior to his election as Bishop Suffragan had been secretary to the late Bishops Whitaker and Mackay-Smith.

Bishop Garland was never noted as a pulpit orator, but gave himself to the work of providing pulpits and their maintenance in order that Christianity might be taught and preached to as many people as possible. Even after he had become Bishop, he did not consider it beneath his dignity to preach on a Gospel

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By Harry F. Ward
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Is American Protestantism to become court chaplain for The Acquisitive Society, as early Christianity became the official religion of the Roman Empire? This query indicates Dr. Ward's primary concern which is to gauge the outcome of the conflict now going on in the Protestant churches as to which aspect of religion is primary—the intellectual, the devotional, or the ethical.
Price $2.00

About Zionism
By Professor Albert Einstein
Translated and edited with an Introduction by Leon Simon

Einstein is impelled to Zionism by his acute consciousness of the excessive price at which the blessings of assimilation are bought by the Jewish communities of the Western world.
Price $1.25

The Making of Man
By W. Cosby Bell
Author of "Sharing in Creation," etc.

Christianity appears to the minds of many of us too much as the discipline and destruction, too little as the fulfillment and release of ordinary human nature. This work aims at restoring the needed balance between the two.
Probable price $2.00

The Reform Movement in Judaism
By David Philipson

This is a connected story of the pregressive movement in Judaism, the most striking Jewish phenomenon of modern times. New and revised edition.
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With the Door Open
By J. Anker Larsen
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Wagon, which went all through Philadelphia's "Tenderloin" district in the evenings to bring men to the Galilee Mission.

Funeral services were held in Holy Trinity Church on Thursday, March 5th. The most Rev. James DeWolf Perry, Presiding Bishop, officiated, assisted by the Rt. Rev. Francis M. Taitt, Bishop Coadjutor of Pennsylvania, who will succeed Bishop Garland.

* * *

The Rev. George H. Thomas, rector of St. Paul's, Chicago, has been made the chairman of the financial committee of the diocese by Bishop Stewart.

* * *

Bishop Perry has sent out a communication urging laymen to attend the triennial convention of the Brotherhood of St. Andrew which is to meet at Sewanee, Tennessee, the latter part of August. He writes.

"Every convention of the Brotherhood is of great significance to the Church in America, offering as it does, an occasion for laymen and boys of the Church to meet in Christian fellowship and to gain instruction and inspiration for Christian service. As explained in the announcement by the officers of the Brotherhood, the convention this year will have the character of a summer school. During a whole week, courses will be given by bishops, priests and laymen of the Church in subjects having to do with Christian thought and life and work. An opportunity is thus offered to laymen of the Church, whether members of the Brotherhood or not, to engage in study and worship among circumstances which are conducive to physical and spiritual refreshment. I heartily commend to men and boys in the dioceses throughout our country the invitation which is extended to them by the Brotherhood. The dates which have been named will precede by a short time the General Convention. It is my hope that many lay deputies before arriving at Denver will be able to spend at least part of the week in Sewanee for a period of retreat and of preparation. It is encouraging to all who have at heart the cause of intelligent Christian discipleship that the Brotherhood of St. Andrew is given a place among the summer conferences for united and systematic study by the male communicants of the Church."

* * *

Mrs. Catherine Hovey Rockwell, 87, whose boast was that she had never missed a church meeting or service, died recently at her home in Jordan, N. Y. Incidentally her death was due to her church connection, for while she was dressing hurriedly to go to

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a parish meeting about six weeks ago, she fell and fractured her leg, which, combined with her age, caused her death. Until six years ago she was organist at Christ Church, serving for fifty-two years.

* * *

Witnessing was the general theme of Bishop Wilson's addresses at the Garrick Theater noon-day services of The Chicago Church Club this past week. Spiritual neutrality is impossible and the Church is never static, Bishop Wilson said in two of his addresses.

"Whether we like it or not, Christianity has moulded the life of every Christian nation," said the bishop. "We are what we are in large measure because of our Christian inheritance. A Christian nation cannot make contacts with another nation and leave its religion at home. Religion has a profound influence not only upon our everyday lives but upon the relations of our nation to other nations."

"Christianity knows nothing of a blank soul," said the bishop, speaking on neutrality. "Christianity is personal to the core. Christ said it when He told His apostles: 'Ye are the salt of the earth.' Salt seasons food, making it palatable and preserving it. But if it loses its savor, it becomes one of the most useless things in the world. Likewise, the individual who respects Christ and the church and then neglects both, is spiritually useless."

* * *

One of the best known—and best loved — missionaries in the entire Church is Deaconess Maria P. Williams, who for a number of years has been in charge of the work at Dante, Virginia. She served there under Bishop Beverley D. Tucker of the Diocese of Southern Virginia and Archdeacon John J. Lloyd and his successor, Archdeacon Ernest A. Rich. Since the organization of the Diocese of Southwestern Virginia she has continued her work under Bishop Jett and the Rev. Herbert H. Young, Dean of Associate Missions.

On January 25th she went away for a holiday—and she has made addresses before Auxiliary groups at Louisville, Nashville and Baltimore, and has spoken to the young ladies at Hannah More Academy and at Chatham Hall. Yes, and on February 6th she was the speaker of the day at the meeting of the Kiwanis Club at Lynchburg, Virginia, where she was visiting her family. She gave the Kiwanians a most interesting account of the work of a missionary in the coal fields of Southwestern Virginia—a story of romance and tragedy, of religion and the lack of it, of education and the need of it, of responsibility, of ambition and hope and love. And being a good missionary, she didn't forget a little comedy. (The Reverend Hubard Lloyd of Japan says if a missionary hasn't a sense of humor he'd better pray for it.) 'Twas a Deaconess Williams story, told the Deaconess Williams way, and a lot of Lynchburg business men enjoyed it, every bit.

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* * *

At Christ Church, Rochester, there is an evening study class, sponsored by the Girls' Friendly, the Brotherhood and the Daughters of the King. Supper and then the class, led by the rector, the Rev. C. C. W. Carver. They got under way with an enrollment of 100.

* * *

Imagine this:

The Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York and Western New York reports that recently Dr. Thomas F. Fox, a deaf man, in a television booth in the Bell Telephone laboratories in New York City talked by the finger alphabet, by means of television, with his son in a similar booth half a mile away. Perhaps, said Mr. Merrill when this invention has been improved the missionary can remain at home and preach to his congregation scattered all over New York State, instead of having to travel hither and yon in all sorts of weather more than eighteen hundred miles a year.

* * *

The men of St. Mark's Church, Durango, Colorado, in the extreme southwestern corner of the State, wanted to paint the floor of the church. To raise money towards it they decided to cook and serve a turkey dinner. The men roasted the turkeys, made the gravy, (the rector made the sauce for the pudding). They served over forty people and afterwards paid the painter $20.00 for his job.

* * *

An event of historical significance took place on St. Matthias day, February 24, 1931, when for the first time the Holy Eucharist was celebrated at the University of California at Los Angeles. This was the beginning of the Lenten program of the Church students at that University of about 6000 students, a large proportion of whom are members or adherents of the Episcopal Church. The celebrant was the Rev. H. V. Harris, rector of Trinity Church, Los Angeles, who has been for the past six years student advisor for the university. It was a pleasure to all present to also have with them the Rt. Rev. W. B. Stevens, Bishop of Los Angeles.

The diocese of Los Angeles is now making plans to erect at the university a beautiful chapel and parish house as a memorial to the first bishop of the diocese, the Rt. Rev. Joseph H. Johnson.

* * *

Elizabeth Griffin, church girl of New Bern, N. C., is on her way to

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the Philippines where she will be the secretary to the bishop.

* * *

Missionaries all over the world as well as every member of the staff at Church Missions House will feel a sense of personal loss in the death of Miss Jean Williams Underhill in New York on February 26th, from pneumonia. Since June, 1903, Miss Underhill had served continuously at the Church Missions House.

* * *

The Rev. John M. McGann of Boston is to conduct a city-wide preaching mission in Fall River next week.

* * *

On Ash Wednesday the Rev. W. R. Macpherson of Anchorage, Alaska, broadcasted the first Church service ever to go out over the air from an Alaska station.

Without a doubt he reached ten thousand radio listeners, scattered and isolated in towns, villages or lonely cabins thruout the territory. Most Alaskans are radio fans as this is in many cases the only link they have with the outside world. The station has received hundreds of fan letters since its opening in the fall.

* * *

Canon Davey of Liverpool Cathedral, England, was the preacher last Sunday evening at Christ Church, Cambridge, Massachusetts. The following day he addressed the clergy of the diocese of Massachusetts.

* * *

A diocesan chapter of the Order of the Sangreal, with Bishop Stewart presiding, is to be inaugurated at St. James' Cathedral, Chicago, on May 14th.

* * *

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Gethsemane, Minneapolis
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Wed., Thurs., Fri. and Holy Days.

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St. Mark's, Milwaukee
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.
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Rev. Ernest Risley
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Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

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Tuesdays: 10:00 A. M.

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Morning Prayer, etc. and Sermon: 11 a. m.

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ticut, a fine new church, was dedicated by Bishop Acheson recently. More about this church a bit later on.

* * *

On March first the Rev. John A. Goodfellow preached his 59th anniversary sermon as rector of the Good Shepherd, Philadelphia. He began his work with 23 people meeting in a hall and with $300 in the treasury. During Dr. Goodfellow's rectorship not only has a fine church property been created but he has baptised 2900 people, presented over 1400 for confirmation, married over a thousand and buried more than 2200 people. Seven men have entered the ministry from this parish. What's more the gentleman holds the record for the length of incumbency in one parish in the Episcopal Church.

* * *

Here is an interesting note, well vouched for, which will be of interest to golf fans.

Golf hazards in Africa are such that in the rules of one golf club it is stated the ball may be lifted without penalty if it lodges in the footprint of a hippopotamus.

* * *

Bishop Creighton is in charge this year of the institute of Church workers from the southern mountains, which meets in St. John's Church, Knoxville, Tennessee, opening on Monday night, March 23rd, with a service at which Bishop Burleson will preach. The Institute continues all next day, and is followed by the nineteenth National Conference of Southern Mountain workers, attended by delegates of several religious and social agencies interested in mountain work.

* * *

The Rev. Charles H. Temple, Warren, R. I., has accepted a call to the Transfiguration, Cranton, R. I.

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The WITNESS

CHICAGO, ILL., MARCH 19, 1931



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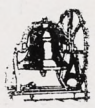
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THE VALUE OF FASTING

By

JOHN RATHBONE OLIVER

NOWADAYS, even the most materialistic minds realize the value of fasting. I know of a celebrated summer camp, conducted by a very able woman, —herself no materialist,—who takes into her community men and women who are absolutely exhausted by the strain of modern life. They come to her with impaired digestions, shattered nervous systems, and confused unhappy minds. She makes them over. And she begins her cure by imposing a long fast. A fast of from three to five days; no food, but plenty of water, or orange juice. And the experience is usually similar in all cases. For the first two days, the body seems to be getting rid of the poisons it has absorbed; headaches, furry tongues, vilely tasting mouths. And then, these symptoms disappear. At the end of the fast, the body has been humbled, it has a chance to get rid of its accumulated poisons. It begins to function cleanly.

Now, such people, contrary to what one might expect, do not find that such a fast breaks down, in any way, the walls raised by our material bodies between the seen and the unseen world. In other words, there is no definite spiritual gain. Many people have tried such fasts as a sort of spiritual experiment. Only yesterday, I came across a new book by a British physician, "Illuminanda." This man, who is a kind of modern pantheist, believes that the eternal principle in man is really one with an ever present divine force, and that experiences like automatic writing, visions, and similar spiritualistic phenomena, are merely the eternal principle in us breaking through the hindering veil of our flesh. What Shakespeare calls "This muddy vesture of decay." This same physician having read of Our Lord's Fasting and of the similar practices of the Saints, thought he would try it himself. He fasted for five days, without much physical discomfort, but during his fast he did not feel half as divine, half as "united with the divine life" as he had often felt when his stomach was filled with everyday British food.

No wonder. What one gets from a practice like fasting depends largely on the *motive* for which it is undertaken. If you fast, as people do at the camp that I have described, you fast in order to become physically well. And you do get better. But you do not necessarily get any nearer God. If you submit to a rigorous fast in order to lose thirty pounds, you will doubtless lose it. But during the fast you will probably be so cross and fussy that you will not only fail to get any nearer to God yourself; you will, by your behavior, keep other people from getting nearer also.

Fasting, undertaken as a cure, or as a fad or as a physical means of attaining a straight front and of avoiding the unpleasantness of hearing the woman in the shop say, "We have not your size in stock, Madame"—fastings of these types are as far removed from the Christian idea of fasting as the man, who does his daily dozen merely to keep slim is removed from the athlete who develops perhaps the same sets of muscles in the course of a game, played under definite rules and for the attainment of a definite end. The athlete does not possess a well developed body because he wants to keep from getting fat; he is well developed and powerful and well-adjusted because he has accepted certain rules of life as a means to an end. He is not thinking of himself; but of the group,—the eleven, —the team, to which he belongs.

IN OUR modern life, we are intolerant of what we call authority, and yet we could not live in safety without it. We may swear at the traffic policeman when he tags our car; but we know that his presence and the system that he stands for protects us from the dangerous driving of the foolhardy or the selfish. We may rebel when we are summoned for jury duty at the court house and do our best to find some reason for getting excused, but we know, just the same, that without laws and judges and legal procedure, we could not go out on the streets at night with any assurance that the money we intend to spend for a theatre ticket or

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an unusually large dinner would not be taken from us by force and we be compelled to spend the rest of the evening dinnerless, and without the pleasures of a modern musical comedy. So we yield to such authority, but we grumble about it a great deal. And usually we obey, because if we don't, something unpleasant will probably happen. Jury duty is unpleasant, but it is less unpleasant than being sent to jail or fined for contempt of court.

But as soon as we meet with an authority that does not seem to have any immediate power of retaliation, an authority that it seems possible to disregard without any unpleasant consequences—then we often refuse to obey, pat ourselves on the back and tell ourselves that we are acting like free men,—refusing to be slaves.

This is especially true in the realm of Christian morals. "Thou shalt not commit adultery," for instance. Well, there is no absolute law against it. If you are caught, you will probably not be arrested. And so long as man's justice leaves you alone, well, what can God do about it? "Thou shalt love the Lord thy God." If one turns one's back on Him,—nothing happens. There is no policeman around the corner to tap you on the shoulder, and to remind you that you have broken the first and great commandment.

BUT things are even worse, when we come to the divinely given authority of the Church. And fasting is a good case in point. Fasting is not only a Christian duty. The Church lays down definite laws about it. During each year, such and such days are days of fasting and abstinence. And what a fuss people make about it. If people try to keep such days in the simplest way by abstaining from the use of meat, a perfect howl goes up because they are so narrow minded. "Do you know, my dear, I asked her to luncheon one Friday. She came. If she didn't like my food, why did she accept. I had delicious spring chickens. But would she touch them? She would not. At first, I thought she was reducing. But she took sugar in her coffee. And when I told the maid to pass her the chicken again, and she once more refused, I asked her right out what was the matter? And what do you think she said? 'Christians don't eat meat on Fridays.'—And at my own table,—whose father was a devout Baptist. No, I don't go to any church myself. I can't stand these narrow-minded people."

"I humbled my soul with fasting." The man or woman who accepts the Church's rules and who is not ashamed to say why they will *not* eat spring chickens on Fridays or on certain days of Lent, does sometimes feel humiliated, in such circumstances as I have described,—but that is a good motive. Better than a desire to lose fifty pounds of surplus weight.

But in keeping such rules, you do something more. You reach out of your own little individual self and claim companionship with Christians of all ages. You proclaim by your action, the fact that you belong to a great and glorious body, that you are trying to live as Christians have always lived, that you are not merely an individual, indulging in some temporary health fad, but that you are willingly submitting your will to the will of all the Christian ages,—to the will of the Church,—to the will of God.

Your motive then has very little to do with self. Your motive is to follow the rule of a divinely instituted society and to follow it because of your devotion and love to Him that founded it. And in so doing, although you may not realize it, you are learning a very valuable lesson. You are learning to say "No."

You say: "I am abstaining from certain material things, I am giving up certain pleasures, perhaps harmless in themselves, in order to follow an authority that I recognize,—and I follow it, primarily for the love of Him who stands behind it, but secondarily because I want to feel myself an integral part of a great spiritual system, of a living body,—a body that has certain rules of life. When I follow them—I know exactly where I belong. I am emphasizing the fact of my Christian heritage. And thirdly, I follow these rules, because it is a sound practice, mentally, hygienically, morally. I am learning, during this Lent, for example, to say "No," or "No thanks."

HABITS are the material out of which holiness is made. And one of the things that our age needs most to learn, is the value of the habit of refusal. Not because the thing is harmful or sinful, but merely so that we may acquire a habit of discipline, of saying "No thanks." If only children and young people could realize the value of such mental habits as these!

"Father," says the boy, "do I *have* to stay at home tonight? I've done all my work."

You don't *have* to stay at home.—To do some extra bit of reading,—or to help in some small way around the home.—There is nothing *wrong* in your going out and amusing yourself. But why not teach yourself to do something that you don't want to do, to give up something that you have a right to do, just in order to learn how to discipline yourself into saying "No."

Habits of honesty are formed by saying No, not merely to definite temptations to steal, but to little acts of harmless extravagance or self indulgence. Habits of purity are formed, not always by saying No to some definite temptation of the flesh, but to the apparently harmless acts of touch,—or ease,—or laziness.

That is one thing that this whole matter of fasting should teach us. And believe me—when one is brought face to face with the tragedy of some life that has come to grief through falling into some grievous wrong-doing—one comes more and more to realize that the final tragic defeat was almost predestined by previous habits of constantly saying "Yes"' to anything that seemed pleasant and not very wicked,—and reasonably safe.

Let this Lent add some strength to our habits of "Saying No." Above all, let it bring us into closer constant communion with the whole Body of the Faithful, who during these forty days have always tried to humble themselves with fasting. Claim your rightful Christian heritage by keeping Lent, by fasting and abstaining, as Christians have always fasted and abstained.

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THE WORKER IN THE MODERN WORLD

By

OSCAR AMERINGER

Editor of the Journal of the Coal Miners

I AM a human being. The parsons say I am made in the image of God. The politicians say I am sovereign, and the text-books of my children call me a free and independent citizen.

I live by work. The ground I work on does not belong to me. The tools I work with are the property of my boss. The fruits of my toil belong to others. I have nothing to sell but labor. The only thing that stands between me and poverty is my job.

But even my job is not mine in the sense that it is my property to sell, barter, to use or dispose of at my will. And yet my job is all that separates me from the social outcast. My job is more than that. My job is my bread and butter—my salt and meat—my clothes and shelter—my bodily comfort—my soul's salvation, for jobless men rot in body and soul.

Just now there are millions of jobless men, and I am one of them. I was handed the sack four months ago. Since then I have tramped many weary miles in search of my job. I have stood with many of my kind before factory gates, excavations, and rising buildings, silently begging for my job. I have risen before daybreak to catch the morning paper damp off the press. I have scanned the "Men Wanted" columns with a pounding heart. I have raced with many companions in joblessness for distant addresses, trying to run down my job. And still I have no job.

My little savings are gone. The cupboard is empty. The rent is overdue. My credit is no more. The installment house is threatening to come for the furniture. I leave the house in the morning with ever-sinking hope. I return in the evening with ever-deepening despair. The questioning look in the eyes of wife and children on my return are driving the wedge of madness in my brain. What shall it be, starving, begging, or stealing?

HARDENED criminals are condemned to hard labor. Unruly criminals in jails and penitentiaries are punished with a diet of bread and water. I, who am not a hardened criminal, am begging for hard labor. I, who have obeyed every rule of the game, am praying for bread. I, who ask for nothing but work to feed myself and hungry brood, am condemned to forced idleness on a diet of air and water, without my day in court. I am condemned to starvation and despair by a judge I never saw, by a jury I never faced.

I also know that the slaves and serfs of old never pounded bricks on empty bellies in search of jobs. Poor and exploited as they were, they had at least the consolation of security and employment. Work or no work, job or no job, they were housed, clothed, and fed by their masters—even as beasts of burden such as horses and asses are sheltered and fed by their owners in times of idleness.

But I, the image of God, in the words of my parson; I, the sovereign voting king, in the currency of the politician; I, the free-born independent citizen of this great republic, according to the school books of my children, am not even owned. I am mine. The strength of my muscles is mine. The skill of my fingers is mine. The cunning of my brain is mine. The only things that are not mine are the tools with which I work when they let me work. I am a pump handle without a pump. I am a bow without a fiddle. I am gasoline without a flivver. I am a self-starter without a motor. I am the soul that animates the body of industry, and being separated from my body, I am but a homeless spook haunting my erstwhile abode in search of substance.

I am an unowned freeman. I wear no man's collar. I am free to hike on public roads. I am free to cross public bridges. I am free to sit in public parks. I am free to drink from public fountains. I am free to read in public libraries. What is the public's is still mine. But I am barred from the plants I erected, the goods I have made, the tools I have shaped, the shafts I have sunk, the railroads I have built—for they are capital—private capital.

BUT are not Capital and Labor partners? Oh yes, ah sure! When times are good, Capital and Labor smoke the cigar of prosperity together. Capital smokes the cigar; Labor smokes the snipe. But when hard times come, partner Capital smokes both cigar and snipe.

In good times, partner Capital sets aside money for depreciation, depletion, and reserves to take care of rainy days. In good times, partner Labor buys flivvers on the installment plan, and loses them in hard times on the American plan.

The rain of adversity falls on Capital and Labor alike. But partner Capital, owning the partnership umbrella, walks in the dry, while partner Labor gets wet all over.

Some day a society that is truly social will elevate labor to the dignity of horses, mules, and machines by setting aside funds to take care of involuntary unemployment.

Some day, a really civilized civilization will bring about a partnership between Capital and Labor that cannot be dissolved the very moment partner Capital ceases to make a profit out of partner Labor. And until that is done, all the pious phrases about the brother-

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hood of man and the fatherhood of God, and all the high-faluting talk about equality, sovereign voting kings, and free men, is so much bunk. What are brothers that will not bear each other's burdens? What are kings without kale, and freemen without feed?

Oh well, it took man a thousand years to abolish involuntary servitude. So let's hope that in another thousand years, it will abolish compulsory vacations without pay.

The Church and Business

By

HENRY S. DENNISON

President, Dennison Manufacturing Company

THE problems of business are becoming more and more complex daily, and more confusing. The mechanical technique for running business organizations is making progress. If we cannot at the same time make progress in its actuating motives, in its purposes, its spirit, we may have built a Frankenstein. It is not too often realized that material progress can prepare the downfall of the race. We only need to think back now fifteen years to appreciate that all the marvels of the chemists and the metallurgists, and the engineers, can result in simply making war more horrible and devastating, and harder to recover from.

Business, I say, needs some such ministrations as the Church might give, if only for its own continuing health.

And I say with equal emphasis that I believe the Church, for her own health, if not her life, must have a growing influence upon the working world. To the extent she holds aloof, she must acquiesce when men say goodness is a pleasant theory, nice to get inspired over, probably all right for Paradise, but business is business, human nature's everywhere the same, always will be selfish and there always will be war; she must give up her citizenship in the Kingdom of God on earth, admit "Thy Kingdom come" as only a pious wish, dream dreams—exhort.

Hung thus between heaven and earth, the Church could not live two generations more. Her message is of heaven, but her work is on the earth. Her heart pure, her hands must be grimy. Business is business and is the Church's business. The Church must rid us of the notion that there is any difference between work and religious work. She must help to make her own words true: "For these maintain the fabric of the world, and in the handiwork of their craft is their prayer."

Could Jesus have been the Master of His flock if the work of their hands six days in the week had been a closed book to Him? Could He have taught, knowing nothing of their lives? How cogent and of how much direct appeal would His ministry have been without the powerful influence of His cases—the parables?

The duty of wisdom presses upon the Church as heavily as the duty of holiness, for her, rightness and righteousness cannot be parted. Enough of economics, of sociology, of government, and of business she must know to tell us exactly what it is our brother would that we should do unto him. Or else she must be content to see her teachings always brushed aside as inapplicable; or, if her separation from the practical affairs of life has become settled and accepted, to see her worship and support used as part-payment for six days of sin.

Bitter and steep and full of blunders is the road to knowledge. I realize that in messing about the affairs of business the Church may blunder, but if she must get into the busy end of life, as I believe, then we must run our chances while she's learning. If she cannot follow it, the Church must be content to seem to the busy men who are making the world good or bad, a ghost—with not even a practicable chain to clank.

How can she do so much? Well, I do not know. But I suspect she will have to functionalize, to organize. The Federal Council offers me a hint, and it hints to me, also, that if she sets about the job hot-foot she'll find more sustenance in the challenge of economics than she ever had in the dainty points of creedal differences. I know from history that the various denominations will never get together, but I know also that if they set about a difficult common job they'll be together before they realize it.

QUESTIONS FOR DISCUSSION

1. Do you feel that there are injustices in our present economic order? Discuss thoroughly.
2. If so can you propose any remedies?
3. Do you agree with Mr. Dennison's statement that "Business is business and is the Church's business"?
4. Should the Church concern herself at all with social, industrial and economic questions?
5. If so, what principles may be derived from the New Testament, from Christian theology, from Church history to support your opinion?
6. Do you agree with Mr. Ameringer that the slaves were in many respects better off than the worker today?
7. Discuss remedies for unemployment.
8. The Bishops at Lambeth Conferences declared that there is need for "a fundamental change in the whole working of our social and industrial life." Is such a change desirable and if so how can it best be brought about?

CONFIRMATION INSTRUCTIONS
By BISHOP JOHNSON
THE STANDARD BOOK OF CONFIRMATION INSTRUCTIONS
50c a Copy—$4.00 a Dozen
THE WITNESS
6140 Cottage Grove Ave. CHICAGO

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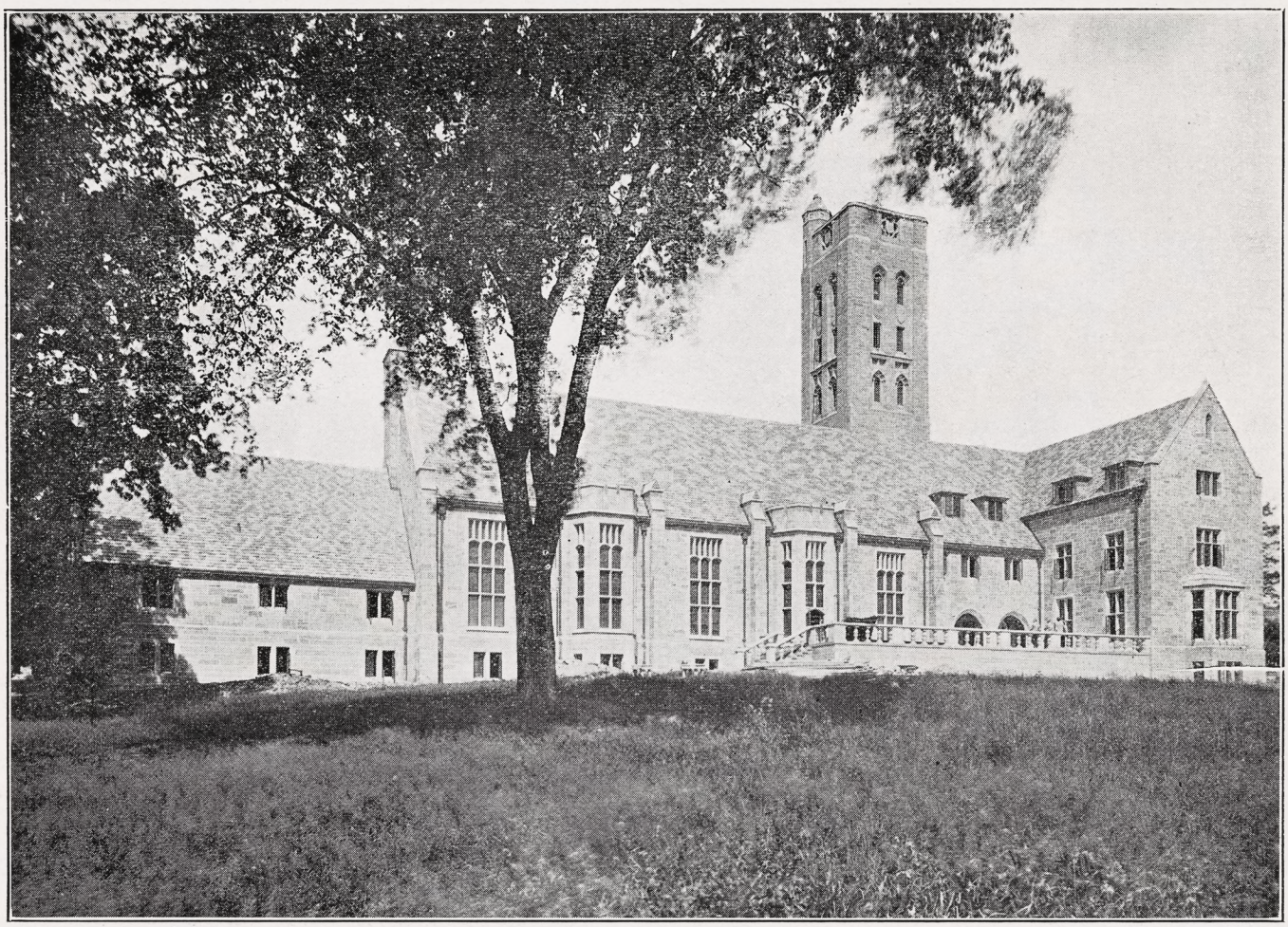

PEIRCE HALL, THE NEW COMMONS AT KENYON

KENYON COLLEGE

By

P. H. TAYLOR

AMID tall forest trees on its own wooded hill in Ohio, arise the spires and towers of the buildings of Kenyon College, the granting of whose charter in the year 1824 marks the beginning of the first missionary enterprise of the Episcopal Church in the West. Standing at magnificent distances in the College Park of over one hundred acres, stately buildings all in stone crown the hill-top overlooking the valley where, a hundred and fifty feet below, the Kokosing river flows in wide curves on three sides. Philander Chase, first bishop of Ohio, the founder, studied architecture at Oxford and Cambridge and planned a college group of inspiring beauty. The main part of Old Kenyon was built in 1827 from the design contributed by Charles Bulfinch and this building is the finest structure of its date west of the Alleghenies. With walls four and a half feet thick at the basement story, it is of massive stone in collegiate Gothic style with pointed windows and a roof whose turrets and pinnacles culminate in a noble spire. The later college buildings held to this high standard and have worthily fulfilled the plan of the founder. From Old Kenyon to Bexley Hall stretches the middle path, a broad promenade more than three quarters of a mile long, bordered by large maples and oaks. Shaded gravel walks branch from the path to the various buildings. From the steps of Old Kenyon, facing the campus and at the south end of the path, may be seen on the left the "Prayer Cross," marking the site where prayers were first said on the hill. Within a stone's throw is Hanna Hall, the gift of Ohio's Senator in 1902, and on the opposite or east side of the path is Leonard Hall, dedicated in 1924, the gift of Churchmen of Ohio, "as a tribute of love and devotion to William Andrew Leonard, fourth bishop of Ohio, and in reverent memory of his wife." These three dormitories, Old Kenyon, Hanna Hall and Leonard Hall, forming an open quadrangle at the south end of the path, house 250 men, the number to which the enrollment is limited. On the west side of the path stand next in order: the Samuel Mather Science Hall, a model of modern equipment, dedicated in 1926, the gift of H. G. Dalton; Rosse Hall, first constructed as a chapel in 1831,

This is the first of a series of articles on the Colleges of the Church.

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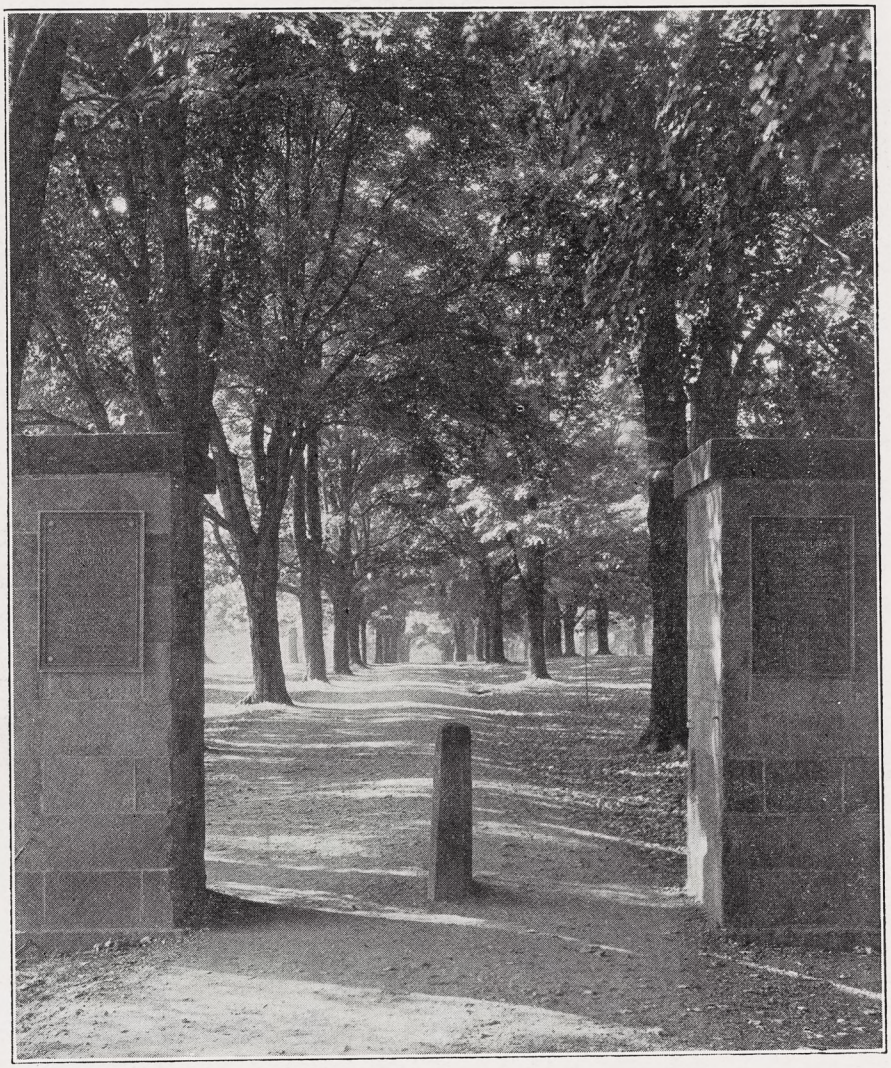
the present gymnasium; and farther to the north, Cromwell Cottage, the President's house, the gift of William Nelson Cromwell. Turning to the east side of the path and north of Leonard Hall may be seen the main recitation and administration building, Ascension Hall, erected in 1859; next is the Alumni Library with the Stephens Stack room; and beyond is the College Chapel, the Church of the Holy Spirit. On the fine situation overlooking the east valley is the new Commons and social center built in 1929, consisting of Peirce Hall, and dominating the entire group, the Philander Chase Tower, the gift of the diocese of Ohio. On top of the tower as a weather-vane rides a college Don in cap and wind-blown gown who, swinging about, surveys the distant horizon of surrounding hills which frame with generous margin the busy, daily life of the college far below his feet.

The long path escapes between two memorial stone pillars from the College Park whence it is flanked on each side by a street of the little village of Gambier until it enters the gateway of the Divinity School park and stops at the main entrance of Bexley Hall, facing its north end. Bexley Hall erected in 1839 from the design by Henry Roberts, architect of the Crystal Palace at London, is considered the most perfect example of Elizabethan Tudor architecture in the West. In addition to recitation rooms, it provides suites of living rooms for twenty-four students. In its west end is Saint Mary's Chapel, perfect in design and appointment. Colburn Hall, the theological library building, is reached through a short passage from the main building.



THE ENTRANCE TO THE COLLEGE PARK

PHILANDER CHASE came to the West on the tide of immigration which between the years 1810 and 1820 raised Ohio from thirteenth to fifth place among the States in point of population. Settling at Worthington in Ohio, where he bought a farm, he ministered to four mission parishes in the vicinity and taught a school. In February, 1819, he was consecrated the first bishop of the newly organized diocese of Ohio. The absence of trained leaders and of laborers in his great missionary field determined his purpose in the founding of Kenyon College not only to train helpers for the work but also as a center of civilizing influence in the wild frontier. The new college was begun on the bishop's own farm at Worthington, where the few pupils and teachers assembled and lived.

In Ohio money was scarce, and from the eastern States little or no interest or practical help could be obtained. The chance of a sympathetic article printed in an English Review, kindled in the soul of Bishop Chase the resolve to seek funds in England. In the accomplishment of this project he met innumerable and incredible difficulties which, from the beginning, only his indomitable spirit, his unfailing courage, resourcefulness and boundless faith enabled him to overcome. With the $30,000 eventually secured,—a munificent sum for those days,—he bought a tract of eight thousand acres of land in central Ohio and began to build the college. In June, 1828, the members of the school from Worthington moved to this spot. The names of generous English donors,—Kenyon, Gambier, Bexley, Rosse,—given to buildings and to village, and that of Hannah More to a scholarship bearing her name,—indicate the international origin of the Bishop's college in the woods. All the more remarkable is his achievement in the light of the inflamed state of national feeling following the War of 1812. Seen in the perspective of more than a century, the herculean labors and the almost overwhelming hardships of carrying forward the work under the rigors of pioneer life afford picturesque material for song and story. In the Philander Chase Tower, the stained glass windows depict against backgrounds of Chartres blue, typical scenes in the pioneer bishop's life. The lower group of windows gives his labors as a missionary: the upper group as bishop and founder of Kenyon College. The sailing ship, Orbit, tossing on the waves, is symbolic of his visit to England; Bishop Chase received by Lady Rosse at Stretton Hall indicates his brilliant and successful social experiences in England in the face of opposition to his plans; the log cabin on Gambier Hill, where the students gathered,—"a tent of split timbers with a mud and stick chimney,"—pictures the foundation of Kenyon College. Bishop Chase as President of Kenyon College is seen starting on one of his long journeys made on his old horse, Cincinnatus. The story is accurately summarized

(Continued on page 14)

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

DEVELOPMENT of an international citizenship embodying the principles of Christianity was declared to be the great task before the world today by Bishop G. G. Bennett of Duluth, speaking before a group of churchmen under auspices of the church club of Chicago.

"If we are to keep our modern civilization from cracking wide open, we must proceed immediately to the development of a world's citizenship as a part of which men will learn to live at peace with their neighbors. We have not yet learned to live with others and we must do so. The American Indian is a typical example of this failure of us as Americans to live with others. We have not recognized the Indian as a brother of ours. We often fail to realize that we have a common origin. We may have a different veneer, a different dress, but that counts for nothing in the sight of God. We need to instill in the minds of our people and in the Indian mind a common hope for a common nation."

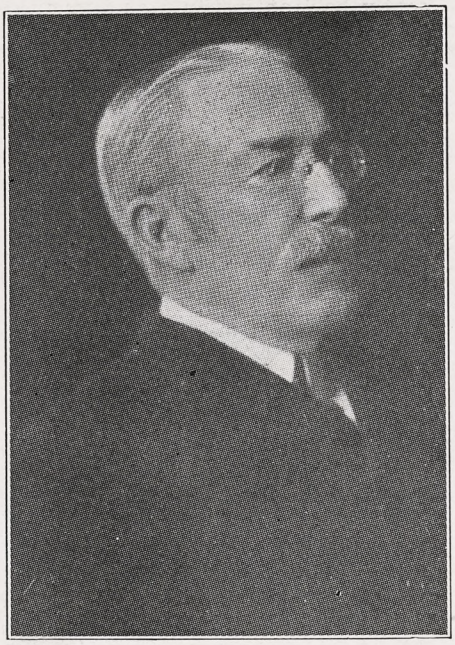
The treatment accorded the Indians in this country by the whites was termed by Bishop Bennett one of the "greatest blots on the record of our nation." He said the Indian has been corrupted by the whiteman in many ways, which makes it difficult for any white person to gain the confidence of the Indian race.

* * *

And here is a message from presiding Bishop concerning General Convention: The General Convention, assembled at Philadelphia in 1785, gave the first expression by the Episcopal Church in this country of its existence as a single and united body. The fiftieth session meeting at Denver next September will find the number of dioceses increased from eight to seventy-three and thirty-two missionary districts, and the membership of Convention enlarged ten-fold. Yet the unity of the whole body through this process of expansion has increased no less. General Convention this year expresses the faith and Christian purpose of a million and a quarter communicants more truly than it could speak for a few hundred at the close of the eighteenth century.

What is the secret of this development?

It is to be found first in a spirit of loyalty. The central authority exercised by Convention draws the devotion and obedience of the whole body into subjection to the single Head which is Christ. As we look forward to the meeting in Denver let the policies we discuss, the programmes we build and the resources we seek reflect the mind, the purpose and the demand of our Lord.



MR. SAMUEL MATHER
Benefactor of Kenyon College

Again, the Convention brings the Church together in unity of spirit. It will include every race, every school of thought, every local tradition. These have caused not lines of separation but fuller sense of union in that which has been the ideal of the Church through all the ages, the fellowship of the Holy Ghost.

And the power of the Convention now as from the beginning will be prayer. Acts of worship and of intercession will voice the high resolves and desires of the Bishops and deputies from the moment of the opening service till adjournment. No less should Churchmen everywhere be found on their knees in earnest petition that God will guide the minds and stir the wills of those to whom is committed the government of His Church. Let there be groups of intercessors praying through these months of preparation; let the clergy bid their congregations to special supplication; let individual communicants, conscious of the great issues involved, ask for God's blessing on our deliberations and for the guidance of the Holy Spirit. The convention will be used as a mighty instrument for the extension of God's Kingdom if it be pervaded and vitalized by prayer.

* * *

Institutes on religious education were held at Washington and Kinston, North Carolina, each of a week, with Annie M. Stout, field worker in the province of Sewanee in charge. In both places churches from surrounding areas sent teachers.

* * *

Some weeks ago, commenting on the press report that Sherwood Eddy had resigned from the Y. M. C. A. because he joined the Socialist Party, I stated that it was too bad that Mr. Eddy felt compelled to resign for that reason. It brought the following letter from Mr. Eddy:

"In your issue of February 12th I read the editorial concerning my retirement. It was in the finest spirit but was based upon the misinformation in the Associated Press.

"I certainly did not resign from the Young Men's Christian Association in order to join the Socialist Party. I had voted in the last election for Norman Thomas and previously for La Follette and there would have been no objection whatever to my joining the Socialist Party any more than the Republican or Democratic or any other party as a member or secretary of the Y. M. C. A. During my entire relation to that organization, beginning in 1891, they have been generous, broad and tolerant. That was the spirit of the business men and secretaries of the Association on the occasion of the retirement dinner. Though they disagreed with me naturally in many details, their spirit was most generous and tolerant. I followed the rule of the old International Committee, with which I had worked for a generation, that men should automatically retire at the age of sixty in this *Young* Men's Association.

"I am continuing work in the colleges and am now going through the colleges in Maine and other parts of New England. I have never known a finer response nor a more eager interest on the part of the students of this country to the religious message, provided it is stated in modern terms and connected with reality and a challenge to service. This is to me a great encouragement."

Mr. Eddy then goes on to state the message which he is presenting before huge groups of young men and women throughout the country.

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First, right relations between man and man in basic economic justice. Then, right relations in racial brotherhood. Third, right relations in clean politics. Fourth, right international relations to make peace and stop war. And lastly, right relations between man and woman.

* * *

Bishop Abbott of Lexington looks to be in for a rather busy time. He is preaching during Lent in Nashville, Washington, Chicago, Cincinnati and Atlantic City, most of them engagements of a week duration. He is to preach the consecration sermon for the new bishop of Harrisburgh, is to preach through July at Washington Cathedral. Then he is on the Church Congress program, just to round things out.

* * *

Ministers representing five different denominations are preaching this Lent at St. Mark's, Louisville, Kentucky.

* * *

A meeting of all the social service organizations located in the diocese of Western New York, held a meeting this week at Newark. There were addresses about the work of the Church Mission of Help, social service and rural work.

* * *

District leaders of religious education in Western New York met at Buffalo, March 6th and 7th, under the leadership of Miss Clarice Lambright, field secretary of the diocese. They plan to have rallies in five centers in the diocese during May, with exhibits of the work done in the Church schools.

* * *

The Egyptian Government has appointed a missionary as a member of a government commission on education to work out a national education program for Egypt. Dr. Charles R. Watson, the appointee, is president of the American University of Cairo, a missionary institution which opened in 1920. To have a non-official and a foreigner on any government commission marks a change of government policy.

* * *

Two out-of-the-way requests received by the Church Periodical Club: Spanish stories for some boys and girls in North Dakota; and modern Greek magazines and books for some sick Greeks in a government Hospital.

* * *

Miss Margaret Marston, educational secretary of the Auxiliary, recently held an institute at Syracuse on India.

* * *

It is nearly three years since the first Church Army captains were commissioned at the training headquarters in Providence. Another batch of captains will be commissioned on Easter Day at St. John's Cathedral, Providence, with Mr. James Green, one of the first American captains as the preacher. Captain Mountford will be the commissioning officer and Bishop Perry is to deliver the charge to the eight new men.

* * *

At Easter, Thanksgiving and Christmas about four hundred isolated Church people of the diocese of Central New York receive letters from the bishops and the archdeacon. They are sent out by the bishop's chapter of the Daughters of the King.

* * *

Deaconess Phelps of New York, as I believe has been announced here previously, is busy raising a retiring fund for deaconesses. She spent

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several days in Albany, N. Y., the first of the month presenting the need. Deaconesses, as most of you will agree, are exceedingly useful people to have around. They all work on low salaries. So do many of the clergy, but there is the Church Pension Fund for them. Not so the deaconesses. So it is hoped that this fund may be raised. It is also hoped that the clergy, who have a reasonable amount of old age security, will contribute to the fund. Deaconess Phelps, on furlough from the Chinese mission field, can be addressed at the School for Deaconesses, St. John's Cathedral, New York.

* * *

Bishop Booth of Vermont is to be the director of the Wellesley Conference this year. The chaplain is to be the Rev. Charles Townsend, Jr. of Providence who acted in that capacity last summer. The dates are June 22 to July 3rd, and of course there will be further announcements presently.

* * *

The Rev. Ernest J. Dennen of Boston does not agree with the critics of the department of religious education of the National Council. You will recall that recently a number of diocesan representatives got together in Philadelphia and passed resolutions indicating that they did not approve of the "Our World at Play" set-up for the Lenten missionary offering. Dr. Dennen however says that in stressing "Play" the Church is merely talking the language of the child. Says he:

"Much that the Church has to present is gauged to adults, and therefore very far away from the child's mind and heart. Speak to the child in his own language, and the child will respond with heart and soul. That is what 'Our World at Play' is trying to do in its Lenten program for 1931. It is conceivable that this program will mark a successful and great step forward in the effort the Church is making to reach boys and girls here, there and everywhere."

* * *

St. Bartholomew's, Baltimore, is to erect a new church building, with a seating capacity of 350 people and a chapel for forty. The rector is the Rev. Theodore Nott Barth.

* * *

Not church news certainly but an interesting bit, the fact that there is a hospital in New York for sick pet fish.

* * *

The parsons at Brunswick, Ga., do not approve of movies, particularly when shown on Sunday. They therefore raised quite a fuss when Mrs. J. E. Lambright, Churchwoman of the city, put on a Sunday movie for the benefit of the unemployed. There was to be no admission charge but a free will offering was to be taken for the benefit of the unfortunates. It was all under the auspices of the local Red Cross, of which Mrs. Lambright is chairman. Rather *was* chairman. For she called off the show, resigned as chairman, with a snappy little note in which she stated that she would leave it to the parsons to provide for the dis-

PEIRCE HALL

and the buildings listed below have all been equipped with plumbing and heating by us.

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tressed families in the city. The Rev. Royal K. Tucker, rector at St. Mark's, backed up his parishioner, as did two other members of the ministerial association, but the blue noses won the day. Funny what religion can make people do, what?

* * *

Also it might interest you to know that panhandlers in New York City —the fellows who ask for the nickel for a cup of coffee—pick up about $100,000 every 24 hours.

* * *

Mr. Claude N. Collings has sung in the choir of the Church of the Evangelists, Oswego, N. Y., for over 35 consecutive years.

* * *

The Rev. Henry W. Spencer, formerly of the Free Catholic Church, has been placed in charge of our church at Superior, diocese of Eau Claire.

* * *

The Rev. Arthur P. Greenleaf, retired rector at Wallingford, Conn., died on March 4th after an extended illness. He was 74 years of age.

* * *

The rector of Christ Church, Joliet, Illinois, the Rev. T. DeWitt Tanner, recently celebrated his 20th anniversary as rector. There was a dinner with speeches and purses of gold for both the rector and his wife.

* * *

Mr. Samuel A. York, well-known churchman of New Haven, vestryman of St. Paul's, and treasurer of the Berkeley Divinity School, died on March 8th at his home as a result of an infection. His death will be keenly felt by the parish and perhaps even more by the school to which he has given great service.

* * *

Perhaps it is not out of place for me to suggest, with Easter upon us, that everyone should own one of the new Prayer Books. Reports from publishing houses indicate that few individuals possess them. Hundreds of thousands of copies have been sold to churches for the pews. But individuals are apparently still sticking by the old book for home use. Easter is a good time to buy one, for yourself and for friends.

* * *

The Rev. Bernard Iddings Bell, warden of St. Stephen's College, conducted a series of meetings on religion at the University of Chicago the first week of Lent. He is an alumnus of Chicago.

* * *

What universal specialists some of our mountain missionaries are! Arriving only a few months ago at St. Andrew's on the Mountain, Harpers Ferry, West Virginia, Florence Cowan and Dorothy Groff have been

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occupied with nursing, including obstetrics with complications, housekeeping, receiving constant callers who want everything from something to read to advice about husbands in jail, truant officering, a Church school of a hundred children and fifty adults, sewing clubs for little girls and larger girls and women, a boy's club, bookkeeping, choir training, holding services, playing the organ and "preaching", letter writing to acknowledge boxes and gifts and to answer interested inquirers who want to know "something about your work".

* * *

An institute of religious education is being held at St. John's, Yonkers, for the archdeaconry of Westchester, with an enrollment of about one hundred and fifty.

* * *

The Rev. John W. Suter, Jr., executive head of the department of religious education, is giving a series of lectures at the Church of the Heavenly Rest, New York, on the teaching of religion.

* * *

The Rev. Rufus Jones, noted Quaker mystic, was the preacher last Sunday evening at Christ Church, Cambridge, Massachusetts.

* * *

The largest Church school in the diocese of Albany is one carried on entirely by correspondence. It has some 350 pupils who live in small villages or on lonely farms or in the mountains. Every week the teachers send out material for the next Sunday's lesson. This is all under the diocesan commission on work among the isolated and is directed by Deaconess Margaret Booz. One mother, acknowledging a gift, says that she does not have much time to help her children as there are seven children and four adults in her family, and she does the cooking and house work and goes out to work when she can.

* * *

There is an increasing tendency to vest the choirs in something other than black cassocks. Blue and some of the darker colors are the most popular. In the new church at Palm Beach, Florida, dedicated January 20, 1931, the acolytes have blue serge cassocks with white linen cottas and the choir, maroon cassocks with white cottas. The ensemble effect while colorful is pleasing and restful and adds a new beauty and dignity to the service. The boys' silk Windsor ties match the cassocks and the ladies' caps are of the same material as the cassocks. The choir cassocks are sleeveless for comfort, the cottas designed so that the absence of the cassock sleeves is not apparent. These vestments were specially designed by Cox Sons & Vining.

* * *

A substantial growth in the work of the Chicago City Missions is shown in the annual report of the Rev. John F. Plummer, superintendent, just published. More than 26,000 persons attended services conducted by City Missions staff in various institutions of the city during the year, the report shows.

A total of 1,223 services were con-

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ducted; 2,086 persons received Holy Communion at the various institutions; 135 instruction classes were conducted with a total attendance of 3,211; calls in institutions numbered 33,594; calls outside, 1,591; baptisms, sixteen; confirmations, twenty-seven.

* * *

The beautiful new parish church at Brainerd, Minnesota, was formally opened and dedicated recently.

Assisting the bishop of the diocese, the Rt. Rev. G. G. Bennett, in the consecration services were the Rt. Rev. B. T. Kemerer, bishop coadjutor, the Rt. Rev. F. A. McElwain, bishop of the diocese of Minnesota, the Rev. C. M. Brandon, rector of the parish, and a large representation of diocesan clergy and missionaries.

* * *

A long record for faithful service is that of the late Mrs. Catherine Hovey Rockwell, 87 years old, member of Christ Church, Jordan, N. Y. Her family was among the earliest settlers of the section and it is said she never missed a church meeting or service. Until six years ago she had served as organist at Christ Church for fifty-two years.

KENYON COLLEGE

(Continued from page 8)

in a song popular with the Kenyon students of today:

THE first of Kenyon's goodly race
Was that great man, Philander Chase;
He climbed the Hill, and said a prayer,
And founded Kenyon College there.

He dug up stones, he chopped down trees,
He sailed across the stormy seas,
He begged at every noble's door,
And also that of Hannah More.

The King, the Queen, the lords, the earls,
They gave their crowns, they gave their pearls.
Until Philander had enough
And hurried homeward with the stuff.

He built the college, built the dam,
He milked the cow, he smoked the ham,
He taught the classes, rang the bell,
And spanked the naughty freshmen well.

And thus he worked with all his might
For Kenyon College day and night;
And Kenyon's heart still keeps a place
Of love for old Philander Chase.

FOR admission to Kenyon College, graduation from a first grade high school is a prerequisite. In addition, testimonials of good moral character and of proficiency in studies specified for entrance to the college course desired, are required. Since 1924 the Thurstone psychological examination has been given to the entering class. This test has been found to be very indicative of college work and a high rank on the test indicates unusual ability. The entering class in September, 1929, ranked seventh in a group of one hundred and twenty-nine colleges throughout the United States whose freshmen took this examination. From the test given in

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1930 the scores from fifty-four colleges have already been received. Of 82 men in the present freshman class, 60, or over 80 per cent, rank in the upper half of the 15,000 scores already compiled.

The educational opportunity at Kenyon College is today better than ever before in its entire history. The new Samuel Mather Science Hall offers opportunities for elementary and advanced science study which are not surpassed by any of the larger universities. The number of recent Kenyon graduates who have entered to advance standing and are pursuing courses at first-class medical, technical and engineering schools is substantial, while in theology and in law the proportion is well maintained. Confining itself strictly to undergraduate work of collegiate character, the college emphasizes the importance of instruction in English and in modern foreign language offers special advantages. The rebuilt Ascension Hall, in addition to modern lecture rooms, provides for each member of the faculty a private office or conference room which further facilitates the intimate association between student and faculty.

At Kenyon the separate fraternity chapter house does not exist. All students without exception are housed in the sanitary, comfortable and handsome modern dormitories where each fraternal or social group is given a separate division of the building. An attic parlor for each group provides a secluded common room. All of the men from College and Divinity School eat at Peirce Hall in the great dining room patterned on the Oxford style with panelled oak walls, stained glass windows and beamed and trussed ceiling, and in this fine building enjoy the club house privileges of lounge, recreation rooms, coffee shop, private dining rooms and guest rooms. As a natural outgrowth of this common social life, student self-government has for more

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Rev. George P. Atwater, D.D.
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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
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Sundays: 7, 8, 9:30, 11:00 and 7:45.
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Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

St. Luke's, Atlanta, Ga.
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Rev. Ernest Risley
Sundays: 8, 9:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays: 10 A. M.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
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Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

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Holy Days at 10 A. M.

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than thirty years been successfully maintained. Since 1901 an honor system administered by the Senior Council, representative of the student body, has been responsible for the support of honest work and good discipline. At frequent intervals the President of the college dines with this elected Senior Council at the Commons for the discussion and consideration of student matters of importance. In contrast with the situation at Yale, Amherst, Western Reserve and other colleges which have recently abandoned it, the honor system at Kenyon is in a vigorous and very strong position. In January, 1931, the student assembly by a unanimous vote of confidence and support strengthened and continued its use.

In her relation to the Church the college is loyal. At the altar of the Chapel of the Holy Spirit is the heart of her religious life. Student attendance is required on Sunday morning and at a brief daily chapel service, the allowance of absences being such that a student must attend about four-fifths of these services. Compulsory chapel is not an issue: as one upper-classman expressed it, the attendance is "voluntary-compulsory." And as the chaplain recently reminded his flock, one is not obliged to listen Sunday after Sunday to the same speaker for not even in a cathedral town is there greater variety of distinguished preachers than the number who throughout the year occupy the pulpit of the College Chapel. To all who dwell on the Hill, the ringing of the chapel chimes is sweet and the singing of the college choir is welcome and joyous. One of the best-loved college songs is the "Hymn of the Holy Spirit," the words of which are written by Canon Watson and the music by Canon Daniels, of Bexley Hall:

O KENYON, rise and praise the God who crown'd thee,
And set thee on thy green and pleasant hill;
He who devised the woods and vales around thee,
Unfolds the process of His purpose still.
O God of Kenyon! Spirit of youth!
Lord and Life-Giver, We praise Thy living Truth!

O Kenyon, see the tokens of creation,
How life is vision close pursued by will;
And ev'ry goal is but a preparation
For something nobler on some higher hill.
O God of Kenyon! Thou living Wind!
Lord and Life-Giver, Grant us Thy Winged Mind!

O Kenyon, know thy friendships and thy pledges
Are promises the future must fulfill;
And earthly loves are but the rough-drawn edges
Of loyalties upon some heav'nly Hill.
O God of Kenyon! Far-flying Dove!
Lord and Life-Giver, Grant us Thy Heart of Love!

O Kenyon, kneel and vow thy fine endeavor,
To dream thy dreams and work thy work until
Truth's perfect walls and towers are forever
Established on its immemorial Hill.
O God of Kenyon! Called by Thy Name!
Lord and Life-Giver, Grant us Thy Crown of Flame!

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ARTICLE BY DR. BOWIE

The WITNESS

CHICAGO, ILL., MARCH 26, 1931



A Lady Chapel Window
At the Intercession, New York

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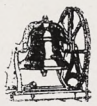
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THE CHURCH IN THE MODERN WORLD

By

W. RUSSELL BOWIE

Rector of Grace Church, New York

WHAT does the modern world mean? It means something very much the same as the world has always been, and yet something extraordinarily different.

The modern world is much like the old world in the sort of human nature which inhabits it. The ideas in people's heads alter, but in their hearts are the same old emotions as before. There are the same temptations of the flesh, and the same stirrings of the spirit. There is the same old battle between mean things which we disapprove and yet are drawn to, and high things which we admire but may not have the strength to reach. Our chief joys and sorrows and our most intimate concerns repeat in the twentieth century the human story of the nineteenth or the eighteenth or the first. Babies are born, and fathers and mothers gaze at them in pride and want to start them, if possible, upon a life of better achievements than their own. Young people fall in love with each other, and want their marriage to mean something big and new. Death comes and takes away the old or the young, and those who have loved them face the riddle of the darkness and want to know what light there is on the way ahead. In all these aspects the modern world is not modern at all; it is just the familiar world which has always been, and always will be, as long as this planet of ours goes circling round the sun.

But in other ways our world is most disturbingly new. It presents a whole group of complications which have never existed in similar fashion before.

For one thing, it is becoming so populous that the individual can hardly get free enough from the multitude to recognize himself. A small boy whose family had moved to New York was asked how he liked it. He said he didn't like it at all because "it was too dirty and had too many people in it." The modern world does have so many people in it, so many newspapers, so many moving pictures, so much blaring of radios, so much noise and confusion in general, that individual people instead of having personalities of their own are apt to become only another echo of the crowd's ideas and the crowd's emotion.

In the second place, our modern world, with its mass movements and its mass production, has spread the notion that all adequate satisfactions can be produced by its machinery. If we can all have enough money, enough automobiles and enough cheap amusements, we shall all come into possession of the satisfactions of life.

Furthermore, our machinery and the immense material interests which these have set in motion, have developed our world contacts at a faster rate than we have developed good-will with which to manage them. Our intricate network of production and of trade has bound all the countries of the earth together into one inextricable destiny. Every country needs the other countries, either to furnish its raw materials or to furnish its markets. This means new acquaintance and the chance to have new friendships; but it also means, as the world has abundantly witnessed, the chance for greed and exploitation and the collision of hostile interests which lead to irritation and to war.

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IN THIS world, therefore, at once so new and so old, the Church must take its place.

Part of its ministry will follow familiar lines. By the beauty of worship in thoughtful reverence, it will give people an opportunity to breathe an atmosphere of those higher suggestions in which the best impulses of their souls can find their stimulus. It will be trying to make baptism a sacrament not only for the little child, but also for parents who want to be dedicating themselves to new spiritual devotion for that child's sake. It will be trying to hallow marriages and to exalt the whole ideal of human love. It will be comforting bereaved people by lifting up in the face of death that faith which the risen Christ makes possible. It will be carrying on that continual pastoral work by which individuals are helped in their troubles, strengthened in their temptations, and inspired in their joys. In our generation it will do this the more wisely if its ministers know something about psychology and psychotherapy, and if they know enough about social facts to understand that often individuals can only be helped by one who has the sense to understand their whole environment and the effect of this on them. But the fundamental ministry of the Church in these relationships rests upon the unchanging simplicity of that spirit which is expressed in one of the hymns.

"I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize."

But what particular emphasis must there be in the Church's work in regard to those conditions which may properly be called modern?

In the first place, it must rescue the individual from the pressure of the crowd. This means the accentuation of the Church's pastoral ministry. It means that an old-fashioned need must be met with a new-fashioned emphasis. There never was a time when there were so many people intellectually and spiritually confused and unstable as there are today. They are so shouted at and distracted by their world's discordant suggestions that they do not know what they believe nor who or what they are. Like the old woman in the rhyme, confronted by the noisy dog, they say

"He began to bark and I began to cry,
Lawk a mercy on me,
Can this be I?"

The Church must help people to find themselves and to be themselves. It must be able to take the person who is becoming bewildered and self-distrustful and make him know that he is somebody and that the Church cares what kind of a somebody he is.

In the second place, the Church must interpret not only the Gospel of Christ as it has always been understood in its general meaning, but the Gospel of Christ in its implications for our present life. It must be able to present spiritual truth in the form required not so much by academic doubt as by the practical denial of a time which thinks it has found substitutes for religion. The worshipers of the great god prosperity imagine that they can satisfy all essential human wants by making everybody comfortable. People who prattle about science second-hand—though not those who understand the deep reverence of its search for truth—imagine that all our problems can be solved if we can get a large stock of clever ideas and ingenious instruments. But it is the business of the Church to make men believe that until we bring the values of Jesus to bear upon our social, economic, and international achievements, we shall never get anywhere except to chaos.

Finally, it is the place of the Church to furnish the spiritual dynamic by which the difficult things which need doing may actually be done. It is one thing to know what sort of policies would lead toward a safer and a happier world. It is another thing to discover the power that will harness our savage impulses, refine our selfishness, and develop the consecrated good-will which can carry the ideals of great leaders into actuality. Now and then out of the crowd there do rise great individuals who see what is needed for the reordering of our industrial society, so that every man may have a fairer chance; or statesmen like Woodrow Wilson, like Kellogg, like Briand, who set up the standards of those new international relationships which alone can prevent the devastation of another war. But the men of vision can never lead the people anywhere unless the people themselves have sufficient vision to be willing to be led. It is the business of the Church to stir the rank and file of men with desire for those better ends which our society might attain, and to create in them that sense of the purpose of God which makes them willing to trust these things and to run some risk for their fulfilment. If the Church can increasingly develop a laity which is expectant and a ministry which is prophetic, then it can go beyond the so-called modern age, with a gospel which says to men "Behold, I make all things new."

QUESTIONS FOR DISCUSSION

1. In what respects is the modern world different from preceding ages, and in what respects the same?

2. Are people really happier today than they were, say, in the Thirteenth Century? If so, why?

3. What do you consider to be the chief function of the Church today?

4. Do you feel that the Church is doing the job adequately?

5. How may the influence of the Church be brought to bear upon our social, economic and international life?

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THE POWER OF SUGGESTION

By

BISHOP JOHNSON

YOU have all heard of the persuasive preacher who could enunciate the word "Mesopotamia" in such dulcet tones as to bring tears to the eyes of his listeners. This may be an exaggeration of the rhetorical powers of a skilful oratorical masseuer, but there are preachers who attract great crowds to hear sermons which are as far from reality as Mesopotamia is from America.

This effective use of words is not confined to preachers. When I was a youth the town skeptic would pronounce the word "evolution" as a complete answer to religious belief. Today the doubter finds a mystic significance in the word "suggestion". If you mention religion he dismisses the subject with the taboo. If you are impertinent enough to ask him what is "suggestion" he will probably be unable to satisfy your curiosity. It connotes to his mind some mechanical process entirely divorced from personality and antagonistic to faith, whereas it is a quality of personality which is closely related to faith. In fact it is one of the most elementary attributes of personality. We adults live in an atmosphere of creeds and dogmas and syllogisms, but we were not always thus.

As babes we were introduced to a world which we gradually learned to differentiate by faith in our mother, by suggestions from her as to our conduct and manners. It was a long time before we came to the use of reason or logic. If we had a good mother we learned to love her because we believed in her and we followed her suggestions because we knew that she loved us. I could not tell you which were the most important factors in preventing me from becoming a savage, but I am confident it was a mixture of faith, suggestion and love.

NOW why dissect suggestion from this triad and treat it as though it were a mechanical process divorced from faith and love, whereas it is merely one of the factors in my personality that enabled me to pursue my education. It is also the process which the Master used in dealing with His apostles. He did not approach them with a creed and liturgy as the primary need in their lives. He induced them to love Him because He first loved them and He taught them repeatedly by suggestion. "The Kingdom of Heaven is like a grain of mustard seed." This is not definition. It is suggestion. It is perfectly true that sometime He said, "Verily, verily I say unto you." So did my mother frequently. But as a rule He taught them to trust Him as a friend, before He expected them to adore Him as a God.

So many ministers reverse the process and demand that they be supplied with a congregation that has been adequately trained by some one else, and use hard language toward parishes which are still in their infancy. They seem to think that they were ordained to conduct post-graduate courses, in which, by some unknown process, they are to be supplied with disciples already sophisticated. However as long as there are those without the sacred pale some one must lead them along the path that the Master trod. That was the way of turning babes into adults by suggestion, faith and love.

WE HAVE no antipathy toward suggestion. We are willing to adopt it as a very essential part of the human soul. Of course like all other blessings it may also be a curse. If you are the kind of a person who likes evil companions you will be susceptible to their suggestions. Probably two thirds of our convicts are in prison because of suggestion. But if you are the kind of a person who really loves Christ and godly people you will probably be impervious to the suggestion of evil men. So all that you have done when you segregate suggestion from the other faculties in man is to discover something that is unquestionably there as a part of the soul, and is not a mechanistic demon which destroys the whole of which it is a part. In our craze for analysis we are apt to forget that in uncovering a part we have not affected the whole.

In fact instead of resisting the discovery we should welcome it and learn from the Master how to use this talent to which the psychiatrist has given a name. Why make a bogey of something that is evidently a useful agent. Possibly we are putting the cart before the horse if we depend upon argument and dogma to accomplish that which responds much better to suggestion founded upon confidence in the one suggesting.

Really it is better to think highly of people than to think profoundly for them. So many good preachers lack an audience because they go at them with a club instead of wooing them by a suggestion and giving them the glorious privilege of doing some thinking for themselves. One could wish that those who have something to teach could appeal more strongly to those without instead of devoting all their time in specializing upon those within. After all it is the business of the clergy to catch fish as well as to salt those already caught—often by someone else. Your arguments are no doubt flawless. The trouble is that argument is a poor bait. Suggestion on the other hand is seized eagerly by the fish, and after all the Master asked us to catch them before we gave them salt.

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Our Opportunity

By
BISHOP MORELAND

WHAT are we Christians for? Why does the Church exist? Our one purpose is to make Christ known and loved, to make strong His Kingdom. This alone is motive powerful enough to inspire our sacrifices, to send us home to set our house in order.

Perhaps we put too much trust in preaching and give too little heed to building a new human world about us. Religion is an agency of redemption. The program of Christ is to establish a social order in which God's will shall be done. If we worked harder at creating a world of truth, beauty and goodness, it is likely skepticism would cease to bother us. Theological disputes belong to a kindergarten stage of religion. We ought to outgrow it, and reach a matured religious consciousness which will take fundamental truths for granted, and compel us to go forward to a higher stage of action.

Love is the solution of world problems. Civilization is not safe while masses of people are sunk in ignorance, poverty, unemployment, vice, and crime. Stable conditions are impossible if prosperity is built on the self-interest of classes and groups.

Here is our job, to build a Christian world order, one based on love, brotherhood, sacrifice. Such an order cannot be created by legislation or held together by force. The Episcopal Church has a magnificent opportunity to serve Christ if it can only forget itself. Our youth is awakened and cries for heroic tasks. Our people have money, intelligence and the will to serve. We give them petty errands to run. We fail to demand of them the whole program of Christ.

It would transform the spirit of the Episcopal Church, if everyone knew when the bishop's hands were laid upon him in confirmation, that then and there he was dedicating his life, his fortune and his sacred honor to the redemption of humanity from ignorance, poverty and sin. May a new flood of love for Christ sweep away our littleness, and carry us onward and upward to higher levels of service.

New Books

THE MAKING OF MAN *by W. Cosby Bell. The Macmillan Co.* $2.00.

Dr. Bell, professor at the Virginia Seminary, is rapidly coming to the front as one of the keenest thinkers and scholars of the day. Theism often loses sight of man. Humanism undertakes to dispense with God. This book begins with man and his needs and brings us to God. It is an exceedingly stimulating book.

* * *

MEN OF CONVICTION *by Henry Bradford Washburn. Scribners.* $2.50.

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AMERICA'S WAY OUT *by Norman Thomas. The Macmillan Co.* $2.50.

The foremost exponent of socialism in the United States presents his program for democracy. Capitalism, as it is now known to us, is on its death bed so we are told by competent thinkers. What is to take its place? Will it be a materialistic communism that looks upon man as an animal, with its reliance on violence and the terror? Or will it be a planned production and a more just distribution of the fruits of the machines we have created, with personal liberties retained. Norman Thomas believes that we may still preserve democracy if we face the facts with courage and act upon these facts. He presents them in this most important book, and gives a program for the way out. It is a book which cannot be neglected; surely the most important book of the month and one ventures to say of the decade.

Let's Know

By
BISHOP WILSON

MEALS

MEAL-TIME among the Hebrews was not the conventionally regulated event which it is with us in modern times. Usually they got along with two meals a day, one toward the middle of the day and the other after the day's work was done. Frequently a modest bite, consisting of a piece of bread and possibly a taste of fruit, would be taken to start the morning but it could scarcely be dignified with the name of a meal. Breakfast was likely to come anywhere from 10 o'clock in the morning until noon, after which the usual mid-day rest would be taken. The chief meal of the day came in the early evening.

The Oriental custom was to sit cross-legged at

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meals on mats around a very low table. In later Old Testament times chairs were introduced and a higher table in better class homes. It was the Romans who taught the Jews to recline at meals, often with the head of one person resting on the bosom of his neighbor, as is indicated in the case of St. John at the Last Supper. Knives, forks, and spoons were unknown—fingers only being used for eating purposes. A large bowl would be placed in the center of the table. Everyone was equipped with a flat piece of bread which was dipped in the dish or upon which vegetables were placed with the fingers. If there was an honored guest, the host himself would serve him from the common bowl with his fingers. Washing of the hands was, therefore, a practical necessity, tho it later assumed a ceremonial character as well.

The Palestinian diet was made up chiefly of vegetable food. Even to the present day it consists mostly of bread, olives and oil, butter, milk, cheese, fruit, and vegetables. Only occasionally do they indulge in meat except among the wealthy classes. In the old days an animal from the herd would be killed and served for the benefit of an honored guest but such a feast was something of an event. The milk was almost always that of the goat or sheep. Pasturage for cows was not abundant in that country. The "land flowing with milk and honey" undoubtedly referred to goat's milk. Camel's milk was also in use but it does not keep as well as other milk, and for a stranger it is an acquired taste.

We read a great deal about bread in the Scriptures. It was in a very real sense the staff of life. It was the principal article of food to such an extent that "bread" often meant "food" of any kind in ordinary conversation. The same was true of wine as an article of drink. Bread and wine were representative foods. Therefore it was quite natural that they should be chosen by the Representative Man for the sacramental nourishment of the spiritual life. To eat together was more than a social custom to the people of that day. To share the food of another person was a pledge of inviolable friendship. All of these significant points are concentrated in the Last Supper, which the Church, with a true sense of values, has perpetuated as the central act of Christian worship. There our Savior personally distributed the representative food and drank to His apostles as the outward sign of spiritual grace and also as a solemn pledge of eternal fellowship with them. So the Holy Eucharist is a symbol of the essential oneness of Christian disciples—which is the reason why the Church is reluctant to experiment with schemes of inter-communion while sectarian differences are still perpetuated in the Christian world.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THERE is pictured on the cover one of two beautiful stained glass windows which are in the Lady Chapel of the Chapel of the Intercession, New York. They are a part of the scheme for all the windows in the Chapel which was planned by the present dean of the Cathedral, Dr. Milo H. Gates, while he was vicar. Both windows are of three lancets in each of which is depicted a simple standing figure in full color, silhouetted on a grisaille background. The general color scheme has been thoughtfully arranged with the idea of preserving the necessary amount of light in the little chapel, and, at the same time, maintaining a brilliantly colorful effect. The figure in the center lancet is that of St. Mary the Virgin, in an attitude of devotion. St. Anna, mother of the Virgin, is on the left and on the right is St. Joachim, father of the Virgin. The entire work of designing and executing the windows was done by Ernest W. Lakeman of New York.

* * *

Here is a letter from the Rev. Smith Owen Dexter of Concord, Mass., apropos of a recent comment here:

Dear Sir:—

Your brief account of my arrest on Boston Common, in a recent number of THE WITNESS, gave so faithful an account of the real issues involved, that I would like to point out that our personal collision with the police was a small issue in the matter.

The facts are these: As I chanced to cross the edge of the Common from the diocesan house, I saw files of rather forlorn looking men, evidently the unemployed, walking towards a crowd of people gathered about the Shaw Monument in front of the state house. This monument is dedicated to the freedom of the negro from manual slavery. When I asked a bystander what the crowd was there for, I learned that a demonstration of the unemployed, led by the communists, was being held to ask the governor for relief. Being a member of the Massachusetts Civil Liberties committee, I stopped to see how the police were handling the situation. Here I chanced upon Mr. Bakeman and Miss Gutterson, fellow members of the Civil Liberties committee, one a Congregational minister and the other a social worker and the daughter of a Congregational minister.

On previous and like occasions the Boston police had acted with patience, judgment and good nature. But now, as we quietly stood on the edge of the Common out of the path of the crowd and traffic, they roughly ordered us to clear out. When we claimed the right of American citizens to stand peaceably on the public Common, the mounted police were ordered by their captain to force us off. Mr. Bakeman was knocked into the snow by the horses. The police then apparently forgot the communists and concentrated their attention on us. They pushed us along the Mall until we sat down on a park bench and refused to leave. They jerked us to our feet, put us under arrest and with handcuffs on my wrist marched us to the police station and locked us in separate cells.

Now Mr. Editor, I am bound to

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believe that if you or any other American citizen had seen your friend—and a brave one—knocked into the snow, something of the elemental Yankee would have surged up in you in a refusal to be bulldozed by the police of Boston or any one else. But beyond this personal reaction was the fact that the rights of the most helpless people in the community, the men without a job, had been trodden on. And it made no essential difference whether the communists or any other group had organized the demonstrators and tried to lead them to interview the governor at the state house. The fundamental rights of American citizenship to a job and to peaceably protest against the lack of it belong to everyone. And the Christian Church should be the first and not the last to uphold those rights. Surely the present experience of Russian Christians teaches us that it is just as essential to the Church as to any other body that the channels of free expression should be kept open if she is to bear witness for God in modern society.

But in any case, it must still be right for a man to act as he honestly believes Jesus Christ wants him to, without regard to the consequences. The followers of our Lord have had to go to jail for their Christian convictions in the past. Why should it be unusual or strange for it to happen now?

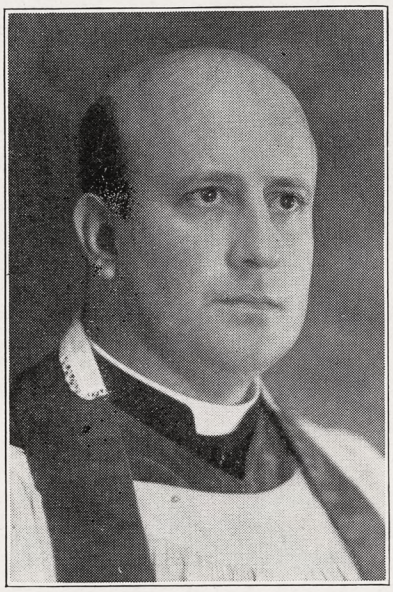
* * *

Fully five hundred laymen and older boys of the Church are to meet at Sewanee, Tennessee from August 27th to September 3rd for the triennial convention of the Brotherhood of St. Andrew. The convention will combine many of the elements of the great annual gatherings of the Brotherhood of the past, with certain features of the summer school plan, and a distinguished group of bishops, clergy, and laymen in the Church have already promised to attend and to be responsible for various parts in the program.

Bishop Stevens of Los Angeles is to be the chaplain of the senior convention, while the Rev. Gordon M. Reese of Vicksburg, Miss., is to be the chaplain of the older boys. The Rev. I. C. Johnson of the diocese of Michigan, an expert with boys, is to be the director of the junior group. Among the leaders who have already been placed on the program are Bishop Stewart of Chicago, Bishop Reifsnider of Tokyo, Presiding Bishop Perry, the Rev. H. H. Lumkin of Madison, Wisconsin, and the Rev. C. Leslie Glenn of Cambridge, Massachusetts.

* * *

You no doubt read in your newspaper recently that the Pope was a bit upset because the Archbishop of Canterbury was planning to visit the holy shrines in Palestine. He says it might be interpreted as a bid for recognition as one of the custodians. Well I'm not much on the ins and outs of diplomacy. But I do know that we have workers in the Near East and in Palestine who are doing fine work; and work incidentally that can be greatly extended if you are generous with your Good Friday Offering, which, when sent to Church Missions House, is used for that purpose.



RANDOLPH F. BLACKFORD
Rector at Leesburg, Fla.

* * *

A three day mission was held recently at the University of North Carolina by Bishop Darst, Professor Zabriskie of Alexandria, the local rector, the Rev. A. S. Lawrence and three seminary students. In addition to the services there were Bible classes and many interviews.

* * *

A word about features in THE WITNESS after Easter. Believing that you might be interested to know something about our Church leaders we plan a series of interviews with notables of the Church in which we will attempt to give you a real picture of men and women whose names appear frequently in the Church press; the people who are doing real things. We also plan, as a part of our General Convention features, to run articles on the work of the various departments of the National Council. Many of you are getting your paper from the Bundles sold at the Church. Make sure that the Bundle is to be continued after Easter. If not we hope you will subscribe, either through the parish representative of the paper, or direct in case there is none. The price is $2 a year. And to rector taking Bundles: won't you either notify us to continue the Bundle after Easter or else appoint a subscription representative, whom we are glad to allow a commission of 50 cents on each subscription.

* * *

St. Thomas' Church, Minneapolis, Minn., a colored congregation, presented a record class for confirmation on March 8th. There were 26 confirmed by Bishop McElwain, mostly adults. The rector of the parish, the Rev. Edward A. James is the first man of his race to be ordained in the diocese. The church has a seating capacity of 100 but there were over 200 at this service.

* * *

The general National Conference of Social Work will be held June 14 to 20 in Minneapolis, Minnesota, dealing with many current problems such as delinquency, its prevention and care; unemployment and its solutions; family life, with special thought on the child and his relationship in the home, school and community. The training of public welfare employees, especially those in the local jail, is a subject in which Dr. Lathrop had special interest. The conference is to consider institutes and schools for prison officials, to meet this need of training.

* * *

Adrian A. Buck, representative in this country of Mowbray's and of the Whitefriars of London, ecclesiastical artists, died suddenly in the Grand Central Terminal, New York. He was well known in Church circles and for a number of years was a vestryman of the Church of the Ascension, Mount Vernon. His son, Paul, was associated with him in business and is to carry on under the present name of the firm.

* * *

Mr. Monell Sayre, head of the Church Properties Fire Insurance Corporation, a subsidiary of the Church Pension Fund, has sent an interesting and timely communication to the clergy calling attention to the fact that there is now no more reason for paying in advance for fire insurance on your church property than there is for paying your rector's salary three years in advance. This is what is done generally when fire insurance is purchased. Under the plan of the Church Company a five year policy may be obtained with equal payment every three months, without interest or any additional charge. Nearly a thousand of our churches are now insured by the corporation and are doing it at a substantial saving.

In this connection an interesting story reached my ears the other day. The rector of a large church in New

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York City, wishing to save parish money, placed the fire insurance with the Church Corporation. One of his vestrymen happened to be an insurance agent. In spite of the fact that the parish was making a substantial saving the gentleman felt that he should write the insurance. So he stirred up a bit of a revolt and was successful in lining up a number of others, including a couple of doctors in the parish who were put out because the parishioners did not always call them in when there was illness. They felt, apparently, that the rector should be a salesman for them. It was their purpose to stage a revolution and oust the popular rector. The revolution took place all right, and on schedule. But it was in reverse. Instead of the rector losing his job these gentlemen were not reelected to the vestry. They sulked a little—in fact withdrew from the parish, leaving the parish, I am sure in the light of these facts, much stronger for their absence.

* * *

Bishop Creighton paid Nevada a visit on his trip through the western missionary districts, driving with Bishop Jenkins on a trip through the southwestern part of the state, with 600 miles registered on the speedometer in two and a half days. There were services in a number of missions and parishes, and also one at the cathedral in Reno, and a visit to the student centre at the state university where a new work is under way.

* * *

The archdeacon of Nevada had a trying experience the other day. His car struck a pile of boulders at an intersection in the road. The car turned over twice. Yet strangely enough he was able to drive on for 150 miles to keep his appointment—driving with one hand and holding his glasses on with the other. The car was badly smashed—the windshield and all the windows, but it still ran. Our correspondent writes that the body of the car was badly damaged. Archdeacon Lawrence's body apparently came out of it all right—at least nothing is said to the contrary.

* * *

This is primarily for the clergy, although I rather imagine attention will be given to the letters from the laity as well; the Craftsmens' Guild, 64 The Oval, London S. E. 11, England, have prepared a very fine brochure illustrating fine ecclesiastical art work. It will be sent upon request. If you care to mention this paper in writing I am sure your request will be given immediate attention.

* * *

The King of Sweden, through the Swedish consul in New York, conferred a knighthood upon the Rev. J. Gottfried Hammarskold on Monday, the 16th, at a service in the Cathedral in New York. Dr. Hammarskold is the rector of St. Johannes Church in Yonkers, and has been actively serving his fellow countrymen since coming to the United States in 1894. The service was held in the Swedish chapel of the cathedral.

* * *

The annual meeting of continental domestic missionary bishops and the bishops of dioceses that are aided by the National Council, previously announced for April 21-22, is to be held instead on the 15th and 16th, at Christ Church Cathedral, St. Louis.

* * *

There are 44 altar guilds that are members of the altar society of the diocese of Central New York. Its object is more and better altar equipment for all parishes and missions.

* * *

Bishop-elect Wyatt Brown and the Rev. Frederick Hendstridge recently held a preaching mission at St. John's, Elmira Heights, N. Y. One evening there was an unusually large attendance. It was discovered after the service that the pastor of a nearby Methodist Church had adjourned a prayer meeting and brought his flock to the service.

* * *

The Cathedral in New York recently received a gift of $40 from the Eskimo people at Tigara, Point Hope, Alaska, to help build the west front. It comes from the Church's mission farthest north.

* * *

Who said that Bishops have an easy job. Bishop Wilson of Eau Claire has just wound up twelve days of preaching in Chicago and Toledo during which time he delivered twenty addresses.

* * *

The Rev. Norman Kimball, student pastor at the University of Wisconsin, was killed on Saturday last. He was on his way to Milwaukee to preach at St. Mark's. His motor went bad. He started across the road to a farm house to telephone for help. There was a blinding blizzard. He was struck by a car and killed.

* * *

The latest WITNESS exchange is with a stately magazine called the Nit-Wit. It is edited by George Oldham, age 12, and his sister age 7, both children of Bishop and Mrs. Oldham of Albany. The paper, consisting of two typed pages of about five by four inches, sells for the sum of five cents a copy, most of the customers being of the Bishop's household. The profits go into the Lenten Mite Boxes. The current number contains two exceedingly fine editorials. Here is one of them: "The star witness against both Mooney and Billings has a record for lying, if one can believe it." I challenge anyone to sum up as briefly and as profoundly that much debated case. The second editorial, while not dealing with as live and controversial a subject, nevertheless is an interesting observation; "There is nothing more pathetic than a horsefly on an auto radiator." It begins to look as though young George's pulpit would be an editorial desk.

* * *

Considerable publicity has been given recently to the work being done in Hawthorne, Nevada, where under the direction of Bishop Jenkins a church has been built this past year,—the first church building ever located in this town which is over sixty years old. The building, for which the Bishop borrowed the money, is being taken care of in the Advance Work Program by the diocese of Southern Ohio.

* * *

This is a personal letter to Mr. Walter D. Grand of Clearwater, Florida, but I am sure he will not object to having a part of it reproduced here. A year ago, when he sent in his own renewal, he subscribed for a missionary in Haiti. A correspondence developed and a friendship grew. The other day the missionary wrote Mr. Grand, and said, among other things: "THE WITNESS has become my best friend When I go away, sometimes for a whole week, sometimes for just a day or two, I always bring the last copy in my horse valise, and read it over and over. I thank you for it and hope that you may continue sending it to me."

We cannot promise you a recipient

CLERICAL SKETCHES

RANDOLPH F. BLACKFORD

MR. BLACKFORD, rector at St. James, Leesburg, Florida, was born in Virginia in 1890, his father at the time being the head of the Episcopal High School. He graduated from the University of Virginia in 1912 and then went to the seminary at Alexandria. His first work was in North Dakota, largely among the Indians. He enlisted in 1917 and served overseas. Upon his return he has had charge of churches at Hartsville and North Charleston, S. C. and Panama City, Florida, before becoming the rector of his present parish. He is active in social service work in which field he has done exceptionally fine work.

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so thoroughly appreciative. But we can tell you that there are many to whom we would like to send the paper regularly. If you care to be the donor merely send an extra subscription with your own renewal. Then we will write the recipient telling him or her that the paper comes as a gift from you. You never can tell what may result from such a small beginning.

* * *

The Connecticut chapter of the national association of organists held a fine service in Christ Church Cathedral, Hartford, the evening of March 15th. The chapter was represented by sixty singers from several churches and by several organists.

* * *

A quiet time for prayer and devotion is being held on March 25th for social workers in Hartford, Connecticut. The service is under the auspices of the Church Mission of Help, with the Rev. T. A. Conover of Bernardsville, New Jersey, conducting.

* * *

The Rev. Wyatt Brown is to be consecrated as the second bishop of Harrisburg on May first in St. Stephen's, Harrisburgh. Bishop Perry is to be the consecrator and Bishop Abbott is to preach.

* * *

The Rev. Frederick P. Houghton, Lancaster, Pa., has resigned his parish to accept a position on the field department of the National Council.

* * *

A mission, in which all the churches on the campus of Michigan University took part, was held at Ann Arbor, each church being responsible for its own services and speakers but uniting in publicity and in the time. The result was that the last week of February was really a religious week at this great university. The leader at the Episcopal Church, where the Rev. Henry Lewis is rector, was Bishop Remington of Eastern Oregon.

* * *

The Peninsula summer conference, run jointly by the dioceses of Delaware and Easton, is to meet at Ocean City, Maryland, June 21 to 26. Among the stars on the faculty are Bishop Cook who is to be the chaplain, the Rev. R. B. Mathews of Newark, Delaware, the Rev. James A. Mitchell of Baltimore, the Rev. G. Warfield Hobbs of the Church Missions House, the Rev. C. P. Sparling of Lexington, the Rev. D. Wilmot D. Gateson of Bethlehem, Pa., and the Rev. F. J. Clark of the Church Missions House.

* * *

All wrong on that item about the nominating committee for the diocese of Minnesota. There is a committee to nominate a bishop coadjutor, but instead of a small committee it consists of twelve clergy and twelve of the laity, and Mr. Tyner of Minneapolis, contrary to my report, is not one of them. Sorry.

* * *

The G. F. S. has adopted a six year program which includes all sorts of important things; all members to participate; recreation; social approach to community life; rural work; vocational guidance; closer cooperation with church and community groups; development of better human relations; adequate budget to carry on the work. For a starter on the enlarged program they are taking, this first year, recreation with emphasis upon a proper use of leisure time.

* * *

The Rev. David Covell, general secretary of the field department, was the headliner at the convention of the diocese of western North Carolina, which met in Ashville on March 12th. He spoke of course on the national program. General Convention deputies: Revs. G. F. Rogers, J. P. Burke, L. A. Jahn, S. B. Stroup. Laity: Messrs. W. L. Balthis, W. Vance Brown, F. P. Bacon, S. Leavitt.

* * *

The Rev. John L. Jenkins received two years ago from the Methodist Church, was ordained priest on the 2nd Sunday of Lent. He was presented by the Rev. R. Bland Mitchell and the sermon was by the Rev. Charles Clingman. All this was in Birmingham, Alabama.

* * *

The Rev. John W. Irwin of the publicity department of the National Council conducted a conference on March 12th in Providence on the subject of publicity.

* * *

The Rev. Caleb R. Stetson, Trinity

MAGNA CUM LAUDE

TO THE Churchman and to its editor, Rev. Guy Emery Shipler, for their persistent and effective campaign for cleaner moving pictures . . . to Professor Henry H. Perkins of Trinity College for his splendid articles on Foreign Missions in the February number of the American Mercury . . . . to Deaconess Whitaker who is giving herself to the campaign for a deaconess' retiring fund . . . to Irwin St. John Tucker whose idea of "Gardens of Memory" is being taken up by parishes and missions in different parts of the country . . . . to Deaconess Maria P. Williams for her splendid work in the mountains of Virginia.

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Church, New York, visiting in Augusta, Ga., preached at old historic St. Paul's the 3rd Sunday of Lent.

* * *

Following the lead of little St. Stephen's, Chicago, where the Rev. Irwin St. John Tucker of our editorial staff originated the "Garden of Memory", the members of St. Michael's, Waynesboro, Ga., recently put out plants and shrubbery in memory of departed loved ones. The plan is also being taken up at St. George's, six miles from Waynesboro, where there is an old church, fallen into disuse, but glorious in its traditions. The idea, in case you are not familiar with it, is to beautify the surroundings of the church, planting trees and flower beds as memorials to departed Church men and women. Mr. Tucker and his little group at St. Stephen's have transformed a yard that was used as the final home for tin cans into one of the show places of the neighborhood. Good idea and of course not expensive. Maybe we can have something more on this later from Mr. Tucker.

* * *

Bishop Creighton, secretary of domestic missions, has been visiting in the far west. Was in the diocese of Sacramento, March 6th and 7th, going over the missionary work of the diocese.

* * *

Trinity, Chicago, is to receive the sum of $300,000 by the will of Mrs. Frances M. Barrett. The estate is set up as a trust fund with an annual income of $9000 assured. In addition the Auxiliary of the parish is to receive an annuity of $400. The parish, of which the Rev. J. R. Pickells is rector, once ranked among the largest and strongest of the city's parishes but it has been seriously effected by the changing neighborhood. It is expected that the bequest will enable the parish to launch a social service and community program.

* * *

Miss Anne Prophet, for a number of years the head of the Church Mission of Help in Western New York, has resigned and is to be succeeded by Mrs. Wilma Vanderwall, who has been an associate for some years.

* * *

Father Sill, genial headmaster of Kent School, was the honor guest at a banquet held in New York last week. It was in commemoration of the 25th anniversary of the school, which he founded. Strangely enough the newspapers stressed his skill as a coach of crews rather than his genius as a schoolmaster. Not that both are not important.

* * *

A class of eighty-one was confirmed last Sunday at the Messiah, Providence, R. I. by Bishop Perry. The Rev. John M. Evans is the rector.

* * *

Porto Rico has seven branches of the Girls' Friendly Society. Most of their leaders are Porto Ricans. Some of the girls walk miles to attend the meeting and work hard to earn their voluntary offerings. The first of March they were to have a conference of their own, each branch sending two members at considerable cost.

* * *

When the nine young Assyrians were graduated last year after four years' hard work in the school in Mosul directed by the Rev. John B. Panfil, their examiners were a British Admiral, the French and Persian Consuls, the Assyrian Patriarch, and Captain Rassam, a well known Christian leader in Mosul. They were all delighted when the young men passed

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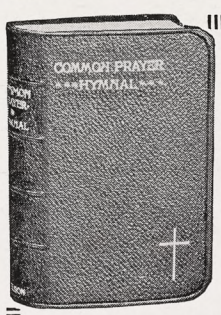

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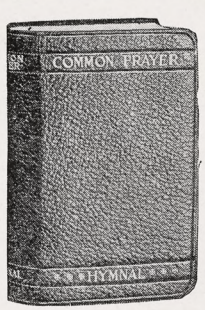

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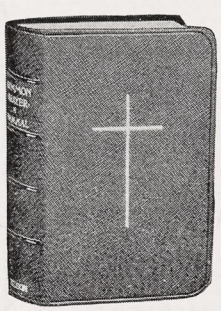

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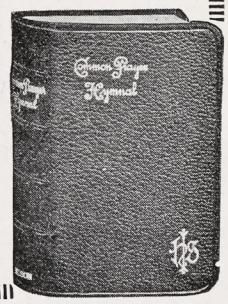

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with honor. Seven of the nine have since been ordained deacons in the Assyrian Church, and are studying for the priesthood while helping the few priests who are at work in the villages. This is all a part of the work supported by the Good Friday Offering, helping to restore an educated priesthood to the Assyrian Church.

* * *

Workmen constructing the new chapel at Trinity College, Hartford, Conn., have out of funds raised among themselves, purchased a costly stained glass window for the edifice. It represents the building of a tower 600 years ago. The figures wear the clothing of the period, but the faces are those of the donors. President R. B. Ogliby officiated at the dedication exercises Monday last.

* * *

The Rev. Charles L. Street, headmaster of St. Alban's School, Sycamore, Illinois, has been appointed dean of the northern deanery of the diocese. A meeting of the deanery is to be held next month at Geneva when the new rector of St. Luke's, Evanston, the Rev. Charles E. McAllister, will preach.

* * *

Mrs. F. J. Hunt, wife of the head of the Fort Valley School in Georgia, recently addressed the congregations of Trinity, Montclair, and the Epiphany, Orange, both Negro congregations.

* * *

Bishop Ferry is to be the speaker at the banquet of the Church club of the diocese of Newark, which is held on the evening of May 12 in connection with the diocesan convention.

* * *

The spiritual life of the missionary with regard to his daily work was the practical and stimulating topic of the conference which was held in connection with the annual convocation of the diocese of the Philippine Islands which met late in January.

The Rev. Robert E. Wood of Hankow made the necessary two week trip in order to be present, conducted the quiet times and lead in the discussions of the conference.

The Rev. Benson Heale Harvey and the Rev. Lee L. Rose were elected delegate and alternate respectively to General Convention.

* * *

The post office authorities in Reno, Nevada, received a letter addressed simply: "Church, City". They promptly delivered it to Bishop Jenkins, where it belonged. Writes the Bishop's secretary:

"I wonder how many towns there are in the Eastern part of the United States, perhaps, where such an address would take a letter to its des-

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tination! Its delivery, with the meagre address, is, I believe, no credit to the U. S. Postal System though,—rather, *I* would like to believe, to the influence the church has had in this community.

* * *

Christ Church, Hackensack, N. J. observed its fiftieth anniversary recently with a week of services and festivities. Among those giving addresses were Bishop Stearly, Rev. Charles C. Edmunds and the Rev. Lloyd R. Craighill, the latter a missionary from China. The parish, presided over by the Ven. Augustine Elmendorf, has three parishioners in the foreign missionary field.

* * *

The Rev. A. A. Packard Jr. was instituted the rector of the Church of the Holy Cross, Kingston, New York, on March 6th. Bishop Gilbert officiated.

* * *

"I suspect no one is in doubt as to what I think about the drinking of intoxicating liquors in defiance of the law," said Bishop Walter Mitchell of Arizona in his fifth annual address to the Convocation meeting in Douglas. "Heretofore I have urged our Church people, out of a spirit of patriotism of the real kind, to obey the law scrupulously, however, some may work to repeal it. However, I cannot escape the conviction that a lot of shallow thinking, not to say hypocritical rot is taking place and which beclouds the fact that the Constitution, the fundamental law of the land, is involved."

Bishop Mitchell goes on to say "I turn to a more compelling reason, the right of our children to a better example on the part of us adults. Picture the effect upon any right thinking child. I do not need to point out all the child has a right to expect to find in the way of light and leading in his parents. This is particularly true, although it should not be so, of what the daughter expects to find in her own mother. Imagine, if you can, the tragedy, the revulsion of feeling, the shattering of all ideals, when for the first time, a young, trustful, unsophisticated girl faces the horror of a drunken mother? Is there any gratification of any selfish appetite worth such a price as that."

The especial feature of the Convocation was the recognition of the twenty-fifth anniversary of the rectorship of the Rev. E. W. Simonson of St. Stephen's, Douglas. After the evening mass meeting of the first day a surprise reception was tendered Mr. and Mrs. Simonson when they were presented with the sum of Three Hundred Dollars from the parish and other gifts from the clergy of the district and from the wives of the clergy. One of the high spots of the session was the presentation of the report of the Social Service Commission by the Rev. Francis T. Brown of Yuma. Strong resolutions were presented condemning the attempt to put over an easy Divorce law in Arizona, shortening the time to three months. The failure of the Senate to take up the participation of the United States in the World Court, and the lack of enforcement of the Prohibition law, were also considered in resolutions. The attitude of *The Churchman* in its strong stand for better Motion pictures was heartily praised in a resolution and unanimously endorsed.

A forward feature was the unanimous action of the Convocation in the acceptance of the Advance Work Quota of $1500 and the assuming of the entire amount on the floor of the Convocation by the different parishes and missions.

* * *

The Welfare Council of New York City has a section on Girls' Work, whose director, Miss Mary Austin, recently made some practical suggestions to the Girls' Friendly Society, relative to girls out of work. It was urged that all leads should have a working knowledge both of relief agencies and of recreation facilities in their own parish and community; that any financial aid given outside their own membership be confined to the recognized agencies of the Church or the community; and that they offer all possible opportunities for recreation to the girls of their community, inviting non-members to their meetings and providing for the use of enforced leisure time.

* * *

Organization of former members of Grace Church choir of Utica, N. Y. is being perfected under the presidency of Mr. J. Francis Day. It is believed that the choir has had about 1,000 former members, of which about 700 are still living, following a check of former singers since May 24, 1881. A banquet is planned for May 23rd at which effort will be made to formally inaugurate the Grace Church Choir Association, that date being the 50th anniversary of the choir.

* * *

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the Hebrew-Christian society, is conducting a series of services at the Ascension, New York, on Sunday afternoons at four on the subject, "Christianity through Jewish eyes."

* * *

The Rev. R. Malcolm Ward, newly come to the staff of the Cathedral in Manila, writes to his home parish, Christ Church, Winnetka, Ill., that within the first few weeks he had four baptisms which, to be properly understood by those taking part, would have required Prayer Books in Tagalog, Igorot and Russian, as well as English.

* * *

At Grassfield, near Cape Mount, Liberia, a Church school was organized last summer by the assistant clergymen from Cape Mount, the Rev. James Baker, and now has about seventy members. There are four distinct language groups in the school, and the classes are divided not by the age of the people but by the language they speak. They all have their opening and closing exercises together, each teacher and group in succession saying a prayer and singing a hymn in their own tongue. Such a place illustrates the inestimable value of good Bible pictures in large sizes, telling a story that all can understand. Six from this group and a number of girls from the House of Bethany, Cape Mount, were in a class of forty-nine who were confirmed by Bishop Campbell just before Christmas.

* * *

I haven't the slightest idea who the author of this letter is beyond the fact that he is a young civil-engineer living in a little town of 600 population way up in New York State, where the Church Army carries on. It is a letter to his father, printed because it tells so graphically of the work being done by the Church Army.

Dear Father:—

Thanks for the note about my health. I was in bed all last week with the grippe, and a little lumbago thrown in.

While it is fresh in my memory, I must tell you of my experience yesterday with Captain Abraham. We all attended Mass in the morning at Downsville, and he stopped at our house about one o'clock, on his way to hold service at Peakville, about twenty miles from here. He borrowed a hand-sleigh from us, because he could not get his Altar, a large wooden cross, portable Organ, and a large box of shoes and clothes to the Mission House, (school house) without the sleigh. He could not drive closer than about a quarter of a mile from the school house.

I thought I better go with him and help, but could see no place for me

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to ride—his car was about filled up. However, he said he'd get me in some way and he did, but it was a tight fit.

The service was to start at 2:30, but because of the ice and snow in the roads, we did not get there until 3:00. We met some of his flock (children) and we took two sleighs, loaded on his paraphernalia. There was not heat in the school, so I sent a couple of boys around to tell the people the Church Army Captain was at the school, and while the Captain got his Church ready, I retired to the cellar and built a fire out of charcoal.

In ten minutes we had a congregation of 26, consisting mostly of children, and of all denominations. The school house was very cold, but no one complained. The Captain had a wonderful message for them all. The singing was fine and the Captain played the organ, accordion and sang. I was surprised to find how far some of the children are in their instructions.

After one hour's service, we closed, and I took some pictures of the congregation, (hope they are good). While I, assisted by some of the congregation, dismantled and moved down to the car, the Captain visited some of the sick. There is a great deal of sickness there, and we are going again today to visit. If it had not been for sickness, we would have had at least 50 at the service.

We arrived at my house about 5:30, had dinner, and started out again for Shinopple, eight miles away. My daughter wanted to go, so we left the accordion out and took her. This next service was called for 7:00, in a school house up Trout Creek, and we could only drive the car within a half-mile of the school. We unloaded again, but this time we had but one sleigh and no help. It was very dark, and we had no flash-light to light our way, and I could not see ten feet ahead. We roped everything to the sleigh and started; the Captain was lead horse, and Virginia and I tried to hold the sleigh from toppling over. It was so rough though, we did turn over, but lost nothing but our wind. After a few minutes we started again, with me as the lead horse.

When we arrived we were 'all in', and found a man, his wife and three children waiting. There was a good fire, and we had a good gas lamp. Before we got rigged up and ready to start, we had another congregation of 26—mostly men, women and large boys and girls. There were some present who had walked a mile and a half over the ice roads and snow fields. The Captain realized how interested they were to come out to this service over dangerous roads, and he gave them a very fine message.

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The service lasted one and a half hours; the singing was fine.

We had a little more help going back, and arrived at my home about 10 o'clock. After having a cup of tea, the Captain said he was tired and drove off for the night. I have not heard from him this morning, but know that I am mighty stiff.

I hardly think Alaska fields had anything on us last night, and I am glad I went with him to give what little assistance I could.

Faithfully,
Bill

* * *

Mr. Spencer Miller Jr., consultant on industrial relations of the National Council, addressed the combined congregations of the Baptist, Presbyterian and Episcopal Churches of Fall River, Mass., last Sunday evening on the subject of unemployment.

"The encouraging thing about the whole situation today," said Mr. Miller, "is the fact that thoughtful people all over the United States are now determined to find and apply measures that will prevent the recurrence of the devastating ravages of unemployment. Men are turning from remedies and palliatives to scientific methods of prevention."

"The nation is now beginning to realize that if accidents are a proper charge upon industry, then unemployment insurance is another thing that must be considered. The Department of Commerce reports that during the first eleven months of 1930 the workers lost three and one half billions of dollars in wages, while dividends for the same period increased greatly. If reserves can be set aside for depreciation, dividends and other items, it is being pointed out by students of the subject that certainly reserves should be made for unemployment insurance.

* * *

When the Rayleigh Essex Council (England) wished to pass a note forbidding fishing on Sundays, two clergymen on the Council offered an amendment permitting fishing between 10 A. M. and dusk. "I think," said one of them, "fishing is a permissible Sunday recreation, and if we sit in judgment on those people who wish to pass part of Sunday in this very harmless way it will be a very intolerant and narrow thing to do." Their amendment, however, was lost.

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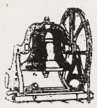
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THE WITNESS

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MEETING A HUMAN NEED

An Easter Editorial by

BISHOP JOHNSON

ONE reads with faint interest that in several billion years the world will explode. The incident is so remote that it seems futile to worry about it now. But one may well wonder, if Mr. Einstein's prophecy is correct, whether, when this upheaval takes place, intelligence and love will perish also. Of course man did not invent either of these entities. He discovered them; he developed them; he practiced them, but does he exhaust them? When the world explodes will intelligence cease and love be a memory, or will love and reason survive the Catastrophe?

Science has reduced man to such a scurvy little microbe in a vast universe that it is incomprehensible for me to accept the theory that all the love and wisdom in the universe will perish with this little bug. Yet if this is not the case then there is love and there is intelligence in the cosmos apart from our little two by four brains. And if there is a source from which these blessings flow then we have a right to look to this source for a preservation of these factors in the universe apart from the domicile which is doomed to destruction.

I mention this because I think it is unthinkable that love and wisdom should be the sole property of man, especially as he did not invent them.

Easter is a feast in which we voice our conviction that there is a Lord of the dead and of the living and that somehow and in some way thought and love will survive their material setting.

THE great festivals of the Christian Church are of two kinds—those which look backward to an event and those which look forward to an expectation.

At Christmas we celebrated the advent of the Word made flesh and we accept the Virgin Birth because we do not believe that a new creature could be born of the will of the flesh or of the will of man but of the will of God.

We acknowledge that the birth was supernatural because any new life which appears on the earth does not come out of the forms which precede it.

It is supernatural only in so far as it does not come under any known precedent. To Christians the birth of Christ is the beginning of a new heaven and a new earth. The man Christ is indeed a new creature, not made out of existing material but by a creative force over and above that which has previously existed on the earth.

So Easter looks forward to a new condition, which is the next step in creative evolution.

It is the preservation of love and reason after the destruction of this material world.

It is a reasonable expectation unless we are willing to accept this little thing we call man as the last word in God's creative genius.

I wake up and find myself living, not on a point, but in a stream of life.

I assume that it flows somewhere, and I am mentally incapable of thinking that it ends nowhere.

AND so I accept Easter as a season which supplies one human need with two assurances, first that if a man die, he may live again and secondly that if He believes in the integrity of the Christ, there will be a resurrection of the body, although when we say that, we are perfectly aware that no one knows what matter is and no one has any idea what spirit is.

I believe in the resurrection of the body first because I can't think of a resurrection without a body and secondly because the Christ in whom I believe doesn't ask me to indulge in such a mental gymnastic.

So I believe in a good many things that I cannot prove because I think they fit the occasion better than the guesses which my fellow mortals make, which are not even substantial enough to be guesses.

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It is a universe in which, very strangely, human needs find their complement in divine blessings, and so it seems as though He who has made the things that are without (that is the electrons and microbes in which everybody is so vitally interested), made also the longings and aspirations which are within, which only a few seem to think are vitally important.

Now I would be overwhelmed by the intelligence which opposes these assumptions, if I had not gone to college with some of them and had not hobnobbed with some of them ever since, and I have seen no evidence of any mental superiority which I could call crushing, especially as I can summon several intellectual giants to my support.

I know that Easter fills a very great need in my life and I assume that there are enough other mortals who long for the other life to predicate the statement that the urge for eternal life is a part of the creation of which I also am a part.

Therefore "I believe" and as for what "I know" or the other man knows, I have no high regard, for I prefer to believe in the goodness of God as more persuasive than the intelligence of the men whom I have known.

I certainly prefer my faith to their fog about the whole subject.

I am accordingly a far greater skeptic over the findings of the human intellect about these matters than I am a skeptic over the blessings of the Creator in response to human need.

THE MEANING OF HOPE

By

JOHN RATHBONE OLIVER

A GROUP of anxious people is standing in a room, staring at a closed door. Beyond it lies someone whom they love; someone who is suffering—seriously ill. The doctors have been with the patient for over an hour. At last the door opens; everyone's eyes turn toward the physician who comes out. His very look spells defeat. And at last he says, "I am sorry to tell you that there is no hope."

No hope for what?—No hope that one human body can go on functioning any longer in this world. But everyone knows that sooner or later there will be in this sense, no hope for anyone of us. And yet, just where hope really begins, just where the anxieties of this world stops, and the hope of the world to come should dominate everything, we are told that there is no hope.

And this happens, because the people insist in living in this world as if they were to go on here for ever. Because of this, many physicians hesitate to tell a dying patient the truth, they are afraid of what they call "The Shock." Some man has known all his life that he will have to die, and yet he has refused to believe it. And one can imagine what the reality of such a shock would be, if it came to one who had himself really no hope. And yet, even the most pronounced materialist, on his death bed, will challenge the physician's "no hope" sentence by beginning to hope—in another way. If people will only give him a chance and not try to persuade him that he is not really dying,—that he has "some hope" of ultimate recovery. The pagan Socrates himself, when face to face with death, astonished his weeping friends by the assurance of his hopes. For he said: "If there is nothing after death, then at least I shall suffer nothing. If the thing that is I, can not die, and if there be Gods somewhere, I feel sure that they are both just and kindly. I have good hope of death."

Human beings can not help hoping, in some way or another. Because, where ever there is change or growth—and where in human life is there absolute changelessness,—there is hope also. It was because he believed in the absolute changelessness of the rejected souls in Hell, that Dante wrote on the door of his inferno "Leave hope behind, all ye who enter here."

And because Christians hope even in death, we often see on the entrance gate of some old cemetery or grave yard, "Expectantes beatam spem."—"Here the dead lie, awaiting the fulfillment of a blessed hope."

SOMETIMES you hear of a "hopeless case." A man who has given way so constantly to his desire for alcohol that he has lost all self-control. He pulls himself out of the gutter, finds work, gets a little self respect together. And then he drops down into the gutter again. And at last, his friends surrender. What's the good of trying to do anything more for him. He's a hopeless case. There are no hopeless cases. Thank God.—Men may talk about them; but God never does.

To the Christian, hope is so fundamentally a part of his life that he finds no human being, no situation, however appalling, of which he can say: There is no hope here.

Macarius, one of the early fathers, preserves a traditional saying of Our Lord's that is not found in

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the Gospels. "Give heed to faith and hope, from which is born that love to God and man which leads to eternal life." Our Lord asked of those that followed Him, faith in Himself and in His mission. He also preached repentances. "Repent ye; the Kingdom of heaven is at hand." Repentance is intimately connected with hope. To repent, means not to be sorry because we have done things that we are ashamed of, but because we have done something that grieves the Sacred Heart of Our Master. We want to love the things that God loves; to hate the things that He hates. In other words, we want to be as God would have us be. But repentance is a barren thing without the purpose of amendment. That is why when we go to confession we say that we earnestly purpose amendment. And amendment is a comparison between our present or past actions, and our future life; what we want to be for God's sake and for the love of Jesus Christ. We know that so long as we live there is possibility of amendment, of progress; and so our repentance is intimately connected with the virtue of hope.

THIS kind of Christian Hope—one of the gifts of the Holy Spirit, is not merely a placid expectation. It involves an intense desire—a passion for spiritual things—and keenness for amendment and growth in God. It ought to mean that our desire for the things of God is keener than our desires for any earthly possessions or achievements. "What hope aims at," says Dr. Kirk, in his discussion of the "Christian Character," is the fullness of the promises of God, "in this world and the next." God has, for example, promised certain things to those "that eat His Flesh and drink His Blood." We should then desire these gifts with such an intense hope that nothing will keep us from our communions. That we shall never be satisfied with a mere routine preparation—a routine thanksgiving, but that we shall be striving, hoping after the promised rewards of a good communion with such an intense desire that it becomes of supreme importance. We know what God promises to the penitent soul—to the soul that seeks sacramental absolution. We should so hopefully, so intensely desire the promised graces and blessings, that our preparations for our confessions would be a matter of intense moment, not a thing casually done, a somewhat unpleasant routine that we want to get over and done with as soon as possible.

Hope is often mentioned together with fear. It is, in some ways a necessary counterpart of hope. Not servile or worldly fear, but what theologians call filial fear. A French writer says (I am quoting again from Dr. Kirk); "that some people do not fear God; they are merely **afraid of him.**"

A sound modern psychical principle. We must learn to feel fear without being afraid. This is the secret of success, in dealing with phobias and obsessions.

And Saint Augustine says: "He who hopes without fear grows careless, just as he who fears without hope is downcast and sinks into dejection like a stone."

WE MUST not be like children, who have been often beaten, who have become afraid of their parents and who at the least word from a father, put up a hand to ward off a coming blow. "Don't hit me; I ain't done nothing." But our hope, our keenness to attain God's promises,—to become more and more like Him—to love what He loves and to Hate what He hates—must have behind it the filial awe, respect and fear that filled the heart of the Prophet Isaiah when he saw the vision of the Lord God of Hosts and knew that he was a man of unclean lips. There is an immense difference between the person who cringes beneath a law that will, he knows, punish him if he disobeys, and the man or woman, who while respecting and dreading the consequences of law breaking, still has at heart so firm a hope, so sure a desire to live according to that law, that his or her will becomes united with the will of the law-giver, because they know what the rewards of obedience are —because they are desirious of attaining these rewards—not so much for the reward's sake, as because of their love for the law-giver himself.

Our modern world has either too much hope or too little. Either we are easy going. "Oh it will come out all right in the end." "God is good. He won't be too hard on me. He knows what a hard time I've had." Like Omar Kayman's: "He's a good fellow and 'twill all be well."

We say the same of the hopeless case of alcohol, or of the dying man or woman. "Oh, why tell them; perhaps they'll get well. The doctors don't know everything after all." Such hope as this has no likeness to the Christian's virtue.

Or else we are so uninterested that we have no interest in hoping. "Why bother? A hopeless case." Or "This world is hard enough to get through anyhow. Why bother about the next?—I am more interested in getting something out of this world than in any promises of an unseen hazy God."

But you and I have a different idea of hope. And like all gifts of the Holy Spirit, it involves a responsibility. We must try to develop it. We must try to increase our hope. Not merely to look ahead vaguely towards the life of the world to come, but to realize that hope means an intense desire for the things of God; a keenness in the development of our spiritual lives. Stir up your hope this Lent.—Reach out with it,—with all our power—that means new desire to fashion your lives on the model of Our Lords; that means better prayers—better communions, better, more carefully received absolutions. It means GROWTH. If you aren't growing—changing for the better—what's the use of hope?—If you aren't getting nearer your ideal of the Christian's life—why hope for anything?

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THE MESSAGE OF EASTER

By

THE REV. P. T. R. KIRK

THE Via Dolorosa is past, the agony of Calvary is over, and in the quiet garden the first twitterings of the birds can be heard long before the sky in the east has lightened. It is the darkest hour before the dawn. And to the sleeping city comes no startling revelation of the event.

A few frightened sentries whose scared wits have imagined marvels are soon silenced with a bribe, but the other citizens awake unaware of any abnormal event within or without the walls. No legions of angels arouse the skies to triumph, no convulsion of nature heralds the new dawn.

Only amongst the gnarled olive trees is walking a man, probably one of the gardeners about his task. Only to His nearest and dearest does His voice betray His identity. To the world at large the tomb has proved the end.

And today, nearly two thousand years after the first Sunday morning, the message of Easter still puzzles the world. To the majority death and the grave still seem the end. The parable of nature's resurrection every spring, the burial of the seed, the bursting of the bud, bring no conviction.

A few fly for comfort to the witches of Endor or Pythagorean philosophy, but the rest cry: "Vanity, all is Vanity, let us eat and drink and be merry, for tomorrow we go out into the dark as the bird from the lighted room!" Too often by the survival of pagan custom or by tacit acceptance of the world's verdict the professing Christian countenances the victory of Death. Too seldom is the truth proclaimed that Death is dead, and that in Christ all are made alive.

When we consider the efforts made by individuals and nations alike to defeat Death by the advance of medicine, the renunciation of war, the improvement in public health, we rejoice in the manifestation of that divine compassion which Christ showed towards the bodies of men.

BUT we cannot but feel that no commensurate effort has been made to prove to the world that the Christian knows Death only as the gate to Life. To desire to depart and to be with Christ does not imply a weariness of this earthly life, but it does on the contrary enlighten and cheer the adventurous soul through this world's pilgrimage. It gives that forward-looking light upon the face which banishes despondency in the knowledge that God has given us the victory.

To the mourner by the graveside the voice speaks: "Why weepest thou?" To the traveler along the road it cries: "O fools and slow of heart to believe—as ye walk and are sad!" And to those who in terror have withdrawn behind locked doors it breathes: "Peace be unto you."

But the Risen Master only appeared to those who had already learnt to love Him. It is not true to say that the right cause will always rapidly triumph; not every struggle for righteousness even through anguish will end in the final establishment of social justice in our time.

Easter's message consists rather in the truth that whatever may befall, God will turn it to the richer fulfillment of His purpose. There is no impatience with Him to Whom a thousand years are as a day. For again, suffering does not invariably spell glory and resurrection.

ON THE hill still stand three crosses, but only one of the sufferers has risen from the dead to glorified life. Of the others, one received the promise of a welcome to Paradise; the second passed to an unknown destiny.

For all men there is suffering, there is a cross to bear. Perchance it may be the cross of punishment for crime or the cross of remorse—only occasionally does it prove to be the cross of redemptive suffering borne by perfect sinlessness in the perfection of obedience.

That last cross is the empty Cross of Christ. That cross cannot hold the sufferer. In one sense that cross can only be borne by Christ, yet in His power we can share His Passion, and having shared it, share too His Resurrection. He did not suffer that we might escape suffering, but rather that when we suffer, as suffer we will, we might suffer with Him, and so rise with Him to newness of life.

Those whose hope is set on him are not quick to foretell a triumph. There may be more evil days ahead. But when the dawn has followed the darkest hour it will be because men everywhere have held fast to the fellowship with Christ and been held fast by it.

It is no facile optimism that Easter brings, but rather a Peace such as the world cannot give, a Peace so profound that it remains secure against all disappointments, a Peace which is perfect and therefore passes all man's understanding.

Let's Know

By

BISHOP WILSON

APRIL FOOL

DURING the later Middle Ages there was a strange sort of festival observed particularly in France which was known as the Feast of Fools. Its history is a bit obscure but we know that the Feast itself was a

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fact. Along in the Christmas holidays there was a special celebration for deacons on St. Stephen's Day, another one for priests on St. John the Evangelist's, and one for choristers on Holy Innocents' Day. The subdeacons were unwilling to be left out, so they were provided with a celebration on Jan. 1, the Feast of the Circumcision. This last festival eventually got somewhat out of control and became known as the Feast of Fools. It was characterized by a great amount of buffoonery. Masks, disguises, and ridiculous vestments were worn and the services of the Church were caricatured in a manner little short of blasphemous. For a long time the Feast was tolerated, then discouraged, and finally it was definitely forbidden. No doubt it represented a carry-over of the old spirit of the pagan Saturnalia.

The Feast of Asses was another little pastime which got out of control. It seems to have begun in a variation of the old Miracle Plays, when different people took the parts of Old Testament prophets foretelling the coming of Christ. One of these dramatic characters was Balaam and he was accompanied by the ass according to the ancient Hebrew story. Unfortunately the animal in the picture caught the imagination of the people more than the human characters and that aspect of the play was developed out of all due proportion with such improprieties as one might guess. This festival in the course of time was incorporated into the Feast of Fools and was abolished at the same time.

In England there was another parallel custom of electing a Boy-bishop on St. Nicholas' Day (Dec. 6). He was dressed in pontifical vestments and paraded around the village accompanied by other boys dressed as priests. He even took possession of the parish church and presided at sundry ceremonies until Holy Innocents Day (Dec. 28). This was not abolished in England until the time of the Reformation.

Out of all this hodge-podge a remnant survives in our All Fools Day which we still mildly commemorate on April 1. Nobody knows just when it began though we find references to it for nearly four centuries past. In a measure it is probably a reminiscence of the "solemn fooling" which attached to the Miracle Plays but it also seems to have counterparts in non-Christian lands where it has something to do with the vernal equinox—the passing of March into April. It was a time for sending people on senseless errands and otherwise imposing on their credulity with practical jokes. In the old days the joke, to be valid, had to be perpetrated before noon on April 1. Otherwise it recoiled on the joker. As the old English couplet puts it:

"March is gone and April come;
You're a fool, and I'm none."

Therefore when you played your innocent little tricks yesterday on April Fool's Day, you were harking back to the Boy-bishop, the Feast of Asses, the Feast of Fools—and goodness knows what else.

A Ballad of Easter

I HEARD two soldiers talking
As they came down the hill—
The sombre hill of Calvary,
Bleak and black and still.
And one said, "The night is late;
These thieves take long to die."
And one said, "I am sore afraid,
And yet I know not why."

I heard two women weeping
As down the hill they came,
And one was like a broken rose,
One was like a flame.
And one said, "Now men shall rue
This deed their hands have done."
And one said only through her tears,
"My son! My son! My son!"

I heard two angels singing
Ere yet the dawn was bright,
And they were clad in shining robes,
Robes and crowns of light.
And one sang, "Death is vanquished,"
And one in golden voice
Sang, "Love hath conquered, conquered all;
O Heaven and Earth, rejoice!"

THEODOSIA GARRISON.

PLEASE

MANY of you have been securing copies of THE WITNESS during Lent at the church. Many parishes adopt the bundle plan for Lent only. So

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THE LOUNGE PEIRCE HALL, KENYON COLLEGE

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

WE WANT to tell you a bit more about the fine new college commons at Kenyon, pictures of which were shown you in a recent number, with a picture of the beautiful lounge shown above. The building is named after President Peirce under whose leadership Kenyon has developed into one of the finest educational institutions in the country. Dr. Peirce has been the president of Kenyon now for thirty-five years, surely a record of distinction.

The new commons is the gift of Frank H. Ginn of Cleveland and William N. Cromwell of New York and cost approximately $300,000. It is built of beautiful Ohio Sandstone, which was furnished by the Ohio Cut Stone Company, a division of the Cleveland Quarries Company. To quote a well-known architect: "The buildings that house our modern educational institutions are as important as the institutions themselves. They must be interpreters of the deep, solid, fundamental necessity for education and must ever be an inspiration to the student. There is no building material better suited to this purpose than is Sandstone. Its soft appearing yet rugged texture is further enhanced by the beautiful color tones."

On entering the building one finds himself in a lofty vaulted hall, three stories in height, with a ribbed ceiling of colored tile. At the right is the great dining hall, pictured on the cover of the March 19th issue. To the north of the main dining hall are the club rooms, with a large lounge, pictured above, a billiard room, a card room and a writing room. On the third floor are six fine bedrooms with baths to be used for the entertaining of alumni and guests. On the basement floor are five private dining rooms and a cafeteria. Thus Kenyon students are now provided with a very fine and handsome private club house.

* * *

St. James' Church is no longer the cathedral parish of the diocese of Chicago. By joint action of the cathedral chapter and St. James' Church the agreement entered into in 1928 has been terminated. The original plan contemplated the raising of a large sum—upward of two million dollars—for the erection of a cathedral on the present site of St. James' Church and the absorption of the church into a cathedral foundation. In the judgment of all parties concerned this plan is now deemed inexpedient. Bishop Stewart has made no formal announcement of plans for

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a pro-Cathedral, nor will he do so until after consultation with the cathedral chapter.

* * *

The Church Congress is to be held at Cincinnati, Ohio, April 28 through May 1, the sessions being held in Christ Church Parish House. Here is the program:

TUESDAY EVENING, APRIL 28

Christians and the New Morality.

1. The Rev. Granville M. Williams, S.S.J.E., Rector of the Church of St. Mary the Virgin, New York City.
2. The Rev. Raymond Cunningham, Rector of Trinity Church, Hartford, Conn.

WEDNESDAY MORNING, APRIL 29

Corporate Communion of the Congress.

Celebrant—The Rt. Rev. Henry Wise Hobson, Bishop Coadjutor of Southern Ohio.

Preacher—The Rt. Rev. James Craik Morris, Bishop of Louisiana.

WEDNESDAY AFTERNOON, APRIL 29

What Is the Place of Schools and Hospitals in Christian Missions?

1. The Rev. George H. Thomas, Rector of St. Paul's Church, Chicago, Ill.
2. The Rev. H. Adye Prichard, Rector of St. Mark's Church, Mt. Kisco, N. Y.

WEDNESDAY EVENING, APRIL 29

What Do We Mean By a Personal God in the Light of Science?

1. The Rev. Roland Cotton-Smith, of New York City.
2. The Rev. D. A. McGregor, Professor of Science and Religion, Western Seminary, Evanston, Ill.

THURSDAY MORNING, APRIL 30

General Committee Meeting.

The South India Scheme and the Historic Episcopate.

1. The Rt. Rev. Campbell Gray, Bishop of Northern Indiana.
2. The Rev. Charles W. Sheerin, Rector of Grace and Holy Trinity Church, Richmond, Va.

THURSDAY EVENING, APRIL 30

Are There Social Objectives in the Russian Experiment Which Christians Must Accept?

1. The Rev. William B. Spofford.
2. The Rev. Lewis B. Whittmore, Rector of Grace Church, Grand Rapids, Mich.

FRIDAY MORNING, MAY 1

Do We Make the Best Use of the Clergy?

1. The Rt. Rev. H. P. Almon Abbott, Bishop of Lexington.
2. The Rev. Alexander G. Cummins Rector of Christ Church, Poughkeepsie, N. Y.



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FRIDAY AFTERNOON, MAY 1

How Can Religion Be Made Vital in the Modern Home?

1. The Rev. John W. Suter, Jr., Executive Secretary of the National Council for Religious Education.
2. The Rev. Karl Morgan Block, Rector of St. Michael and St. George's Church, St. Louis, Mo.

* * *

Bishop Wise of Kansas conducted a preaching mission at St. Paul's, Chattanooga, Tennessee, from March 8th through the 13th. The attendance was very large throughout the week and the mission was a success in every way.

* * *

We are naturally anxious to have you continue with THE WITNESS after Easter, those of you who are getting your copies from bundles that are on sale at the church. Some of these bundles will stop after this Sunday. Will you not please first find out whether or not the bundle is to be continued. If not please subscribe, either through your parish subscription representative, or direct, in case there is none. There is a coupon for you to sign on page seven of this issue.

* * *

Conferences on the ministry are to be held at Sewanee from April 10 through the 13th, and at Gambier, Ohio, from May 1st through the 3rd. The leaders are to be Bishop Stewart of Chicago, Mr. Coleman Jennings, Bishop Paul Jones, Bishop Strider, the Rev. Karl Block, the Rev. P. J. Jensen, Bishop McDowell and the Rev. John Rathbone Oliver.

* * *

Mr. Samuel A. York, who died recently in New Haven, and who was such a factor in the Berkeley Divinity School, left Berkeley the sum of $10,000. To the endowment of St. Paul's, New Haven, he willed $5000.

* * *

The clock which belonged to Bishop Seabury, the first Bishop of Connecticut, is to be one of the treasures in the new Trinity College Chapel, now under construction. It was presented by Mr. Jared Starr, a descendant of Bishop Seabury, who was an alumnus of Trinity.

* * *

The Rev. Frank Warfield Crowder on Thursday of this week is to observe his fifteenth anniversary as the rector of St. James', New York City. Under his leadership the parish has made rapid strides, with an entirely renovated and extremely beautiful new church as one of the evidences of it.

* * *

The late Bishop Garland left $15,000 to be given to the Philadelphia Divinity School for the establishment of a scholarship and a memorial stall. The school will also get his library. The diocese of Pennsylvania is to receive an oil painting of the Bishop, and the Valley Forge Museum his pectoral cross, ring and illuminated letter of consecration.

* * *

A Junior Woman's Auxiliary is rapidly being established in many parishes of the diocese of Pennsylvania. The "Juniors" will supply a real need in the diocese by training young women in the missionary work of the Church, in order that they may eventually take the places of the older women. It also gives the young women an opportunity to be associated with others their own age of other parishes working for the same ends.

* * *

St. Martin's Chapel, Ithan, Pa., has been greatly benefited by the will of the late Mrs. Sophie Madeleine Du-Pont Chandler. In addition to the income from the sum of $50,000, the church is to have a memorial window in the chancel in memory of her husband, the late Theophilus Chandler, Jr., and four smaller windows are to be remodeled to conform with the chancel windows. She also left her realty in Radnor Township, which adjoins St. Martin's, to the church.

* * *

Inspirational Day, which is another name for a retreat, was held on March 21st at St. James' Church, Philadelphia, for the Young People's Fellowship of Pennsylvania. The Rev. Dr. Joseph Fort Newton was the leader, assisted by the Rev. Leceister C. Lewis, who has recently joined the staff of St. James' clergy.

* * *

Father Huntington of the Order of the Holy Cross is the preacher this week at services at the Transfiguration, New York, held under the auspices of the Actors' Guild.

* * *

There was a lively discussion of the monthly payment of parochial apportionments at the annual meeting of the New Haven, Connecticut, Archdeaconry, held at St. Peter's, Milford, on March 17th. The Rev. Frederick Sexton strongly advocated the plan but a number strongly objected to what they called "the hit or miss methods employed and the fact that no two parishes were alike from the point of view of taxation."

* * *

Canon Davey of Liverpool Cathedral, special lecturer at the Berkeley Divinity School, preaching recently at St. Paul's, New Haven, said that present day conditions could be solved only by the application of the miracle of the loaves and fishes. "The trouble today does not rest in machinery, despite the fact that it is called 'the machine age', with many blaming the machine for general conditions. The trouble is in our attitude toward the machine. Our leaders in industry and finance need another idea besides the one of using the machine to build up wealth for a few owners. They need Christ's ideas. When Christ filled the people with confidence and showed them that there was something to look for, they turned to work and with the spirit of cooperation accomplished their end."

* * *

There is picketting going on at the Cathedral of St. John the Divine in New York. The Rev. Eliot White who has been in a jam with the bishop of the diocese since the Lindsey controversy of some months ago is picketting the cathedral grounds in the best ecclesiastical style. He wears cassock and biretta, and about his neck is a ribbon of bishop's purple, and on the ribbon is hung a sign which reads, "Bishop, I ask you for justice." The bishop, according to Mr. White, has ignored his various communications and he hopes in this way to prompt some sort of action.

* * *

A tribute to his fine leadership over a period of five years was paid to the Rev. Oliver J. Hart, rector of St. Paul's, Chattanooga, at the service last Sunday morning. At the early service 424 parishioners received. At the 11 o'clock service a vestryman spoke briefly on the fine leadership given to the parish by Dr. Hart.

* * *

Bishop Stires of the diocese of Long Island was the preacher last week at Trinity Church, New York, at the noonday services.

* * *

Seven meditations on the Meaning of Calvary are to go on the air tomorrow (Good Friday) from Washington Cathedral. In addition to the addresses by Bishop Freeman there will be musical interludes, Scripture reading, prayers and hymns. The service is to be broadcast by a nation-wide network of stations.

* * *

The Rev. Arthur W. Brown, rector of the Good Shepherd, West Springfield, Mass., died suddenly on March 11th. He graduated from Harvard in 1920 and from the General in 1923.

* * *

Speaking at the noonday services at Chicago, the Rev. Leslie Glenn stated that the Episcopal Church never had the opportunity that it has today.

"On every hand, we hear of institutions and individuals turning to the Episcopal church for guidance and assistance," said Mr. Glenn. "In our colleges and universities, I find a

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greater interest in the Church and in the ministry than ever before. At Harvard recently, thirty-four men came out to form a club for discussions on the ministry as a vocation.

"We need to encourage more young men to enter our seminaries, not necessarily with the intention of being ordained but simply as a background and to help them in determing their life's vocation. Most of our seminaries this year have larger enrollments than ever before, which is a good sign."

Mr. Glenn predicted the time would come when ordinations in some form would prevail in all professions. He said there is great need for prayerful consideration of life work on the part of youth, regardless of the profession they intend to enter.

* * *

The Rev. Julius A. Schaad, since 1924 the rector of St. Paul's, Augusta, Ga., has resigned to accept the deanship of St. John's Cathedral, Quincy, Illinois. In his letter of resignation he stated that, while his relationships with the young people of his parish has been close, he felt that a younger man was needed who would lay greater stress on this phase of the work. Dr. Schaad has been exceedingly popular not only in the parish but in the community generally as well.

* * *

Efforts toward self-support among the parishes and missions in the missionary district of Idaho have progressed so that the askings of the district for 1932 will be about $19,000 less than they were when Bishop Barnwell took charge in 1925. It all indicates a growing sense of local responsibility, which, Bishop Barnwell says, "I believe to be the greatest need of the western mission field."

* * *

This week and next Miss Grace Lindley, executive secretary of the Woman's Auxiliary is visiting in the sixth province at the request of leaders there. She is to visit in Nebraska, Western Nebraska, Colorado, Iowa and Quincy.

* * *

The Rev. Frederick H. Danker, Worcester, Mass., and chaplain of the U. S. A. Reserve, delivered a memorial address at a service at Westley Church in memory of Major General C. R. Edwards, war time commander of the Yankee division.

* * *

The Rev. Alfred Newbery, rector of the Atonement, Chicago, is to preach the baccalaureate sermon at the commencement of the Western Seminary, with Bishop Longley of Iowa giving the commencement address. The commencement is to be held June 11 and 12.

* * *

The first announcement about the Wellesley Conference for 1931 in-

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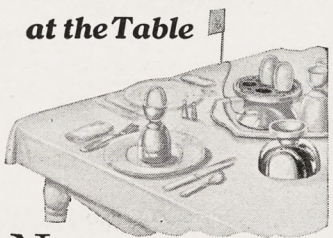

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forms us that there is to be a course by Dr. John Rathbone Oliver. Last year he gave a course which was limited to the clergy. This year lay workers are to be allowed to attend, due to a persistent demand on their part. The conference dates are from June 22 to July 3rd.

* * *

Human relations instead of social service is the title that some social service departments in the Church are advocating, said Rev. Floyd Van Keuren in one of the weekly Lenten addresses made before the Rhode Island department in the parish house of St. Stephen's Church. Mr. Van Keuren made seven recommendations for effective diocesan social service.

1. The department of social service for the parish.
2. A Junior council of human relations. It would study recreation and use of leisure time. Through it young people could be interested in relieving human needs.
3. Rector's clinic, with special emphasis on the confessional, whether sacramental or merely pastoral.
4. Classes in Church school in preparation for marriage.
5. Definite regulations and instructions on the part of the clergy before performing marriage ceremony.
6. Emphasizing by sermon and prayer that religion works. Children in the Church schools should be taught to pray for the solution of one another's specific problems.
7. The parish should get behind the diocesan department.

* * *

Judge Seabury, busy these days investigating all sorts of scandals in New York political life, is to deliver an address at the Hobart College commencement in June. Judge Seabury's father, the late Professor William J. Seabury of the General Seminary, was an honorary Hobart alumnus. His great-grandfather, as I presume you all know, was the first Episcopal Bishop in America.

* * *

Mabel Lee Cooper has just finished a month of visiting in the diocese of Minnesota. The first two weeks were devoted to St. Paul and Minneapolis, with classes of all sorts for Church school workers. Then she visited other centers in the diocese, including Seabury Divinity School where she held personal conferences with many of the students.

* * *

The Rev. Charles H. Collett, general secretary of the National Council has just completed a series of lectures on the Missionary work of the Church before the seniors at the General Seminary.

* * *

A movement looking to the election of the Rev. William T. Hooper,

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rector of St. John's, Hartford, as the Bishop Coadjutor of Connecticut has been launched. A group of laymen sent out a letter setting forth the reasons they favored Mr. Hooper for the office and inviting others interested to attend a meeting which was held in Hartford on the 24th of March. Mr. Hooper is a Canadian by birth, a graduate of the General Seminary of the class of 1913, and for the past 12 years the rector of St. John's, where he has built up an imposing parish. It is rumored that the other outstanding candidate for the office is the Rev. Fred G. Budlong of Greenwich, Connecticut, who has an equally enviable record as the rector of Christ Church.

* * *

Fourteen hundred people attended the first of a series of services under the auspices of the Brooklyn Federation of Churches, held in a large theatre. Bishop Stires was the preacher. The Revs. Messrs. Dorrance Fitzgerald and Zacker assisted in the service.

* * *

The Rev. Bishop Falkner, rector emeritus of Christ Church, Bay Ridge, Long Island, oldest priest of the diocese, died in his 97th year on March 16th. Born in England he came to this country as a lad, graduated from the Union Seminary and for two years was the assistant at Plymouth Church as a Congregational minister. During this time Mr. Falkner and his brother interested Henry Ward Beecher, the pastor, in the plight of the slave girl "Pinkey", who was redeemed from slavery by payment of $1000 raised by Plymouth congregation under Mr. Beecher's leadership. Not many years ago "Pinkey" paid a visit to Mr. Falkner in Brooklyn. He was ordained to our ministry in 1879, and was the rector of parishes in New York, New Jersey and Brooklyn before becoming the rector of Christ Church in 1891.

* * *

St. Matthew's, Worcester, Mass., has agreed to raise $1000 toward the support of the Voorhees School, Denmark, S. C., an institution affiliated with the American Church Institute for Negroes.

* * *

A mission for the children was held at Holy Trinity, Vicksburg, Mississippi, from March 8th to 15th, the theme being the "King's Ship", which is based upon Christian symbolism, and is a part of the series known as Adventuring with Christ. The mission was conducted by the Rev. Gordon M. Reese, rector of the parish and chairman of religious education for the diocese. The attendance started at 250 and steadily increased day by day. And well it might for it sounds most exciting, with ushers in uniform, ship bells every fifteen minutes, an exhibit of ships of all sorts, and interesting stories.

* * *

Mr. Charles O. Ford, executive secretary of the diocese of Michigan, was honored on March first, the anniversary of a quarter century of service to the diocese. Being Lent the anniversary was celebrated quietly with a gathering of the clergy and their wives and the officers of the diocese. There were addresses by Bishop Page, the Rev. Andrew Gill of Detroit and Mr. Lewis H. Paddoc, chancellor of the diocese. There were gifts, and of course an address by Mr. Ford in which he said that the achievements of the diocese had been almost entirely the work of others.

* * *

Bishops throughout the Church are revealing in correspondence the effects of cuts made necessary by the failure of Church people to pledge an adequate amount for the maintenance budget in 1931.

Bishop Schmuck of Wyoming writes:

"I regret exceedingly that this cut has to be. Everything is cut down to the bone and now this additional

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cut makes it exceedingly difficult. It is going to be impossible to fill very important vacant fields and it may be necessary to ask some of the clergy to retire."

Bishop Fox of Montana says:

"We are up against it. We do not know what to do. Shall we close up some of our mission fields? It seems to be the only alternative inasmuch as we are not to reduce salaries. We finished 1930 with a $2,000 deficit and how in the world can the congregations receiving aid pay more on the salaries of their missionaries than they did last year?"

Bishop Reese of Georgia writes:

"Of course the possibility every year of having to have your budget cut makes it almost impossible for a Bishop to lay his plans and carry them out, because if he engages a clergyman and develops new work, he may have to discharge the man next year."

* * *

Alvah Crocker, for thirty years the senior warden of Christ Church, Fitchburg, Mass., died suddenly in Florida recently. One of the leading citizens and business men of the city, he was also extremely active in Church affairs, giving generously both of his time and money for Church enterprises.

* * *

After their years of working and suffering in a damp dark basement, the people of St. Paul's Mission, Farrell, Pa., in the diocese of Erie, have been rejoicing—and doing ten times more work—in the small but complete parish house built through the generosity of the diocesan laymen's league as the chief advance work of the diocese.

Most of the people are foreign-born or children of foreign-born parents.

About sixty boys and girls use the building every day, Girls' Friendly, Girl Scouts, Boy Scouts, basket ball team and so on. Those who do not belong to any church are drawn into contact with St. Paul's. There are several grown-up groups also who use the parish house, but most of the emphasis is on the young people's work.

The people are laborers, with correspondingly small resources. The running expenses of the parish house, simple as it is, are out of proportion to anything the children and their parents could do to support it. The diocese makes an appropriation toward it, and the general Church makes a smaller annual appropriation. It is outright missionary work and will show its return in future years when these young people, through the Church's personal interest and care, will be better citizens, better parents of a new American generation, and no doubt

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in many cases, devoted Churchmen.

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* * *

The Rev. Hugh J. Lloyd, who has spent his entire ministry in the district of Oklahoma, recently celebrated his 25th anniversary as rector at Muskogee. Reception, with a nice automobile as a gift; and then on Sunday a service with Bishop Casady as the preacher and a class of 17 for confirmation.

* * *

In The American Mercury for February there is, somewhat surprisingly, an article on "The Case for Foreign Missions," by Dr. Henry A. Perkins. The writer is officially professor of physics at Trinity College, Hartford, and personally a distinguished man of wide interests and sound learning. With cheerful patience he has taken up one by one the most elementary and threadbare "objections" to the Church's mission, and replied to them in almost kindergarten language. While all Church people should have at their tongue's end all the information he gives, his article presents it in a most convenient form which might well be memorized, section by section, for ready quotation when any of the questions are raised.

* * *

Beautiful bed quilts and fine slippers are not for the democratic president of Czechoslovakia, according to Rev. J. S. Porter of Prague, "one-man mission" of the American Board of Commissioners for Foreign Missions, who reports that just prior to Mr. Masaryk's eightieth birthday, when a prominent shoe manufacturer sent experts to measure the president's feet, that grand old man said: "But, my dear sirs, there must be some mistake. I do not wear slippers. I am hardened to go about home barefooted. And if you should harden yourself you could get on in old age without slippers."

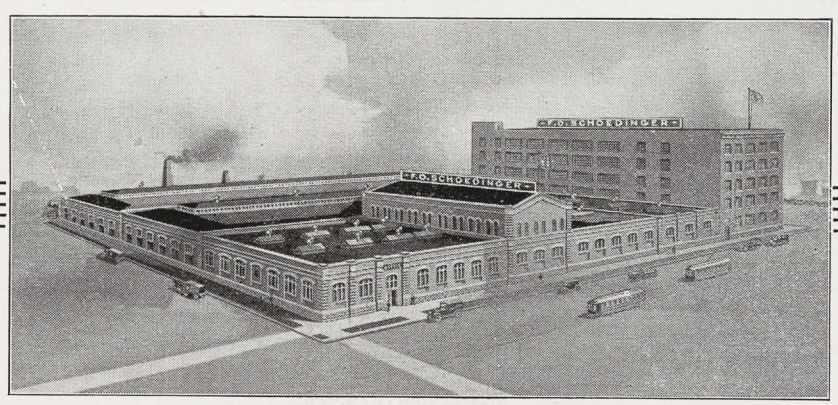
* * *

Christianity has been compromised in the modern world, the Rev. Louis F. Martin, rector of St. Paul's church, Kankakee, Illinois told the Chicago clergy in session Monday last.

"Christianity has been compromised primarily because of the absence of daring and persistent personal holiness," said Mr. Martin. "This has been brought about in part by more effort being made to build up an institution than there is to find God. Too much machinery and not enough spirit. Success in the church is not measured by the development of piety toward God but too often by the vulgar standards of the world. Our ecclesiastical mechanism is not well constructed to get spiritual results. We cannot impose religion from without; it must come from within.

"One grows impatient and feels a sense of mockery and blasphemy when he compares conventional Christianity with the life and teachings of Jesus Christ. Conventional Christianity with its complacency, its lack of earnestness, its low grade religion, its erroneous emphasis, should prompt earnest students of religion to advocate the burning of all parish registers and starting over anew. We need to redeem the word "Christian."

"As an immediate program for the Church, I favor the burning of all parish registers, the suspension of all confirmations for a year or more and the raising of the standard of personal Christianity so high that the whole world will be able to distinguish the sheep from the goats. We should want not more Christians but better Christians."



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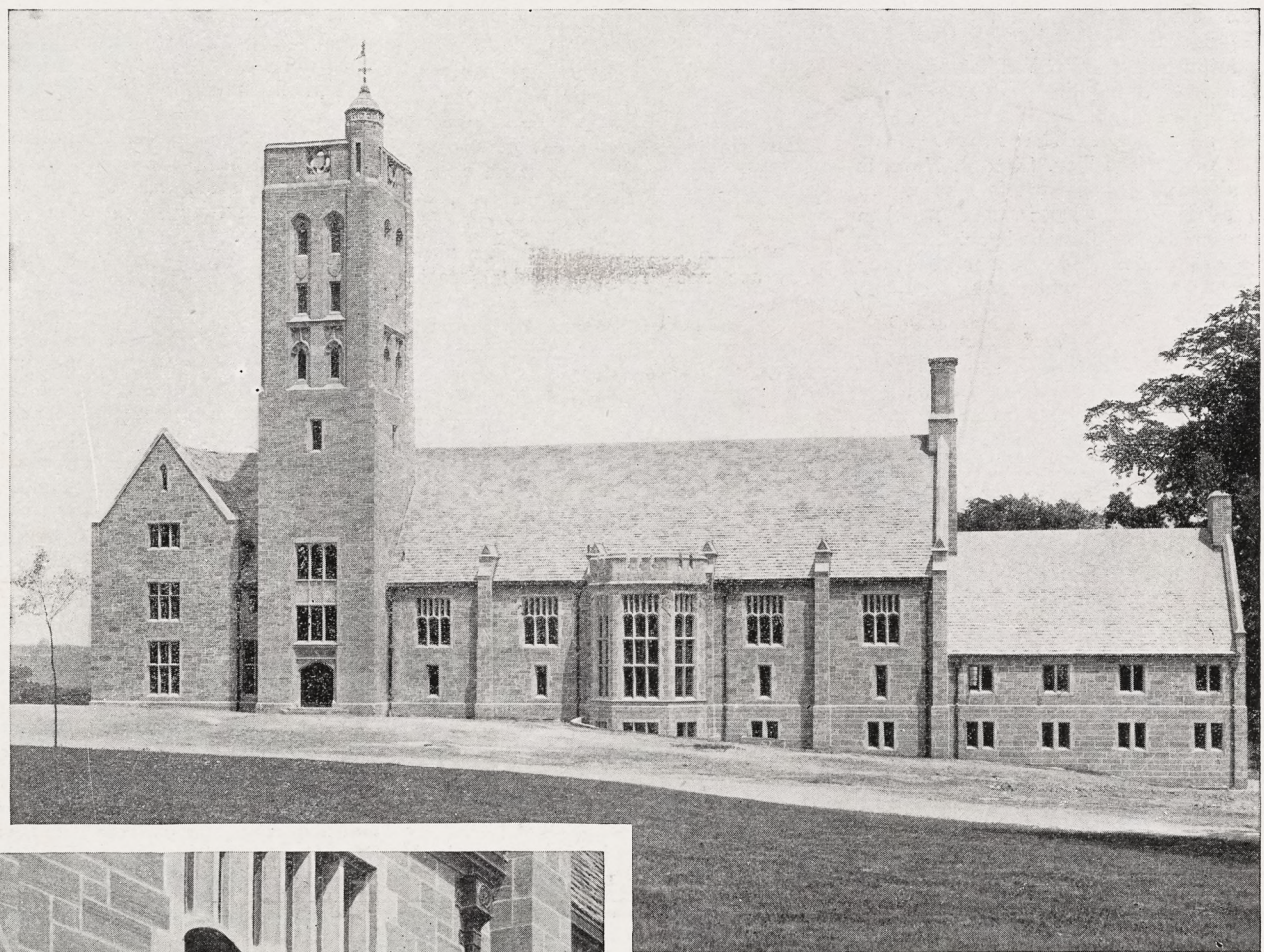

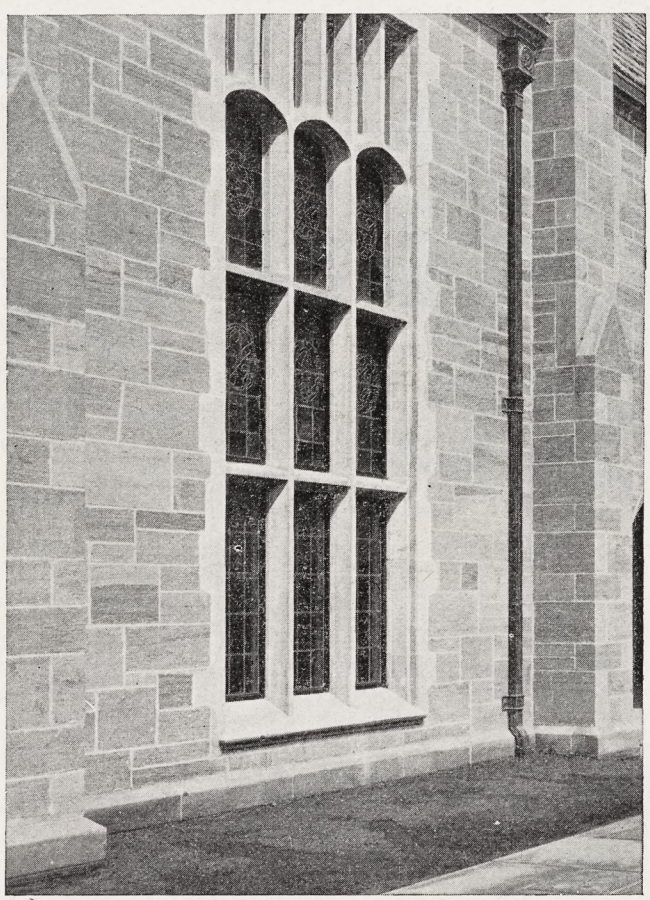

Peirce Hall, Kenyon College, Gambier, Ohio; Granger & Bollenbacher, Chicago, Architects: The Ohio Cut Stone Company, Cleveland, Cut Stone Contractors.

THIS illustration shows in detail the beauty of random ashlar arrangement with the warm color tones of Birmingham Warmtone Buff Sandstone occurring in the exterior walls of Peirce Hall. It is a soothing thought that these beautiful color tones will not pass under the blows of the elements but will go on with the years as beautiful as they are today.

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OUR PENSION SYSTEM—Monell Sayre

The WITNESS

CHICAGO, ILL., APRIL 9, 1931



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THE WITNESS

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HANDLING CHURCH MONEY

By

LEWIS B. FRANKLIN

Vice-President and Treasurer of the National Council

AS FINANCIAL officers of religious and charitable groups the guiding principle of our every action must be integrity. We represent literally millions of people who have entrusted us with millions of dollars to be used for the promotion of the welfare of mankind. We are trustees of a vast army enlisted in a warfare against ignorance, poverty and sin. Our record of trusteeship is known both to the leaders of industry and finance, to the small merchant and to the individual. We are concerned not alone with spreading the Gospel of Christ throughout the world, the education of ignorant masses of people and the alleviation of suffering, but we are also concerned with setting an example of absolute integrity in the administration of trust funds.

It is amazing that people engaged in unselfish enterprises are not always blameless in this respect. Too often have we known of cases where the care and administration of religious or charitable funds has been entrusted to an individual of undoubted integrity and consecrated purpose and because of this integrity and devotion safeguards almost universally applied in the business world have been thought unnecessary.

Unfortunately there is no guarantee of the stability of character. Temptations come to all of us in many forms and guises, and fortunate we are when the temptation is not greater than our ability to resist. Strength of character deteriorates sometimes because of age and because of physical condition, and then the catastrophe happens. What right has a religious or charitable organization to tempt any man by placing in his hands as trustee large sums of money and then refusing to safeguard these funds by ordinary business precautions? Too much emphasis cannot be placed upon the need of thorough and regular audit of a professional and unbiased character. Equal emphasis must be laid upon the necessity of placing every possible safeguard around the custody of funds. The man of high character and devoted purpose given charge of religious or charitable funds should be the first one to demand that he be adequately bonded and that his accounts be regularly audited.

In this connection there is an undoubted laxity on the part of members of boards of directors of charitable organizations, vestries or elders of local congregations and other similar groups. Far too often do they have the idea that they are engaged in a work of welfare, that their officers for the most part have made financial sacrifices in order to give their time to this work, that they are men of the highest character and that the act of surrounding such officers with the usual safeguards is in some way or other a reflection on their integrity. Such sentimental weakness is neither business-like nor Christian.

IN ANOTHER way there is laxity which ought to be remedied. Perhaps laxity is too mild a term. I refer to the far too frequent neglect on the part of those administering Church and charitable funds to devote these funds to the exact purpose for which they were given. The laws of our States are explicit on the subject of trusteeship and our courts are severe in their condemnation of any violation of these laws and yet we find in the Church many examples of financial officers using money contributed for one specific Church purpose for an entirely different purpose. The excuse is glib and to some may sound reasonable, "What does it matter, it is all God's work". But it does matter.

Here is a Church which prior to the beginning of the fiscal year presents to its people a definite budget of needs. It solicits their support for this budget, usually asking for definite designations of what part of the subscription of the individual is to be used for the

An address delivered at the conference on financial and fiduciary matters held in Atlantic City, March 17th.

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local Church expenses and what part for the missionary work of the Church beyond the borders of the parish. By such a presentation of needs and by the acceptance of subscriptions designated for these two general purposes, a trusteeship has been established with the governing body of the local Church as trustees and the treasurer as their agent. Money is received designated for the missionary work outside the limits of the local Church, but the coal bill has just come in and it is big. The local treasury has insufficient funds with which to meet this coal bill. How easy it is for the treasurer to "borrow" something from that missionary fund designated for some purpose far removed from his immediate knowledge and perhaps his interest! "What does it matter", he says, "before the end of the year I will make that good". Yes, but what about your missionary board in the meantime. You have withheld from them money legally and morally theirs and have used it for other purposes. The law would condemn such an action in no uncertain terms, but too often in the Church the offence is overlooked if not concurred in by the rest of the local board and even the minister. Even if the money is returned at the end of the year the missionary board because of the delay has been forced to go to the bank and borrow money to pay its regular bills.

Because the coal bill was paid out of missionary money the missionary bill must be paid out of borrowed money! What an example to the business world of righteousness and integrity is then set by the Church! What is the effect of such an action on the minds of the business men making up the local vestry or board of elders? What a temptation to them to follow the same practice in their business!

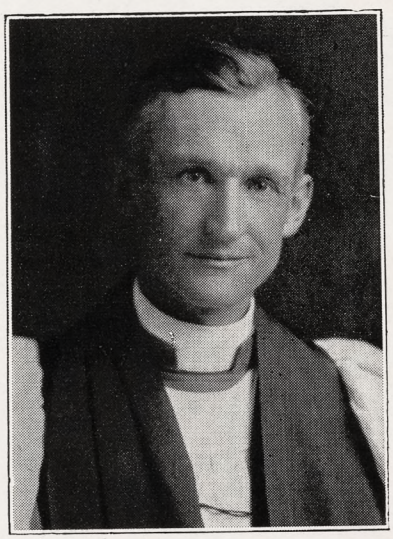
CLOSELY akin to this question of integrity is that of efficiency of management. Our people have a right to demand that the money given by sacrificial effort shall be wisely and efficiently spent and that it shall accomplish the purpose for which it was given subject to reasonable limitations of human wisdom. Have not the contributors the right to ask that administration expenses covering the cost of securing the money and the management of the enterprise be kept within reasonable limits? Have they not a right to demand that every religious and charitable board of directors submit the business under its care to periodic and unbiased examination and them determine future policies in the light of the facts thus disclosed? It is not for us to ennunciate exact percentages beyond which the expenses of promotion, collection and administration should go. These percentages vary with the character of the enterprise, with the type of constituency and with the length of time the enterprise has been at work. But certainly we all know of enterprises which are soliciting funds from the people which could not stand an unabiased examination as to administrative costs and full publicity as to the facts.

Finally, we must recognize that our position of trusteeship carries a higher degree of moral responsibility than does that of membership in boards of directors or officers of secular corporations. They are dealing with enterprises for profit and if these enterprises are wisely managed those for whom the directors and officers are trustees, namely the stockholders, will reap a financial reward. Not so with us. Many of the people who have entrusted their money to us are no longer of this world but have left behind them part or all of their worldly wealth to be administered by us as trustees for the good of humanity. Our living constituency is large and scattered, expecting no monetary dividends. They cannot so easily check the results of their investment. They rely on us. They have placed with us, not excess funds for investment and profit, but sacrificial gifts which they might have used for their own enjoyment but which they have determined to devote to a higher purpose. Yes, we are trustees appointed by this army of generous people to handle their investment for humanity. We are responsible to them, we are responsible to God.

Moulton of Utah

Interviewed by
WILLIAM B. SPOFFORD

LEAN, lanky and lovable—that's Bishop Moulton of Utah who took on the job three years after Bishop Paul Jones was forced out because of his unwillingness to play the war game. Strangly enough Arthur W. Moulton, then the rector of Grace Church, Lawrence, Massachusetts, stood foursquare with Paul Jones, and said so frankly at the time. "At a meeting of clergymen at Bangor, Maine, during those trying times I said that I felt Paul Jones was right, and that I felt sorry for the man who would take his place. It was left vacant for three years. And then I found myself on that job. Life plays funny tricks on us, doesn't it?" But as he said it, with his genial smile, one could see that life was enjoyed by Bishop Moulton, funny tricks and all. We were at luncheon in New York, the Bishop coming on the first of March to help out in the dioceses of Rhode Island and New York during Lent. We were the guests, incidentally, of the New York correspondent of *The Living Church,* Harrison Rockwell, who came to the rescue with pat questions during



BISHOP MOULTON

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the course of this, my first and exceedingly amateurish, interview.

"Well, let's get at some food," said the Bishop. "Oysters on the half shell for me for a starter, then shad. We are a long way from good sea food in Salt Lake, so I get my fill when I come east." I neglected to ask him if, being Friday, his rations had ecclesiastical significance.

"You know the Church here in the East is in a fine, healty condition. I have been speaking before many Church groups and at a lot of services. There are always good crowds. I don't go along with the folks who say that the Church is slipping. We were never as strong as we are today."

"What is the hardest part of your job, Bishop?" was asked.

"Getting the cash to keep it going. We have fine institutions in Utah. Some of them, notably our fine St. Mark's Hospital, are self-supporting. But we simply can't afford to do anything second rate in Utah. The Mormons do things right, and we must. It is hard to find enough money—I suppose everyone doing Church work would say the same thing. But we ought to have twice as much money. You know, I presume, that Utah is the most important missionary district in the Church," he concluded, with a twinkle in his eye. It was clear that to him it was; the twinkle informing us that he knew also that every other missionary bishop of the Church would make the same claim for his district.

"Financing is hard. Then I do miss parish work. Mark you a Bishop in a western district is a pastor. We are not solely administrative officers as bishops are apt to be in the east. But I did love parish work. You know I was the rector of Grace Church, Lawrence, one of the finest parishes in the country, and I miss it."

We adjourned to a room to continue our confab. "Have a smoke Bishop?" "No thanks." "Don't smoke?" "Oh yes, a cigar once a day—I limit myself to that."

He stretched out in a comfortable chair—no formal bishop this as, sitting sidewise, he swung his lanky legs over the arm.

"Is there any difference in the attitude toward bishops in your part of the country?"

"Well when a bishop enters a room in the east everyone gets up out of respect for the office. In our country that isn't done. People would have to be on their feet most of the time. You know many of the Mormon pastors are known as bishops. But our people are pretty much like people everywhere else. Of course we are more isolated. We don't run into fellow clergymen every day. So when we get hold of a man's hand we are apt to hang on a little longer. But it seems to me that people are pretty fine everywhere. And we don't have the rush in the west. My goodness how you can stand this rushing in New York is hard for me to understand.

"How about exercise—are you a golfer?"

"No, that isn't my game. I walk a lot and I play baseball whenever I get the chance. Yes, I'm over fifty but I am still quite a pitcher. Let me tell you how good I am. Last summer the Utah clergy played the Indians. I pitched. And I struck out three men in one inning. But wait—while I was striking out those three men enough others were tearing around the bases to put the game on ice for them. They beat us 31 to 30 in a seven inning game. But I still insist that I am good. I didn't get the support that was all." He laughed heartily.

"Do you ever go to profesional ball games?"

"Every time I get a chance. You know the best of your Yankee team here in New York came from Salt Lake. We taught 'Posh-em-up' Tony Lazarri how to play baseball, and also Lefty O'Doul. They are a couple of real fence busters. And you have a couple of promising pitchers in Lefty Gomez and Gordon Rhodes that came from Salt Lake." And on he went. He knows his baseball does this bishop, and he doesn't hesitate to use the lingo. He is for a game between the House of Bishops and the House of Deputies at General Convention, too. "It would liven up the affair a lot. Only I am afraid the Deputies couldn't give us real competition—especially if I pitched."

"Have you any comment you would care to make about the National Council?"

"Only that we are grateful to the Council and to the people of the Church for the fine support they give us. The Council is doing a fine job, and in Fred Bartlett, their general secretary in the west, we have a hustling fellow who is doing a splendid piece of work. Funny, the idea some people have of missions. Why you know missionaries have civilized the west. It wouldn't be safe to go to Denver for General Convention were it not for the work missionaries have done. Tell 'em that—yes, put that down. Their scalps would be taken in a hurry if it hadn't been for our pioneer missionaries."

"What is your opinion of prohibition?"

"There is more for it than against it. I'd say that it was 'a noble experiment' if it didn't sound so much like preaching. It is a sporting proposition and we ought to see it through. I know what liquor means. I was the rector of a big parish in an industrial city. Yes I know what liquor means."

"When you say that you are for prohibition do you mean that you feel that a man should not take a drink? Don't answer if you don't want to do so."

He laughed. "I'm willing to answer it. If I was a guest in your home and you offered me home-made wine, which I believe can be made legally, I would accept it if I wanted it. Does that answer your question?" I let it go at that.

"What are your politics, bishop?"

"I'm a Hoover Democrat. I vote for Democrats whenever I honestly can, which isn't as often as I wish it might be."

"Do you think that the Church should concern herself at all with social questions?"

"Of course," was his immediate reply. "How can we help it. That's our job. I think it is fine that two clergymen are leading the effort to clean up the scandals in New York. That is as it should be. The Church is the conscience of the community and must speak out in every situation. I don't see, myself, how

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we can keep out of politics. Not that we should tell people how to vote. But we have got to give them leadership. Our job is to lift all problems into the presence of Christ."

"What's the Churchmanship in Utah?"

"Oh, we don't get much excited over ecclesiastical controversies. We just figure that these matters have been fought out and accept things as they are. I suppose you would say that we have a good middle-of-the-road sort of Churchmanship. Candles—Eucharistic vestments for those that prefer them—processional crosses of course. But we don't get excited about such things. What the Church must do is to give the people a synthesis of the fundamental truths and modern teaching. Too many nowadays are leaving out the fundamentals. People want to be told that the Resurrection is true; that there is a Heaven where they are going to meet again their loved ones. Take that away from people and we are going to lose out."

"Tell us something about the Mormons."

"Most people think of the Mormons as they were in the middle of the last century. I admire them, and the policy of our Church is to treat them as Christian gentlemen. They have built up a great financial and economic structure. There is danger in that, you know. Our job is to rebuild their spiritual life. They have always been splendid in their relationships with us."

Then he related how, at a synod of the 8th Province, they had secured the Mormon Tabernacle—the only time it was ever used for anything but a Mormon service. But Bishop Moulton got the Tabernacle; he secured the great organ; the Mormon choir.

"Why they even furnished us with the congregation. We had one of the greatest missionary mass meetings you ever saw, with over 7000 people there. It was the only time in the long history of that Tabernacle that it had ever been used by another Church. They let us have it because we treat them like Christian gentlemen. They like us. They loved Bishop Tuttle, and Bishop Leonard, and Spaulding and Jones. And I think they like me, too. They'll let us have it again. You know the big thing at the coming General Convention is going to be the trip to Salt Lake. I want you to say something about that. We want people to come to see us. Let our work stand or fall on what they see. It is only a little ways to Salt Lake from Denver, you know —just 600 miles—right on the way. We'll have a special train. And we'll have that Tabernacle again for a great missionary service. It will be the biggest thing in the Convention—that and your ball game. That's right—you urge this trip to Salt Lake and you can count on me for the ball game. That's right—good luck to you and God bless you." And with a slap on the back and a squeeze of the hand from this genial soul I went my way.

THE CHURCH'S PENSION SYSTEM

By

MONELL SAYRE

Executive Vice-President

THE General Convention of 1913, at New York, on October 22, established the Church Pension Fund and ordered it to put into operation a pension system whose essential elements were adopted by the Convention. This action was in pursuance of the report of the joint commission on the support of the clergy, appointed by the General Convention of 1910 at Cincinnati, a report reviewing exhaustively the pension experience and the pension literature of the world. In 1914 and 1915 all of the dioceses adopted the legislation of the General Convention.

The essence of the pension system was that an obligation was laid upon every parish and congregation and organization of the Church receiving the services of a clergyman to pay a pension assessment equivalent to seven and a half per cent of the salary paid to the clergyman. This pension assessment, mandatory and not voluntary, was paid, not for the individual clergyman then serving the parish, but for the entire body of active clergy. Thereby the pension system corresponded with the corporate nature of the Church, and the Church planned that as far as legislative action is effective, every one of her clergy in active service should be covered with pension protection.

Since the pension system went into operation fourteen years ago, more than 99½ per cent of this pension assessment has been paid.

Such a pension assessment, for clergy ordained or received after the pension system started, would entitle a clergyman to retire from active service on attaining the age of sixty-eight and receive one and one-quarter per cent of his average salary multiplied by the number of years of service, with a minimum of six hundred dollars a year if ordination or reception took place at the usual ages. As the normal service should be forty years, this multiplication of the years of service by one and one-quarter per cent would give a pension generally equal to one-half of the average salary. There was also to be a pension for total and permanent disability after examination by a medical department to be set up by the trustees, and a pension for a widow and minor orphans.

FOR clergymen in service when the pension system went into operation, the situation was somewhat different, because pensions for them were affected by the problem of the accrued liabilities, that is, the part of the pension which would have been paid for if the

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system had been functioning before they were ordained. This problem was handled by providing that for clergymen ordained or received prior to the pension system, the age allowance should be one and one-quarter per cent of the average salary since ordination multiplied by the years of service after the system began with a minimum of $600 a year. This is the amount which is now raised to $1000 for existing pensioners, and which it is expected can be maintained for the future.

Such a disposition of the accrued liabilities was only possible if $5,000,000 were subscribed generally by the Church before the pension assessment system began. This was presented to the Church generally by a thorough scheme of organization throughout 1916 and the first two months of 1917. The great sum of $8,850,000 was subscribed. $2,312,000 of this has already been spent in pensions to clergymen who retired before the pension system went into operation, and to widows of clergymen who died before that time.

On March 1, 1917, the appeal for the general subscription ended, and the pension system began. Apart from a considerable extension of the scope of the system beyond the parochial and missionary clergy, and a number of secondary improvements in the rules made possible by the large over-subscription to the initial reserve, the Church Pension Fund has been able to make three considerable steps forward.

With the year 1922, it put into operation the practice of paying one thousand dollars immediately to the widow of a clergyman who at his death was the holder of a cure or office in the Church, in addition to the pension to which she is entitled under the rules. In form this action is of a temporary nature, but it has existed for ten years and a discontinuance is not contemplated.

By 1924 the Fund had run seven years, and Mr. Henry Moir, its distinguished actuary, a former president of the Actuarial Society of America, recommended that the entire experience of the Fund be reviewed, and new actuarial tables be prepared based upon the data in the Fund's own records. When this fundamental valuation was received in 1925, the trustees began a plan of paying to themselves back pension assessments as if the Fund had been operating before March 1, 1917, and giving to the clergymen the increasing pension resulting. Since 1925 the level of the pensions has slowly but steadily been rising.

NOW, fourteen years after the system was put in force as a result of the second fundamental valuation, the trustees, at one act, have raised the $600 promised to $1000 for all of the existing age beneficiaries, and have instructed the officers so to manage the income at the free disposal of the trustees as to maintain a minimum level of $1000 to the pensions, as far as may be possible.

The Church Pension Fund has been an innovator in several respects. By special act of the Legislature of New York on April 7, 1914, it was placed, as far as essentials go, under the supervision of the Superintendent of Insurance. This is the first instance, as far as is known, in an English-speaking country, for a pension fund to be placed under government supervision. At the International Actuarial Congress in London in 1927, one of the speakers is recorded as having stated that the Church Pension Fund was the first pension fund in the United States "to be established on a reserve basis as the result of actuarial valuation." (Transactions VIII International Actuarial Congress Vol. I, p. 362). It is very unusual for a pension system to increase the amount of the pensions once granted, and otherwise to enlarge its benefits, at least without also increasing the rate of assessment. To raise the pensions 666 2-3 per cent, as the Church Pension Fund has now done, is believed to be unprecedented.

A Book for Students

Reviewed by
CHARLES B. HEDRICK

CHRIST IN THE GOSPELS. *By Burton Scott Easton. Scribners,* $1.75.

A German professor used to tell his classes in the Old Testament, "If you do not own a copy of the Septuagint sell your overcoat and buy one." Of Dr. Easton's *Christ in the Gospels* one might say to all serious students of the subject, "sell most of your *popular* lives of Christ and buy this one." And yet only 24 of its 210 pages are "life of Christ." The rest is an epitome of that laborious and many-sided preliminary research which alone gives authority to one's results. The results in this case can be so briefly stated because attention is focused throughout on the few great pivotal facts that really matter. He who gets these straight can afford to leave the details to find their own place. To have some correct inkling of what our Lord's baptism will have meant to him, what content he gave to the term Messiah, how he related his mission and himself to the hopes of the ages and of his own time, and what divine purpose he saw being fulfilled in his death—to have this is to have a firmer grasp on the "life" of Christ than is to be found in a shelffull of uncritical or half-imaginative "lives." Dr. Easton is professor of the New Testament in the General Theological Seminary and one of the foremost New Testament scholars in our land. Our book cites abundant references for those who may care to read further.

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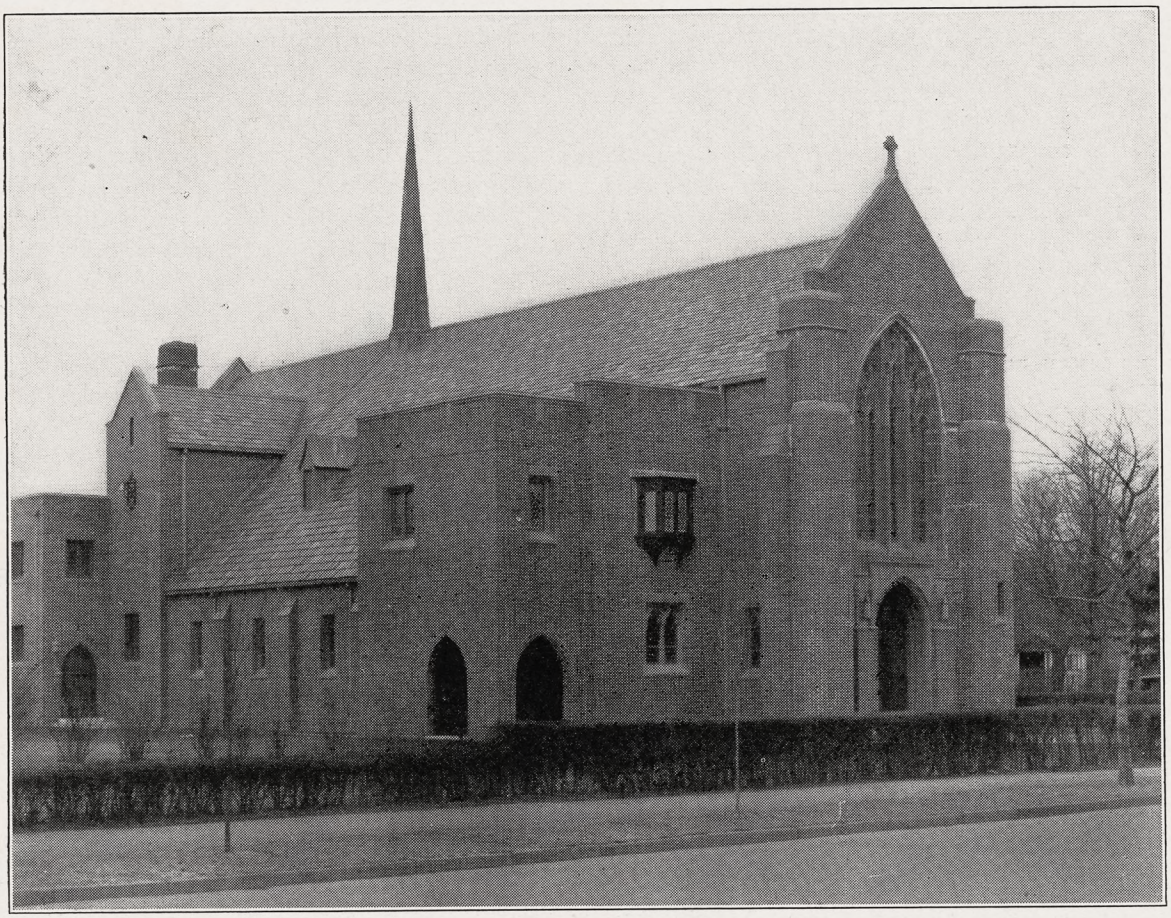

ST. GEORGE'S CHURCH, BRIDGEPORT, CONNECTICUT

NEWS OF THE EPISCOPAL CHURCH

Edited By
WILLIAM B. SPOFFORD

THERE is pictured in this number the new St. George's Church, Bridgeport, Connecticut, presided over by the Rev. Henry Erskine Kelly, which was recently dedicated by Bishop Acheson.

The architectural style is "Gothic," in the free manner in which that style is lately being developed, rather than in the conventional and imitative manner in which it has generally been used in the "Gothic Revival." The exigencies of the site and of grouping with the parish house and rectory called for special treatment, and the result is a certain peculiarity, but marked and distinguished individuality.

Externally the church is of red brick, with reddish brown stone trim, and sits close to the ground, instead of being perched on a basement. There are only two steps at the entrance, making the church very easy to get into. The roofing is of heavy, rough slate in graduated sizes. The luxury of a tower having been dispensed with, there is a lead-covered "fleche," or slender spire, over the junction of the nave and the chancel.

Internally, the proportions are the most striking and successful feature. The nave is of a height, in proportion to width, not common in this country.

The choir, instead of being staged, as is usual in this country, is only one low step above the nave. Opening off the choir is a chantry, with its own entrance, which can be used by "the family" at funerals, to give them the privacy which they desire.

The roof is an open-timber one, decorated in the East Anglican manner, in vermilion, green, blue, white and black, the effect of which, less lurid than it sounds, is to give the church a vivacity which ought to be found more frequently in religion. The cost of this unusual decoration was remarkably low, the design having been worked out by the rector, and the painting done by a local painter.

The floor is of slate, and the walls of plaster on brick, painted a soft grey. The mouldings of pillars, arches and windows are of red-brown stone. The atmosphere is so successful that the parish, much to its surprise, found itself quite at home in its new church the very first day.

A great deal of study was given to the furnishings, to avoid the standardized and commonplace. The pulpit is a beautiful work in wrought-iron, designed by the architect and executed by a local craftsman, as are also the carved oak lectern and litany desk. The last was the gift of the general contractors, Messrs. Epifano and Frassinelli, who have been most sympathetic and generous throughout the whole operation. The lighting fixtures of the nave, by Rambusch, deserve to be rated among the ornaments and decorations, rather than among the utilities. The seating in the nave is open-backed benches, in the interests of the children, by whom the church is a good deal used,

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many of whom, when kneeling in an ordinary pew, find themselves rather hopelessly submerged.

The windows in the new church are of an unusual installation type, with quaint figures and designs thrown against backgrounds of delicate shades of green, amethyst and light blue. They are all the work of the Payne Studios of Paterson, New Jersey.

Besides a Children's Corner, which has been maintained in the parish for many years, there are priest's sacristy, working sacristy, acolytes' room, choir locker room, and living quarters for the sexton.

Immediately on the completion of the new church, the former church was transformed into a parish house, for which it was originally designed. And the parish is now equipped with a plant which makes possible an enlarged work and a full parish life.

* * *

Announcement has been made of the faculty for the School for Christian Social Ethics, which is one of the schools of the Wellesley Conference. In the announcement Miss Vida D. Scudder, dean of the School, writes: "We are going to be very practical this year. Last year our lecturers, trained theologians and historians, dug deep into first principles. They laid solid foundations in Christian theology and Church history for a sociology that shall challenge civilization as it is and reveal in our Christian faith the right lines of social reconstruction. We did not neglect contemporary fact, either in the courses or in the round table discussions, yet emphasis fell upon the past. This year we shall not neglect first principles, but emphasis will fall on the present." There are to be three courses; one on "The Social Teachings of Jesus" by Professor Norman Nash of the Episcopal Theological Seminary; a course on "The Social Awakening of the Churches, 1850 to 1931," by Professor Vida D. Scudder of Wellesley College; and the third a course on "The Church and Contemporary Society" with lectures on various phases of the subject. Father Spence Burton, S. S. J. E., is to give lectures on prison reform; Professor William Nunn of New York University is to lecture on civil liberties in the United States, and Miss Mary Gilson of the Industrial Relations Counsellors, and a well-known personnel manager of several large industrial establishments, is to lecture on methods here and abroad of dealing with unemployment. There will also be a lecture or two on the Church and the Labor Movement by the secretary of the Church League for Industrial Democracy.

Those planning to attend (the dates are June 22 to July 3rd) should send their applications to Mrs. Kenah Davis, 1352 Beacon Street, Brookline, Massachusetts. In concluding the announcement Miss Scudder says: "The fellowship of the whole Wellesley Conference, in which our school is one unit only, is a rich privilege. Contacts with the life of the Church in many phases, the devotional life in the chapel and by the lake, the noble leadership, all offer inspiration. The director this year is Bishop Booth of Vermont. The chaplain will again be the Rev. Charles Townsend of Providence."

* * *

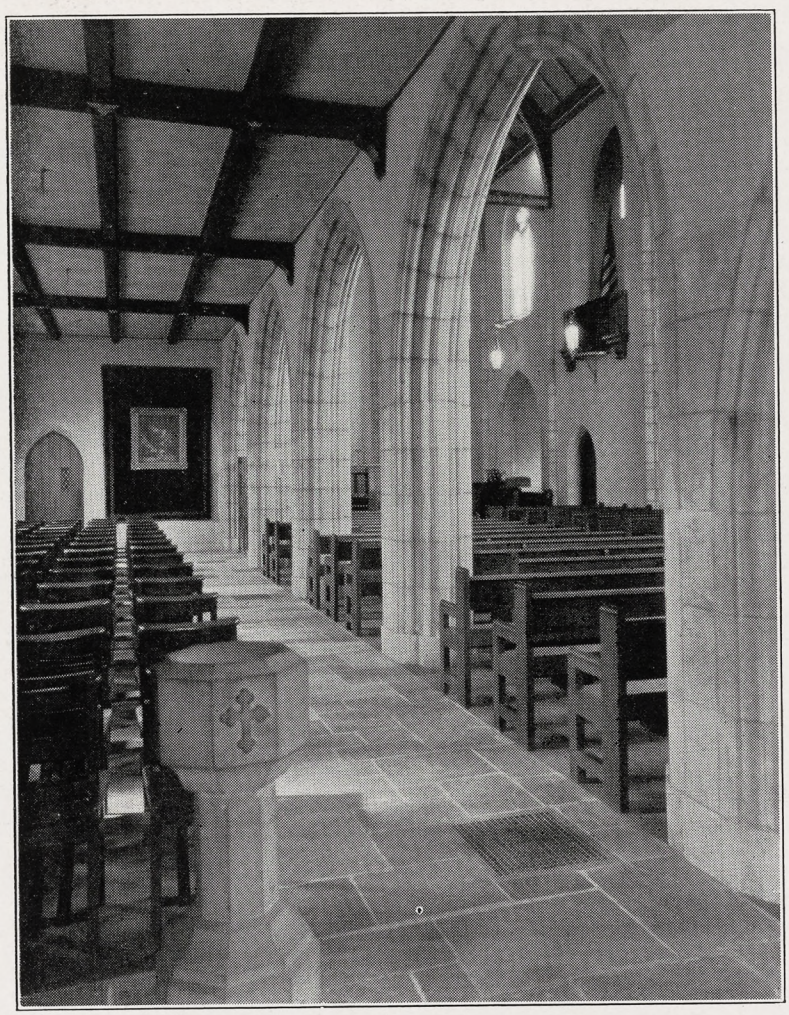
Plans are under way for the entire diocese of New York to unite in honoring Bishop Manning at the opening of the diocesan convention, meeting May 12 and 13. The bishop's birthday is the 12th and the 13th will be the tenth anniversary of his consecration.

* * *

Thirty-five college boys and girls met for a conference at Bay St. Louis, Mississippi, March 20-22, under the auspices of the diocesan board of religious education of the diocese of Louisiana. The director was the Rev. J. S. Ditchburn, student pastor at the state university. He lectured on the relationship of Church and state. Other leaders were Mr. N. E. Freeman on the Church and humanitarian agencies; Rev. G. L. Tucker on "Can the Church Help us Reach Christ?" Miss Jo Fry on "Christ's Philosophy"; and Mr. Arden French on "Can We Strengthen the Church?"

* * *

In addition to the usual lectures, the large confirmation class, numbering 47, being prepared at St. Mary's Church, New York, are being taken on pilgrimages to the Cathedral of St. John the Divine, St. Luke's Hospital, Columbia University, the Seamen's Church Institute, Trinity Church and St. Paul's Chapel. Fine idea. There is one other place at least that they ought to see—the Church Missions House, the national headquarters of the Church, where they would get it definitely in mind that they are members of an organization which is greater than any one diocese. Then perhaps they should be taken to see "The Green Pastures"



THE SIDE ISLE
Of the New St. George's, Bridgeport

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—that depends on their ages, I presume, but, my goodness, it is a powerful play.

* * *

By the will of Ambrose L. Blanchard, Eastport, Maine, $10,000 has been left to Christ Church. A like amount is left to the poor of the town.

* * *

A united service for Trinity Church, New York, and its nine chapels was held last Wednesday evening at Trinity, the rector, the Rev. Caleb R. Stetson, preaching. Bishop Fiske of Central New York was the preacher at Trinity at the three hour service on Good Friday.

* * *

The Rev. Edward Ashley, noted missionary to the Indians, died at Chamberlin, S. C., on March 30th. He was 77 years of age, and had spent fifty-eight years among the Indians of the district.

During his long sojourn in the West Dr. Ashley saw the intimate life of primitive Indians until they gradually became absorbed by the ever-progressing white race. He was the last survivor of the framers of the Treaty of 1876 which opened the Black Hills country to gold seekers and which proved to be the forerunner of Indian uprisings, since it stripped the Indians of the hunting grounds. This led to the Custer Massacre at Little Big Horn.

Later he was present on the Cheyenne Reservation during the Ghost Dance of Messiah Craze, which culminated in the Battle of the Wounded Knee, where the Federal troops avenged the slaughter of Custer and his men. Subsequently Dr. Ashley succeeding in leading Chief Gaul, one of the perpetrators of the Little Big Horn massacre to Christianity.

Dr. Ashley was born in England in 1854 and as a boy came to the United States with his parents to settle in Michigan. He planned to become a carpenter, but was attracted to the church and missionary work and began to study theology. In 1874 he volunteered for service among the Indians in the Dakotas and remained there uninterruptedly until his death. During that time he gave counsel and aid to the Indians, acted as intermediary for them in their relations with the Federal Government, served on their tribal councils, ministered to them during sickness, acted as intertribal peacemaker and acquainted them with the ways of civilization.

During that time he mastered half a dozen Indian dialects and for his work in language received the degree of LL. D. from the University of South Dakota. He translated the Bible, the Prayer Book and the hymnal into the Dakotan tongue and at the end of his work had 5,000 Sioux Indians in his congregation. On the occasion of his fiftieth anniversary among them, the Red men held a great celebration in his honor.

* * *

Dr. John W. Wood, executive secretary of foreign missions, returned recently from a three weeks' visit to the missions in Haiti and the Dominican Republic. He reports that Bishop Carson's constructive ability, his firmness tempered by his paternal care for his clergy, are going far to place Haiti in the front ranks of our foreign mission work. Already the number of baptized members, close to 14,000, exceeds the number in any other foreign field. While in the Dominican Republic Dr. Wood made a study of the question of the proper location upon which to rebuild the destroyed Church of the Epiphany. A canference was held with Archdeacon Wyllie and the decision reached to rebuild on a site nearer the center of the city which the church has owned for some time.

En-route Dr. Wood spent two days in Porto Rico inspecting the various churches and institutions there.

* * *

Bishop Payne Divinity School, for Negroes, is to be moved to Raleigh and is to be tied up with St. Augustine's College. A layman has already pledged $25,000 for new buildings and equipment, the Woman's Auxiliary of Washington has undertaken to raise $30,000, the diocese of Virginia, $10,000 and the alumni of the school are to see another $10,000 from Negro Churchmen. The two new buildings that are being planned will cost $85,000.

* * *

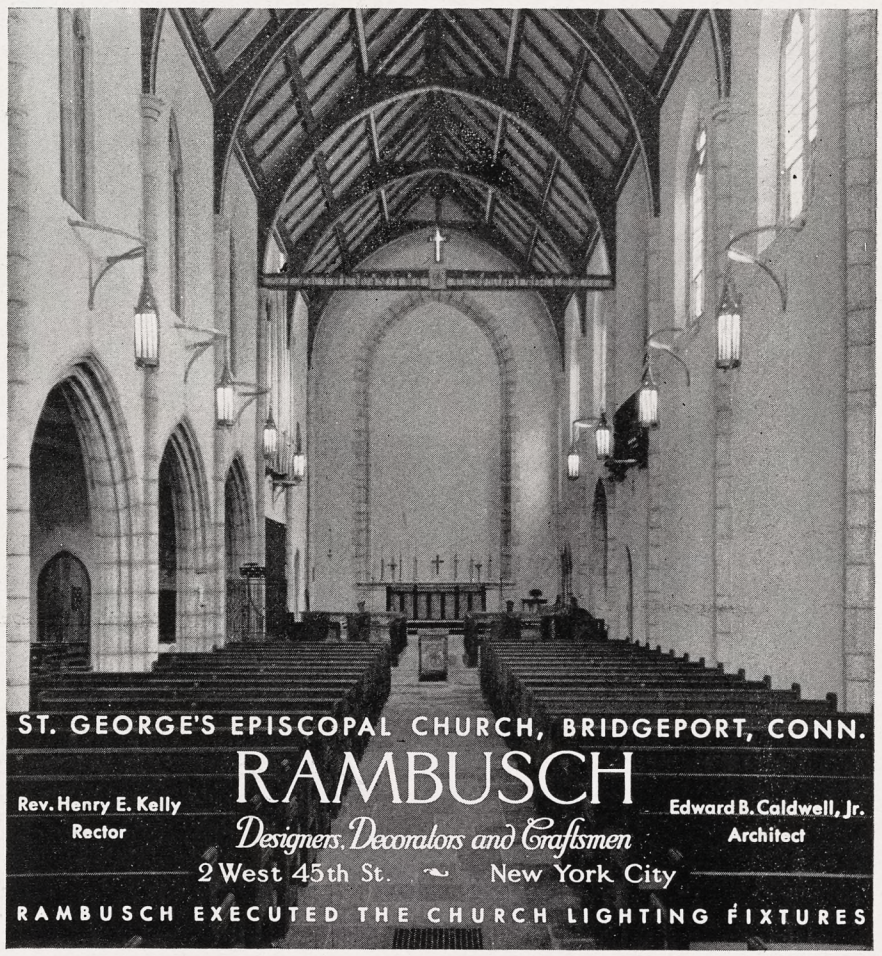
There has been a marked increase in Woman's Auxiliary branches for younger women in the diocese of Rhode Island. Mrs. Charles C. Binney, diocesan president, says that young married women, business women and others are catching the spirit of the more experienced groups and are doing excellent work.

* * *

Announcement is made by Bishop William Lawrence, president of the Church Pension Fund, that reserves have been set up which enable the Fund to increase to one thousand dollars the age allowances in force, effective March first.

* * *

Five men, all students at the General Seminary, are to be ordained to the diaconate by Bishop Matthews of New Jersey at Trinity Cathedral, Trenton, April 11. The men: Orville N. Davidson, John N. Warren, Robert



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B. Gribbon, Edward R. Welles and John P. Cuyler, Jr.

* * *

Mr. William H. Murray, for many years the head of the religious book department of the Macmillan Company, has resigned. The department is to be continued under the supervision of Mr. H. S. Latham, editor of the trade book department.

* * *

A reception in honor of Dean and Mrs. Wyatt Brown is to be held by Bishop and Mrs. Davis of Buffalo on the 13th. On the same day the clergy of the diocese of Western New York are giving a luncheon in honor of the bishop-elect of Harrisburg.

* * *

A concerted effort to raise Chicago's accepted share of $70,000 for the Advance Work Program of the National Council is being planned.

* * *

Bishop Cook of Delaware is to be the preacher at the annual convocation of the district of North Dakota, which is to meet at Minot, May 17, 18 and 19. He began his ministry in Minot thirty years ago. One of the features of the convocation will be the consecration of the new $45,000 All Saints' Church.

* * *

Phebe Bibb, fourteen year old ninth grade student of the Anniston High School, Anniston, Alabama, recently put her Church training to good effect. A district spelling bee was being held at the State Teachers College at Jacksonville, Ala., in which were forty-two boys and girls from twenty-one county and city high schools, representing twelve counties and nine cities. Phebe won the contest by spelling "confirmation" correctly after it had been missed by her sole surviving competitor.

* * *

The Minnesota summer school for Church workers is to be held at Lake Pepin, June 21 to 27. Bishop McElwain is to conduct the daily devotional hour; the Rev. Frederick Butler of St. Paul is to be the chaplain, and the faculty consists of Miss Bertha Conde, author; Bishop Moulton of Utah; the Rev. Victor Pinkham of Seabury Divinity School; the Rev. R. M. Trelease of Kansas City; Captain Casey of the Church Army; the Rev. Charles B. Scovil, student pastor at the University of Minnesota; Mrs. J. O. Bach, educational secretary of the Auxiliary in Minnesota and Miss Margaret Densmore, diocesan Church Periodical Club secretary.

* * *

Mr. and Mrs. Harper Sibley of Rochester, N. Y., have accepted their appointment as members of the board of appraisal representing the United Mission Boards of the various churches of the country who are to visit and inspect the mission stations in foreign fields to ascertain their conditions and prospects for the future. It is understood that this inspection will be made next fall and winter.

* * *

Chicago: the Rev. Phillips Osgood of Minneapolis was the preacher during Passion Week at the services held in a down town theatre. Bishop Stewart was the preacher during Holy Week. . . Bishop Stewart preached at St. James Easter Morning. . . The Ven. J. S. Braithwaite of Atlanta, Ga., has been placed in charge of St. Andrew's, Evanston. He has done notable work in Georgia as archdeacon of Negro work. . . Mr. William Grafe helps out a lot in the Church School at All Saints, Ravenswood. He is a blackboard artist and each Sunday draws cartoons of Biblical subjects for the edification of the pupils. . . The Rev. J. M. Wheatley has joined the staff of St. Luke's, Evanston. He comes from Maryland. The rector of the parish, the Rev. C. E. McAllister, takes up residence this week.

* * *

Brooklyn and Long Island: the interparochial services of the Hill Zone of Brooklyn were again a great success this Lent. Five parishes combined for services on each Tuesday evening; had the best of preachers and unusually large congregations. . . . The new parish house of

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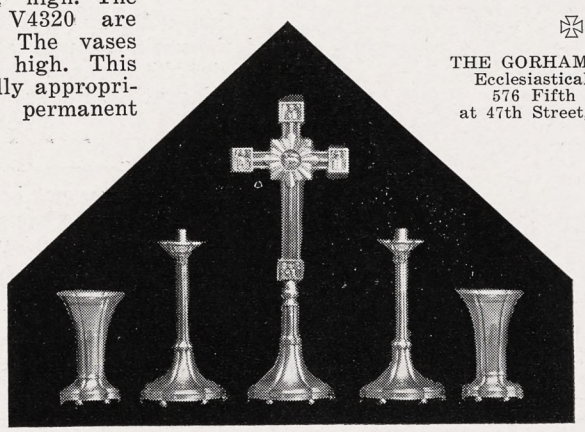

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For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

Grace Church, the Rev. George Parkin Atwater, rector, is well under way. It will be finished in the fall. . . . Boy Scouts are making a religious canvass of the northern half of Jamaica, with Catholics, Protestants and Hebrews all taking part. . . . The Rev. Hubert S. Wood has begun his duties as the rector of St. George's, Flushing. . . Mr. Arthur Buxton, former parishioner of St. Mary's, who died recently in London, left $10,000 to the church.

* * *

Following a confirmation service on the evening of March 25th the congregation of St. Margaret's, Menands, N. Y., went out into the rain to watch Bishop Oldham use a new shovel in turning the first sod for the building of a new parish house. It is an active parish in a growing suburb of Albany.

* * *

For the fiftieth consecutive Palm Sunday David E. Euritt, merchant of Staunton, Virginia, sang a solo part in Faure's "The Palms," presented at Trinity Church. Fifty years—just think.

* * *

Part of the cottage occupied for many years by Sister Albertina, pioneer missionary in Honolulu, has been converted into a small chapel for the use of the Sisters of the Transfiguration.

* * *

The Rev. Edward T. Brown, San Pedro, California, has been elected rector of St. Clement's, Honolulu, which has been without a rector for two years. He was the dean at Reno, Nevada, for seven years.

* * *

Protestants and Catholics united in Toledo, Ohio, for a widespread observation of Good Friday. A committee of four clergymen and six laymen, appointed by the Federation of Churches and the Knights of Columbus called upon merchants and asked them to allow their workers to attend services from noon until three, without loss of pay.

* * *

Canon Davey of Liverpool Cathedral, special lecturer at the Berkeley Divinity School, was the preacher last Sunday at St. Paul's Cathedral, Boston.

* * *

This is a Congregational Church and so perhaps does not belong here, but at that it ought to be recorded. Abbott W. Packard on Sunday last observed his 72nd anniversary as a member of the choir of the Brockton, Mass., Congregational Church. Imagine.

* * *

During Lent, the rector of Grace Church, Providence, the Rev. W. Appleton Lawrence, has gone to the Children's Corner after every Sunday morning service to distribute to the

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boys and girls who have been in attendance, pictures illustrating his discourses which have dealt with Christ's parables. These pictures were taken home and put in the "God's Corner" which the children of the parish have set up.

* * *

Now here is something that we ought to know more about. The pastor of a large Baptist Church in Boston preached last Sunday on the subject, "When Jesus Comes Again Will He Be King or President?"

* * *

At the invitation of Bishop Littell and Archdeacon Walker the first two Church Army Evangelists will commence work in Honolulu in early May. Captain George Benson and Captain W. Roberts will arrive from England on April 10 and sail from Vancouver on April 25th. During their transcontinental journey, they will be introduced to the congregations of various Churches. On Sunday, April 12th, they will be at Trinity Chapel, New York, when Capt. Estabrook will be the speaker at 11 a. m.

* * *

Two new chapters of the Brotherhood of St. Andrew have been started in Tokyo, Japan, one being composed of members of St. Paul's University and the other of students in the Middle School. Both groups have been active in Brotherhood work for some months and it is expected that they will be instrumental in the further extension of the Brotherhood movement in Japan.

Arrangements are rapidly being completed for the Japan Pilgrimage to take place in 1932, in which about 200 young Churchmen of America will visit Japan and take part in a Brotherhood convention in that country.

* * *

A man going by the name of Fred Meyer is using the name of Bishop Johnson, our editor and Bishop of Colorado, to secure funds for his own purposes. He has been working in West Missouri recently. The bishop writes: "As a fiction writer he is OK but as a narrator of truth he is NG." Watch out for him.

* * *

A Passion Play with a cast of eighty characters has been given once a week through Lent, and three times in Holy Week, in the parish hall of the Church of the Epiphany, Providence, R. I., directed by the Rev. C. H. Hunt, curate of the parish, with music directed by the Rev. F. W. Williams of St. Dunstan's College of Sacred Music, Providence. The part of Christus was taken by a professor from Brown University. The whole production has been a most reverent undertaking, every rehearsal begun and ended with prayer. The hall was crowded for every performance.

* * *

The Rev. Harry R. Hole, since 1926 rector of parishes at Cheboygan and Mackinac Island, Michigan, on May first is to assume his duties as superintendent of the William H. Godair Home for Aged at Hinsdale, Illinois. It is a private institution which is to open this summer, the result of a million dollar bequest.

* * *

A quiet day for the clergy of Utica, N. Y., and vicinity was recently conducted by Father Huntington of the Order of the Holy Cross.

* * *

The addresses at the Three Hour service at Grace Church, Jamaica, Long Island, were delivered by the pastors of the Baptist, Methodist, Congregational, Presbyterian and Dutch Reformed Churches. The church was filled during the entire three hours.

* * *

In Louisville members of the several parish branches of the Woman's Auxiliary have been meeting together once a week during Lent, preparing boxes to send to mountain missions in Virginia. They have had an address each week on some phase of the Church's missionary work, the address last week being by Miss Djang, a graduate of St. Hilda's School and Ginling College.

* * *

A call to the ministry supper conference was held at the Cathedral House, Louisville, on March 13th, with a large number of boys and young men present. The speakers were Bishop Woodcock, the Rev.

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* * *

A Bible covered with gold and silver and an elaborately fashioned processional cross, sent by the Emperor of Ethiopia, has been received by Bishop Freeman of Washington, to add to the treasured possessions of Washington Cathedral.

* * *

Leaders' conferences to discuss methods of Church work with boys with especial emphasis on the Brotherhood have been held recently in Richmond, Va., Los Angeles, San Francisco and Seattle. Each of these was well attended and much interest was shown.

* * *

The Assyrian Relief Committee, of which Bishop Perry is chairman and Mr. Samuel Thorne of New York, treasurer, has received the first shipment of work from the little industrial school run by the versatile educational chaplain, the Rev. John B. Panfil, in Mosul. This industrial work, interrupted at present for lack of funds, is not supported by the Good Friday Offering but by special contributions.

The pieces of work just received, which are in Dr. Emhardt's care at the Church Missions House, are unlike anything at present available in the shops. They are decorative panels of soft homespun linen, about 30 inches long by 12 wide, on which are applique and embroidered figures copied from ancient Assyrian sculpture and relief, winged bulls and seraphim from the time of Nebuchadnezzar. The colors of the applique silks are soft and harmonious and the lines of the figures have a delightfully spirited air. The work will probably be placed on sale after a short time. There are also a few rugs made by the girls in the same school.

* * *

At Christ Church, Red Wing, Minnesota, the rector, the Rev. Earle B. Jewell, is conducting a forum on religious subjects on Thursday evenings that is attracting a great deal

THE WITNESS FUND

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of attention, outside the parish as well as among his own parishioners.

* * *

Here's another: this from the Rev. Samuel Welles of Trenton, N. J.: "A young man named Carl Thiemick is using a confirmation certificate and my name for securing money from the clergy in an unauthorized fashion." If you run across him, or more properly, if he runs across you, Mr. Welles would like to know about it. His address is 104 Woodside Avenue, Trenton.

* * *

Several readers have sent me copies of the Rev. Herbert Parrish's article on Bishops, called "Their Lordships" which appears in one of the current magazines, with the suggestion that I comment on it. Well, if you read solely for amusement you will like it perhaps. But as a picture of the Bishops of our Church I give it as my opinion that it is all the bunk.

* * *

A comparison has been made between the mission which stirred Oxford in 1905 and the mission recently conducted by the archbishop of York. The earlier one was considered rightly to have been remarkable in its range and results. The preacher then was Dr. J. R. Mott and from 300 to 800 under-graduates attended the meetings. Today when critics have assured us that the modern students have no use for religion, never less than a 1,000 and sometimes 2,000 members of the university were present day after day for eight days listening to the preaching of Christ and learning the way of prayer.

* * *

The Indian mission at Orleans in the California mountains (Sacramento diocese) continues to draw people for miles around who turn to the missionary and his wife for every kind of help, from food to letter-writing. Dr. C. W. Silk is both priest and physician. His wife is both nurse and "rector's wife," either position providing full-time work. There is no other doctor for a hundred miles east or west, and only a crooked mountain road for travel. The mission has about thirteen "out-stations" or places for occasional gatherings. Religious work is slow and uphill. The medical work, if it could be extended and supported, would help greatly in spreading a knowledge of the Church.

* * *

Nearly forty years ago some eighty Chinese women arrived in Honolulu to join husbands or fiances who had preceded them. One of these women, Mrs. Fook Tshin Young, in the following years when she was bringing up a family of six sons, became a teacher and visitor, in connection with St. Elizabeth's Chinese Church. She has been godmother to nearly every child baptized in that congregation in the past quarter century. She was an untiring Auxiliary woman. She has just lately returned to China to end her days with her oldest son, a doctor. This is not an obituary, but a tribute to one of the best known and most loved Christian workers among Orientals in Honolulu. St. Elizabeth's is erecting a new pulpit in her honor.

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Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

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The WITNESS

CHICAGO, ILL., APRIL 16, 1931

THE TEN COMMANDMENTS

by

WALTER J. CAREY

LET us paraphrase the Ten Commandments, and make them into what we can reverently imagine that God would say to us today.

One and *Two*—Love Me above all else, and in all else; do not make an idol of anybody or anything so that it gets between Me and thee.

Three—Do not speak lightly of Me, for those who speak lightly of Me will think lightly of Me.

Four—Give Me one day in seven for special remembrance for worship, for rejoicing in the resurrection of your Saviour, for emphasizing, by common worship, the common Brotherhood of all who are Christ's.

Five—Let love rule in your home.

Six—And do not let anger or causeless hate reign in your heart against another.

Seven—Conquer the passions that blot out My Presence and make you injure your neighbor and yourself.

Eight—Be honest and trustworthy towards My other children.

Nine—Let truth and charity be ever in your heart and on your lips.

Ten—As far as possible be contented; and never envy your neighbor what is rightly his.

MESSAGE OF THE WEEK

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ETERNAL LIFE

By

IRWIN ST. JOHN TUCKER

SOME time ago I listened to a discussion among clergy in regard to immortality and eternal life. Many quotations were made and many authors cited. I ventured to refer to the official definition of eternal life given by the Episcopal Church—and was told that "there was none."

I quoted the definitions referred to, both from the daily offices and the Holy Communion, and several said "That's funny; I never noticed that."

The definitions I quoted,—of course—were these:

"O God . . in knowledge of whom standeth our eternal life." (collect for peace.)

"Granting us in this world knowledge of thy truth, and in the world to come life everlasting." (prayer of St. Chrysostom.)

These petitions are both based upon the high-priestly prayer of Christ, in St. John 17:3: "This is life eternal, that they should know thee, the only true God, and Jesus Christ, whom thou hast sent."

Every liturgical reference to the possibility of eternal life is accompanied by a stern warning that it is not for all, but is a goal to be striven for and won only by a few. The theory that every human being who dies is entitled to live forever is directly contrary to the teaching of the Prayer Book, as it is, of course, of the Bible. In the first declaration of absolution the threefold note, which characterizes the book of Common Prayer in all its marvellous spiritual structure, is rung again;

1. "Wherefore let us beseech him to grant us true repentance, that those things may please him which we do *at this present;*
2. and that *the rest of our life* hereafter may be pure and holy;
3. So that *at the last* we may come to his eternal joy."

Obviously, then, each reception of absolution, whether public or private, has a great deal to do with eternal joy. The modern liberal idea that it does not matter what we do, we'll all get by somehow, has the same element of dishonesty in it as loafing through a school year and trusting to luck and an indulgent professor to pass you through the exams, although you do not know the subject.

It is a costly process, this winning of eternal life. It is worth working for.

"Thou didst open the kingdom of heaven *to all believers*:
Help thy servants whom thou hast redeemed with thy precious blood;
Make them to be numbered with thy saints in glory everlasting."

If it were certain, we would not have to ask for it.

In the General Thanksgiving the warning note is sounded again; "We thank thee for the means of grace—and for the *hope of Glory.*" It is not a certainty, but a hope. This quotation recalls the rest of the sentence "Christ in us, the hope of glory." And again this brings a picture of the process of obtaining the knowledge of God, which is eternal life. It is a process of experiment and growth.

"As thou dost put into our minds good desires, so by thy continual help may we bring the same to good effect" says the prayer for Easter Day. Constant travail of good resolutions, to embody them in action, is part of the process. "Grant . . that we may in heart and mind thither (into the heavens) ascend, and with him continually dwell" says the Ascension collect. "If ye then BE RISEN with Christ," says the Easter Epistle's warning.

HOW does one "know God?" Obviously memorizing a definition or a series of dogmatic syllogisms is not knowledge of God. "That we may evermore dwell in Him, and He in us," says one prayer. "That He may dwell in us, and we in Him," says another. One knows God as one knows persons—by living with them. "That I may know him, and the fellowship of his sufferings, if by any means I may attain to the resurrection of the dead," says St. Paul.

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This is worth emphasizing. The Church teaching is very positively and emphatically, that one does not slide into eternal life, but fights into it; and that many will be cast out on the garbage heap—the valley of Hinnom, or Gehenna, where Jerusalem's debris was piled with worms in the carrion and overburning fire slowly devouring the waste. We've lost the sense of battle in our smooth, easy-going modernism. It jolts us.

But if one must study hard to become a lawyer, or an electrician, or a plumber, or a dentist, or a doctor, going through years of studious application, one should certainly have to study hard to obtain eternal life. The text book is—God!

THE FORGOTTEN PIONEER

By

HARRY BEAL

Dean of St. Paul's Cathedral, Los Angeles

FIFTY-five years ago this spring there arrived by chance in the city of Havana, Cuba, the "Apostle of the Indians," Henry B. Whipple, bishop of Minnesota. He had been sent to visit Haiti, but missing steamer connections, found himself in Havana. He said to himself, "God in His providence has brought me to Havana for some wise purpose."

The result was the coming to Cuba the following November of the forgotten pioneer, Rev. Edward Kenney. He was the first American pastor in Havana and the whole island, he operated the first hospital for foreigners, secured and maintained the first cemetery for foreigners, opened the first Sunday School, did the first work among seamen, Chinese, and Negroes, did the first evangelical missionary work in Cuba, and accomplished all this during the time of the Ten Years' War and through several yellow fever epidemics. No foreigner in Cuba has ever been more of a hero than was Edward Kenney. Yet he has no memorial, and few now living have ever heard of his name.

Edward Kenney was twenty-three years old, recently graduated from Nashotah House and recently ordained, when he reached Havana in November, 1871. Hamilton Fish, Secretary of State under President Grant, had advised him not to go, on the ground that it was an extremely hazardous undertaking. Here in Havana the American consul general and others advised him to return home, as nothing could be done. He had arrived just a few days after the execution of the medical students. Everything was in a state of excitement and confusion. But Edward Kenney was not the kind to turn back.

He began by holding services, as he says, "in the harbor of Havana, under the guns of one of our largest monitors. We had large congregations and many communicants, hearty response and good Church music." Next he sought refuge on shore at the United States consulate, and having crept along thus far he then established a chapel in the south wing of the Hotel Pasaje. At first the services were held behind closed doors, and there was no singing. But later the captain-general recognized the character of Mr. Kenney's work and gave permission to worship openly in the city. Byron Andrews, a representative of the Chicago "Inter-Ocean," who accompanied General Grant in his travels around the world, wrote from Havana in 1880 in high praise of Mr. Kenney, who he said had gathered the Protestants into "one common flock."

Indifference, infidelity, immorality were not absent in the foreign colony in Havana—the natural result of years of deprivation of religious privileges. Mr. Kenney had to carry on his work quietly and by personal contact and invitation. The public press could not be used until 1880. At first notices of services could not be posted. Later, when posted, they were torn down. To fulfill even the ordinary duties of a Christian pastor was almost a heartbreaking task.

Even more awful and appealing was the need of pastoral care of the sick and dying. Hundreds of Protestant people were dying at Havana and other Cuban sea ports every year of yellow fever. At first Mr. Kenney was not even allowed to visit the sick, but within a few years the governor allowed him to have spiritual and also practical charge of one of the largest hospitals. So wonderfully did he win his way! In 1876 he reported that the hospital had been much improved, the nursing was the best that could be secured, and the doctors were the ablest in the city. Mr. Kenney made over 2,700 visits to the sick that year and said that the mortality amongst the merchant marine had been the worst since 1858. "Our captains and brave seamen," he wrote, "have sickened only to die, and many have been the sorrow-laden messages which we have been compelled to send to dear ones at home." There were also numerous cases of destitution to be relieved.

In his report in 1875 Mr. Kenney said, "When I commenced work in this institution (the hospital) our dead were being buried like beasts—without coffins, and frequently the clothes were torn from the bodies, and naked and without a word of prayer our dead were consigned to a pit or a trench. We now have a plot of ground outside of the city, where the dead are buried decently in coffins. This is a work which must be cared for, and the fact that we are endeavoring to do it,

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and are confronting and conquering the usages of the past, gives greater strength to the cause of Christianity on the Island of Cuba than all the sermons that might be preached."

A visitor to Havana wrote home in 1877 that Mr. Kenney himself shrouded the bodies of the dead, placed them in coffins and attended their burial.

In 1879 Mr. Kenney wrote, "Our cemetery remains in the same condition. It is an irregularly shaped piece of land inclosed by a board fence. It must remain so until enough interest is manifested to make it better. Our dead are at least buried decently, and it is a blessing for which we cannot be too thankful."

Unfortunately all trace of this foreign cemetery has long since been lost.

IN FEBRUARY, 1874, Mr. Kenney organized a Sunday School in Havana. There were twenty-two pupils, and he was a teacher. He wrote that he hoped to make it the foundation for a day-school. Three years later his report said that steps had been taken to establish an English high school or college, but it never became possible to carry this plan out. The Sunday School work was, however, strengthened and expanded, and instruction was given in Spanish as well as in English.

The second year he was here Mr. Kenney began going to Matanzas for Sunday evening services. The next year he extended his ministrations to Cardenas. Think of the energy of the man! Lack of funds to obtain assistance for this work obliged him to later curtail it. He was alone in the midst of uncounted calls and opportunities.

In 1876 one of the largest estates on the island was placed under his spiritual direction, numbering 600 souls. There and in Havana Mr. Kenney began work among the Chinese, securing Christian literature for them in their own language and having the able assistance of a layman in Havana, Professor Charles Hasselbrink. Application to start a school among the Chinese received no attention from the government, but a Chinese club was organized.

Work was also begun at this time among the Negroes on the plantation and in the city. Much delay was encountered in getting the government's permission to open a Sunday School for them in Havana. Mr. Kenney found that little or nothing was being done for them and the Negroes themselves came to him for advice and help. They were of course just emerging from slavery. In six months 600 Bibles and prayer books were given to Negroes on their personal application for them.

The officers and seamen who came to this port on the merchant ships were always Mr. Kenney's special care. He held services Sunday evenings on board the vessels and was inspired by the heartiness of the worship of the men. During the terrible months of the yellow fever epidemics he was their constant friend, unto death—and beyond death. In 1880 he finally succeeded in obtaining a reading and meeting room on shore for seamen's use.

All through this time there was never any attempt made at proselyting, not the slightest. Spanish and Cubans, however, began to inquire about the kind of religion that this man of Christ represented. Some of them came to services and asked for Bibles and prayer books. But Mr. Kenney's main object was to help the Americans and other foreigners in Cuba to show by their lives what their religion really stood for.

I HAVE before me, as I write this, one of Mr. Kenney's first reports from Cuba. It is in his own handwriting, strong, clear, firm, the remarkable hand of this pioneer of twenty-five. Evidently Edward Kenney had precisely the qualities most needed for his difficult field of work—tact, patience, determination, practical common sense, a deep religious nature, deep love for his fellow-men of whatever race or creed, and an extraordinary capacity for self-denial. More than once he was at death's door from yellow fever. He used to remain in Havana through the summer to care for the sick and the dying, and then he would go to the States to raise money so that he might return and continue his varied and arduous work.

Here are some excerpts from his letters of the summer of 1879:

"June 18. It is almost impossible to write, the weather is so extremely warm and oppressive. During the last two days the rain has come to us in torrents, in floods—and the malaria arising afterwards is far from agreeable. Within the last ten days we have lost two captains with the vomito—terrible cases. Yesterday I read the burial office over the remains of Captain ——— in our Hospital Chapel. He had been dying for three days, and decomposition had set in long before he breathed his last; and at the burial the body was in a terrible state, beyond description. Only by the constant application of camphor could I get through the services. It made me sick. I caught cold, and today I am far from well. . . . No one witnesses these scenes but myself; even the friends of the dying and the dead keep aloof. Yesterday I said the office for the dead in a deserted chapel only a few coffin bearers being outside the door."

July 9. "We have lost four captains within a few days with the fever. I pity these poor fellows. We are having the fever in earnest. Three funerals yesterday, two today. I have just left the bed-sides of three dying men."

July 18. "We are having indeed a dread time. One hundred and thirty-six persons died of yellow fever here yesterday, and the sickness seems to be increasing. . . . We have lost two American captains within two days."

July 29. "I have just come from the steamship 'Niagara' (Mr. Ward's line), lying in the harbor. Mr. Elwyn C. Weld, the purser, died on board late this afternoon of the yellow fever. He was a young man, a good friend of mine, and took much interest in our work. We brought his body ashore after laying it out, and I shall bury him tomorrow. The sickness increases, and it is not only the sick who have to be looked after, but everything else must be taken care of.

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I visited forty-three sick today. It is horrible to see the stages of the disease, and makes me constantly sick."

On account of his health Mr. Kenney was obliged to leave Cuba in the autumn of 1880, at the age of thirty-two, and though he later recovered his health and strength in part, he was never again a well man. He had indeed sacrifieed himself in his labors here for others. He was married in 1888, and had parishes in and near New York. He died in New York on June 15, 1899, aged fifty-one.

During his nine years here, from 1871 to 1880, Edward Kenney was the only non-Roman clergyman in Cuba.

He opened the way for all the Christian work that later came to this island.

He should not be the forgotten pioneer.

Archbishop Lang to Resign?

By

A. MANBY LLOYD

ONCE more we don the prophetic mantle. Our last shot about the elections to Canterbury and York were not too bad. Yesterday, Mar. 23rd, Dr. Lang left Victoria Station, en route for a Continental port, where he will embark on Mr. J. Pierpont Morgan's yacht for a cruise in the Mediterranean. No one will be surprised to hear, that on grounds of health, he may presently resign the historic See to which he has for so short a time been appointed. Who will be his successor?

Of course much must depend on the political situation. If the Labor Government should fall, what party will take its place? No one can tell. All parties seem to be in dissolution, torn by internal dissentions. Sir Oswald Mosley seems to be creating a new party from the left Labor wing—a party of Jacobins in protest against MacDonald and his Girondins. But whichever party is in power we make our first choice the Right Rev. Dr. Hensley Henson, Bishop of Durham. Some day Dr. Temple will doubtless sit in the seat of St. Augustine, but he is obviously ruled out by his comparative juvenility. The only other name we have heard mentioned is that of Dr. Arthur C. Headlam, the present Bishop of Gloucester. These are perhaps the three most able men on the Episcopal Bench.

MEANWHILE, that Apostolic man, Dr. Temple, continuing his mission to Oxford Undergraduates, said he had even heard parsons say that they find Whit Sunday the hardest of all the Church festivals to preach at. With illustrations from biology and the arts he dwelt on the process of social and civic development; it is the parallel growth of two things: the richness of individual personality with completeness of social intercourse. The development of personality in fellowship is no bad definition of what we mean by progress.

His grace has since received an influential deputation of high churchmen which paved the way for the coming Centenary of the Oxford Movement. It was introduced by the Bishop of Winchester (Dr. Woods), and other speakers were the Lord Chancellor, the Bishops of Oxford and Croyden, etc., attended by such noted men as the Dean of Westminster, Drs. Kidd, Goudge, and Storr; the Bishops of St. Albans, Salisbury and Truro. Even the very Protestant Sir Thos. Inskip wrote to express his great respect for John Keble's memory.

John Keble preached the famous Oxford Assize sermon on July 14, 1833. That is the generally recognized date for the beginning of this Movement which has transformed the Church of England to such effect that a contemporary of (say), Wm. Cobbett coming again to this planet, would not recognize the Institution. Three-decker pulpits, black gowns, two hour sermons, long-winded clerks, family pews, fiddle and clarinet choirs, hurdy-gurdy organs—all gone! So has the theology. Instead, we have beautiful chancels, sumptuous altars, daily Mass, Processions, Adoration, Reservation, Devotions—while Calvin, Luther, Pelagius and Socinius have been kicked out, neck and crop.

YES, but those early pioneers had to suffer. Some of them had to swing their fists as well as incense. They loved the poor and fought for the under-dog. They even went to jail. The last of these jail-birds, the Rev. Arthur Tooth, died the other day. Survivors recall the rows at St. James, Hatcham, where young men drawn from all parts of London formed the "Guard" to protect the church during the riots. Some stood by the barricaded doors, others sat on forms inside, two deep, to keep off intruders from the altar. After service they would escort the clergy and the "Sisters" through the cursing yellow mobs, who had been sandwiching Moody and Sankey between popular songs and showers of missiles.

On one occasion the packed congregation were advised not to leave after High Mass, and at one o'clock the Father came out and began to sing Evensong.

Another relates that he went to see Fr. Tooth in Horsemonger-Lane Jail and was allowed to take him a small barrel of oysters! A sense of humor and a certain amount of horse-sense carried the movement along until the opposition were bowed out amidst universal laughter. For anti-ritualism, like anti-sacramentalism, is an attempt to bow God out of His Universe; it leads to a Dualism which we all now see to be fatal.

Let's Know

By

BISHOP WILSON

MANICHAEISM

IN THE latter half of the third century a Persian named Mani began to teach a new doctrine intended to be an improvement on Zoroastrianism. As a matter of fact it was a mixture of Babylonian folklore,

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Buddhist ethics, Zoroastrian dualism, with dashes of Judaism and Christianity thrown in. Mani himself was done to death but his teaching spread widely both in the east and the west. For several centuries it was a serious contender with Christianity and altogether ran on for about a thousand years before it faded out. Now it is simply an ancient curiosity for people to write articles about.

Manichaeism professed to be a religion of pure reason. It set out to explain in fullest detail the origin, composition and destiny of the whole universe. One of the things which commended it most to people of a certain type of mind was the completeness with which it answered every question. In all probability that very thing proved eventually to be its greatest weakness. Much of it remains obscure to us today because no complete book of its teachings has survived. We get much of our knowledge about it from scraps picked out here and there from sundry writings. Also there were phases of it which were of a secret character, known only to the highest grade of adepts.

Dualism was the key-note. Universal existence was a perpetual struggle between light and darkness. The human body was all darkness and evil but it contained, as in a prison, many particles of the divine "light-substance." The great object of human life was to free the light particles from their carnal prison. This led to enormous emphasis on various forms of asceticism. Many kinds of food were strictly forbidden; wine was prohibited; marriage was repudiated. To bring children into the world was only to prolong the imprisonment of the light-substance in the carnal flesh. Prayer was obligatory four times a day and there were frequent periods of fasting. Such rules were followed severely by the "adepts" who were something like the Hindu holy men, except that they were compelled to wander continually. Probably they comprised only about one per cent of all the followers of Mani, the great bulk of the people being "Hearers," one of whose chief duties was to provide suitable food for the adepts and do them homage.

In the fourth century Manichaeism gained a strong hold in northern Africa, numbering in its ranks for several years St. Augustine of Hippo who later accepted Christianity and wrote powerful treatises against his earlier faith. The Manichaeans had a strange way of concealing themselves by outwardly conforming to the practices of any religion which was prevalent where they happened to live. In Rome, for instance, they masqueraded as Christians and even approached Christian altars to receive the Blessed Sacrament while they were quietly undermining the Gospel with their own teachings. But they would not taste wine under any circumstances. Therefore it was their custom to avoid the chalice at the Holy Communion. And so you have the curious picture of Gelasius I, bishop of Rome, issuing the stringent command that all Christians *must* receive the Sacrament in both kinds (both bread and wine) in order to sift out the Manichaean blasphemers, while his successors in the papal chair have commanded just as positively that Christians must do no such thing.

General Convention Plans

By

THE DENVER COMMITTEE

DENVER is making careful preparation for the coming General Convention which meets there in September. General Conventions generally are held in October so that several have asked why the dates have been put forward. There are three reasons. First, because of economy. The summer railroad rates are much lower than any convention rates we could secure. Tickets are good when the trip is initiated before September 30th and the trip need not be completed until October 31st. If the Convention met in October these rates would not be available.

Then as a rule September is a more pleasant month in the Rockies than October is apt to be.

Third, the hotel space is greater during the last half of September, before they receive those local patrons who live in hotels after the tourist season. The rates which are charged during the Convention are the regular rates for the tourist season.

What are the hotel accommodations in Denver?

We believe them to be ample for the Convention though there are no very large hotels in Denver. So it has been necessary to make certain limitations in the matter of reservations. There are several hotels in the area of the convention halls. The Brown Palace has been designated as the headquarter's hotel. Here we have set aside rooms for the bishops, members of the National Council and the heads of departments. These rooms must be reserved before May first. After that date rooms will be available for others than those designated above. Across the street is the Cosmopolitan, where the noonday luncheons will be served. Here we have set aside rooms for the clerical and lay deputies until such time as the bulk of the diocesan conventions have been held, after which this hotel will be available for other reservations. A block or two away is a group of other hotels where rooms are being held for delegates to the Woman's Auxiliary. These will also be open to the general public after diocesan conventions have been held. Besides these there are a large number of hotels at which reservations can be secured now.

Folders describing these hotels can be secured by writing the Convention Headquarters, 418 Exchange Building, Denver, or in connection with the Woman's Auxiliary to Mrs. R. H. Goddard, 401 East 11th Avenue. Letters requesting further information may be sent to either of these addresses and our hotel committee will endeavor to meet the wishes of those planning to attend.

For those who motor to Denver and wish to live inexpensively there are innumerable auto camps where they can be accommodated without previous reservations.

Attention is called to the opportunity for visiting many scenic and interesting places in connection with the Convention trip, information about which will be given to you later.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

I THINK we ought to have a paragraph in here, written by different people each week, on "My pet time-waster." Dean Sammie Hart of Berkeley used to tell us that everyone had a pet economy. His, I remember, was saving string and the backs of envelopes which he used for note paper. He had a huge drawer in his desk filled with each. So too I think that every person, regardless of how busy they are, have some time-waster. With some it is golf, with others bridge—or the reading of detective stories, or perhaps spending hours listening to some crooner over the radio. During the winter months I am fairly free from the sin of wasting time but when spring rolls around and the thud of the bat against the ball begins to echo through the land, I find an uneasy feeling creeping over me along about three o'clock on sunny afternoons which can be eased only by a trip to the ball park. There is no place in the land where one can get quite as much for fifty cents as in the bleachers. There is the ball game of course, but that is really incidental. More valuable than that is the bleacher sun. Why anyone wants to sit in a dollar seat is quite beyond me, with that huge roof cutting off the sun's rays. Sit in the bleachers —take off your coat and roll up your sleeves—yes, in the bleachers, which is usually a stag affair, you are allowed to go even further than that so that you can absorb quite as much sun as in a bathing suit on the beach. Then there is the crowd. There is no more democratic spot in the world than the bleachers at the ball park. There is no class discrimination there, or racial discrimination either—you are one with all who paid their last fifty cents. And everyone in the bleachers of course is an authority on the game. Express an opinion on some player or play and you are sure to have an argument with everyone within radius of your voice, with some big coal truck driver or black brother telling you, in truck driver language, that you are crazy in the head. Always a wholesome thing for anyone to hear. But if you are a clergyman, don't wear your clericals to the game. It cramps the style of your fellow rooters so that most of the picturesqueness of the occasion is lost. Well they are off so if you call my office after three on a summer afternoon do not be surprised if you are told that my grandmother has just died and that I am at a funeral.



H. W. B. DONEGAN
Of Christ Church, Baltimore

* * *

Dr. William S. Keller, who directs the training school for seminary students in Cincinnati each summer, has just made a round of the seminaries talking to the men about the opportunities offered there. You are familiar with the plan; the students are placed on jobs in and around Cincinnati with various social service agencies so that they can get first hand information in this field of the Church's work. Then conferences are held three evenings a week, with the men relating their experiences and listening to the lectures of authorities. He has received more applications for this summer than he can possibly accept. The school has the support of the department of Christian Social Service which contributes $2500 to its support.

* * *

There are those who believe that great things are to come of the visit of the Archbishop of Canterbury in the Near East. On the 3rd he held a conference with the Metropolitan of the Greek Church in Athens, and it is stated that difficulties retarding the proposed union of the Anglican and Greek Orthodox Churches were to a considerable degree overcome. The Archbishop sailed for Palestine the following day as the guest of Mr. J. P. Morgan.

The Archbishop's conversations at Athens were expected to be followed by informal conferences with the Greek Orthodox Patriarch at Jerusalem and probably with the Patriarch at Alexandria. Such a move by the Archbishop was calculated to consolidate already cordial relations between the Anglican and Orthodox Churches.

The Lambeth Conference of 1930 received delegations from the Greek Orthodox Church headed by the Patriarch of Alexandria; from the Old Catholic Church of the Netherlands, headed by the Bishop of Utrecht; from the Church of Sweden, headed by the Bishop of Lund; and from the Separated Eastern Churches, headed by the Armenian Bishop of Tourian.

The conference recommended the establishment of joint commissions to reconcile doctrinal differences. The commissions are expected to meet in London during the summer, largely as the result of efforts of the English Archbishop.

* * *

Churches on Easter Day throughout the country, in spite of a gray day most everywhere, were crowded to the doors, according to reports that come in from all parts of the country. At the Cathedral of St. John the Divine there were 8000 worshippers; at St. Bartholomew's, New York, doors were closed early after 4000 people had crowded into the church, and the same report comes from St. Thomas's, The Heavenly Rest, St. George's, and the other large New York parishes. The same story comes from Chicago, with St. James, St. Chrysostom's, St. Luke's, and other great churches being obliged to turn people away. In Philadelphia Holy Trinity, St. James and all the churches were jammed—and so it reads in the reports from all cities.

Dr. Bowie, the rector of Grace Church, New York, in his Easter sermon, raised the question as to why so many attend service only on Easter. Said he: "I asked a group of people the other day why they thought that among those who come to church on Easter are crowds of individuals who never come on any other day, and one man answered, 'One reason is because they know that on Easter they will hear a cheer-

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ful sermon.' I think that is true; but the whole truth is greater. The gospel of Easter is not only cheerful; it rings with a great assurance that recharges human lives with hope and faith. For Easter tells us how the best can rise victorious out of even the shadow of the worst.

"In Jesus, the greatest personality that ever moved among our race was brought to crucifixion by ignorance and sin. But the spiritual power of Jesus has risen superior to all the forces that tried to block it. In Jesus a vibrant and overflowing life went down to death, but on Easter morning this living presence of Him came back to His disciples. They knew and they staked their lives henceforth upon the truth that the Jesus whom they had loved had passed through the seeming defeat of the cross and had become an immortal power."

"We look," he continued, "at the evils within ourselves and within our communities and grow some times so skeptical that we wonder whether it is any use fighting old sins and corruptions that seem inveterate. But Easter brings back our moral courage and its eternal message that truth and right will prevail over anything which can oppose them. We look at our own personalities, so limited and hindered, and wonder if we can grow into anything worth while; and Easter brings us its mighty faith in those divine energies which can make us different from what we are. We look at sorrows and the tragedies of loss and death and wonder whether human personalities, even of our dearest and our best, endure; but Easter brings us its eternal proclamation that life and love are stronger than any power of death. Down upon our hearts, held too long in the chill grip of a wintry skepticism, the glory of Easter pours like the sunlight upon the ground, and all hidden hopes and great desires begin to feel their invincible vitality and to rise like flowers unfolding to the light."

* * *

At the Church of the Incarnation, New York, the Rev. H. Percy Silver, rector, the large Easter offering is to be devoted to the work that parish does for children each summer. Last year they gave a month's vacation to 600 children at their camp in Connecticut.

* * *

At the Church of the Heavenly Rest, New York, on Easter afternoon, in place of the usual vesper service a mystery play, "The Resurrection" was presented before a large congregation. It was written by the rector, the Rev. Henry Darlington.

* * *

While on the subject of Easter, I wonder if something might not be done to make it a day of worship instead of a day for a parade on the part of the wealthy. To have the newspapers the next morning devoting pages to pictures of the upper-crusters strutting in their finery is perhaps one of the reasons so many people say that the Church is merely an institution for the privileged. Of course it is the fault of the newspapers and not of the churches. The fact is that the name of a millionaire is newspaper copy and they make the most of their opportunity to snap their pictures and print their names in connection with the Easter Services. But at least we can protest against the false emphasis that they give to the Feast. It is stupid, and worse, to allow people to think for one moment that the Church is a class affair.

* * *

Bishop Frank DuMoulin, former bishop coadjutor of Ohio, and the rector of the Church of the Saviour, Philadelphia, has accepted a call to St. John's, Lattingtown, Long Island. He leaves his strong Philadelphia parish to take this small, but extremely influential parish in Long Island, in order that he may do some writing. He also will undoubtedly assist various eastern bishops with their confirmations.

* * *

A class of seventy-one was confirmed recently at St. Luke's, Evanston, Illinois.

* * *

Construction work on the first unit of a new church for St. Adrian's, Blue Island, Illinois, is to start at once. The complete plant, for which drawings have been made, will cost $75,000. The Rev. Wayne A. Garrard is in charge.

* * *

Canon Davey of Liverpool, lecturer at Berkeley, is to visit in Chicago. He is the speaker at the Sunday Evening Club on May 3rd.

* * *

The National Conference of Social Work will be held June 14-20 at Minneapolis, Minnesota. The program this year seems very timely in its consideration of current problems: delinquency, its prevention and care; unemployment and its solutions; family life, with specific thought on the child and his relationships in the home, school, and community. Public Officials and Administration is a topic in which the late Dr. Lathrop was interested, advocating the training of public welfare employees on the job, especially those in the local jail. Under this topic the conference will consider institutes and schools for prison officials as a means of meeting this need.

In 1921, Dr. Lathrop began the National Conference on Social Service of the Episcopal Church, which has been carried forward with great success for the past ten years. In the early years our conference met immediately before the sessions of the National Conference of Social Work, but since the 1927 conference our meetings have been held during the first three days of the National Conference, thus giving our group the opportunity of attendance upon the sessions of the larger conference.

Last year the Federal Council of the Churches of Christ in America joined our conference on an interdenominational basis. Dr. Lathrop felt that since we had developed the conference idea with such effective results we could now turn over to the Federal Council group the greater part of the responsibility for the program, cooperating in their conference and at the same time carrying on a smaller scale a suggested program for our group. This was done last year and we shall again in June cooperate with the Federal Council group, taking an active part in one of its sessions on Friday afternoon, June 19, at which time we shall discuss the topic, Spiritual Effects and Values of Community Chests.

* * *

A bronze tablet in memory of Bishop Murray, presiding bishop of the Church and Bishop of Maryland, was dedicated on Easter at the Cathedral of the Incarnation, Baltimore.

* * *

The conference for the young people of the diocese of Maine is to be held at Bowdoin College from June

CLERICAL SKETCHES

H. W. B. DONEGAN

MR. DONEGAN is the rector of Christ Church, Baltimore, Maryland, which he has served since May, 1929. He is a graduate of St. Stephen's College and did graduate work at Oxford University. In 1927 he graduated from the Episcopal Theological School, Cambridge. He went on the staff of All Saints, Worcester, of which Bishop Hobson of Southern Ohio was then the rector, and was called from there to his present parish. He is particularly interested in social service activities and is a member of several important social service commissions in the diocese of Maryland. He is also a member of the diocesan commission on religious education. He has done an exceptionally fine work in his parish with young people and has developed several discussion groups and prayer circles.

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28th to July 4th. The faculty: Dean Glasier of the cathedral, Portland; Rev. J. H. Bessom, Hollowell; Rev. E. O. Kenyon, Rockland; Rev. W. E. Patterson, Bar Harbor; Rev. Ralph H. Hayden, Camden; Rev. Nelson Bryant, Gardiner; Rep. Charles M. Tubbs, Bath; with Bishop Brewster as the chaplain.

* * *

The Rev. Wyatt Brown is to be consecrated Bishop of Harrisburg at St. Stephen's, Harrisburg, on May first. The preacher is to be Bishop Abbott of Lexington.

* * *

The evening service last Sunday at Grace Church, Jamaica, Long Island, was in charge of the Young People's Fellowship, with addresses by two of the young men on "How Should a Young Christian of Today Spend Sunday?"

* * *

St. Mark's, Berkeley, California, has a club for professional and business women which meets regularly. Recently they had an address by Mrs. Paul Maslin who told of conditions in China and of the work that was being done there by her husband, a missionary. They meet once a month.

* * *

At Trinity, New Orleans, by action of the vestry, the Easter offering was devoted to the quota for the Church's Program.

* * *

The Rev. Rankin Barnes preached his last sermon as rector of St. James', South Pasadena, California, on Easter Day. He takes up his work as the assistant secretary of the national department of Christian social service this week.

* * *

The Sacred Society of Missions at Nottingham, England, has sent to this country the Rev. J. B. Neate who is investigating St. John's College, Greeley, Colorado, with an idea of taking over the college as a branch of their work. The college of the society, headed by the Rev. Reginald Tribe, operates Kelham College in England, which is known the world over for the men they have prepared for the mission field.

* * *

The Concord Conference, official conference of the first province, is to meet at St. Paul's School, from June 22nd to July 1st. Among the distinguished people on the faculty are the Rev. Fleming James, the Rev. Theodore Ludlow, the Rev. John Groton and Professor Adelaide Case.

* * *

The Hon. George Report Wickersham was the speaker last Monday at the meeting of the New York Churchman's Association. Nothing was given out to the press.

* * *

Thirty years ago Gouverneur P. Hance, a man with an idea and much faith (nothing more) determined to dedicate his life as a layman to the service of Christ and His Church. His particular idea was to operate a home for convalescent men who were destitute. He had no money and he made a solemn vow that he would never ask for any. He might ask for other things but since he intended to do God's work, he would trust God to provide the necessary funds. He was offered a room over the Church Army Mission in Pittsburgh if he would paper and paint it. The material for the work was given him and, with the assistance of a worker in the Mission, he started at the job. Neither of them knew anything about paper-hanging and they were soon in a quandary. Brother Hance said the only thing to do was to pray for a paper-hanger. While they were on their knees in the corner a man came in off the street asking for work

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and said he was a paperhanger. Brother Hance told him he could have the job for the love of God but there was no money in it. The man explained that after a row with his wife the night before, he had been driven out of his home. Brother Hance agreed to fix things up with the man's wife if he would paper the place and, due to that strange contract, the convalescent home got started.

After a while another layman came to join him. They used to carry food on their shoulders suspended by a pole between them in order to feed their wards. One day they found they had twenty dollars and decided to buy a horse. The animal died the next week. Finally they got another one.

From such humble beginnings the work began to grow. They moved from one place to another, always into better and larger quarters, and acquired a following of supporters as their efforts became known. Today they have a splendid building at Gibsonia, in the diocese of Pittsburgh, where they care for 105 men and boys who are quite destitute. Part of them are incurable and will be buried by the Brothers. No patient is allowed to pay anything for his shelter and care. Plans are now on foot to add a wing to the building and increase its capacity by 70 additional beds. There is also a second House at North East, in the diocese of Erie, where 25 more are cared for and which is also the training school for novices in the Order.

* * *

St. Mary's, Medford, Wisconsin, is to have a preaching mission commencing May 10th, to be conducted by the Rev. Mr. Christian of Owen, Wisconsin.

* * *

We should have news for you of the election of the Coadjutor for the diocese of Minnesota in our next issue. Word comes from a reliable source that the leading candidates are the Rev. Stephen Keeler of Chicago, the Rev. R. A. Heron of Lawrence, Mass., the Rev. Paul Roberts of Colorado Springs, and the Rev. Percy Austin of Long Beach, California.

* * *

A service in commemoration of the 101st anniversay of Greek independence was held at the Redeemer, Brooklyn, on Palm Sunday evening. The new Greek archbishop in New York was unable to be present but was represented by one of his clergy. A thousand people attended the service, with an overflow service in the parish house. A hundred and fifty men in regalia, members of Greek patriotic societies, marched in the procession. There was Byzantine music by a Greek choir. The sermon was by the Rev. B. Talbot Rogers of the Cathedral of St. John the Divine. The rector of the Redeemer, the Rev. Thomas Lacey, is a great friend of the Greeks.

* * *

The country in general may be cursed by depression but there is no evidence of it in St. Andrew's Parish, Jackson, Mississippi.

On Palm Sunday 1930 the first service was held in the Church following the disastrous fire of the preceding January. Since that service a $15,000.00 organ has been installed; eighty-eight persons have been confirmed and fifty-one baptized. The membership of the Parish now numbers over one thousand.

Palm Sunday, March 29, 1931, Bishop William Mercer Green visited St. Andrew's and confirmed fifty-three persons. He stated that this was the largest class he had ever confirmed and commented upon the predominance of its adult members.

* * *

The Rev. Arthur J. L. Williams was instituted rector of St. Andrew's, Astoria, Long Island, on Palm Sunday.

* * *

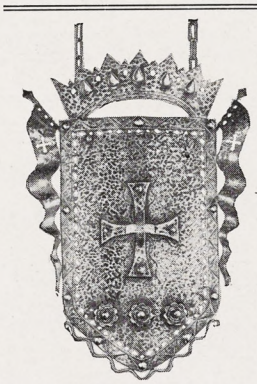
The Rev. A. W. Taylor has become the rector of Natural Bridge Parish, in Rockbridge County, Virginia. It includes five churches and Mr. Taylor is to have charge of them all. When he left Marion, Virginia, on the last Sunday in March, the other pastors closed their churches and all came to Christ Church with their congregations to pay tribute to their departing brother.

* * *

Major William W. Williamson, active member of St. John's, Savannah,

MAGNA CUM LAUDE

TO Mr. Monell Sayre, the officers and trustees of the Church Pension Fund for their great accomplishments in building up that institution of the Church . . . to Dr. Sunderland and the New York City Mission Society for the relief they are giving to the unemployed —to Gouverneur P. Hance whose Christian devotion and faith has created St. Barnabas Home, one of the noble institutions of the Church . . . to the Rev. Thomas Lacey for his devotion to and work with his brethren of foreign countries . . . to Mr. Lewis B. Franklin for speaking out frankly on the handling of Church Funds in an address before Church officers held at Atlantic City.



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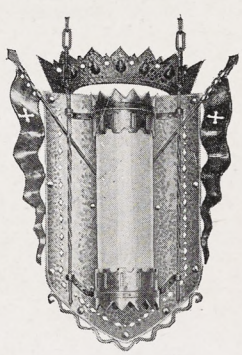

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For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

died on Palm Sunday after a long illness. He has served as chairman of the finance committee of the parish for a good many years. A number of years ago he gave his spacious home to St. John's, and in his will he provides an endowment fund for the parish.

* * *

Bishop Reese confirmed a class of thirty-eight at St. John's, Savannah, recently.

* * *

Are you familiar with the verse that is printed on the back of the renewal subscription blank of this paper, that you receive at least once a year—about "How dear to our heart is the steady subscriber, who pays in advance at the start of each year." One was sent recently to a subscriber who lives in Bermuda and with her renewal we received this answer:

How gladly indeed, would I earn the proud title
Of steady subscriber, so lauded by you!
How joyfully send my small check to your office
At least seven days ere the dollars are due!

I painfuly blush to be told—yes; twice over—
My yearly subscription is four weeks behind.
Forgive me! this hour I vow reformation.
Next year, you shall see, I will bear it in mind.

Meanwhile, just to show I'm a friend to THE WITNESS,
On a different subject I venture to touch,
And gently to hint, when you write to Bermuda,
Five cents on your letter is three cents too much.

* * *

St. Jude's Church, in that part of Brooklyn once known as Blythebourne, has been deconsecrated and demolished. The property has been sold and a large apartment house is shortly to be built upon it. The parish has been dwindling in membership for at least a decade, the neighborhood having become almost wholly Jewish. Before the demolition of the building, the iron fence surrounding it was removed and reerected around the Church of St. John the Baptist, Brooklyn; the altar and stalls were taken to the new Church of St. Alban the Martyr, at St. Alban's; the pews to St. Elizabeth's, Floral Park; the books to St. Thomas', Farmingdale, and St. Martin's, Hollis. The real estate had been deeded by the parish corporation to the trustees of the estate belonging to the diocese. All debts have been paid, and the balance of the

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fund, without restriction, is to be used by the trustees for missionary work in the diocese.

* * *

The diocese of New York is to have a conference this year for Church school teachers at the Girls' Friendly House at Monroe, from June 26th to July 2nd.

* * *

The diocesan council of Chicago has reduced the diocesan budget by approximately $15,000 in order to bring it within expectancies of parishes and missions. The budget as reduced totals $104,468, compared with $120,100 as authorized by the diocesan convention.

In hope of preventing modification to the extent planned, Bishop Stewart sent a letter to all parishes and missions, asking them to increase their pledges by four per cent.

Total parish pledges for 1931 stand at $211,683, of which amount $110,000 was pledged to the national council, leaving a balance of $101,683 for the diocese. The four per cent voluntary increases thus far reported are $2,785, making a total prospective income of $104,468, as against a modified budget of $105,640.

* * *

Seventy young people met in Calvary House, Calvary Church, New York, March 29th, for their usual supper and for the last meeting of their fellowship for the season. They sat for two hours to listen to the thrilling tales of the experiences of the First Century Christian Fellowship Group at Asheville, North Carolina, as related by the Rev. Norman Schwab and Miss Olive Jones of Calvary staff, and Miss Sarah Elizabeth Gustam, all of whom had recently returned from Asheville.

The Fellowship Team visiting the South numbered seventy-seven persons, men and women of various communions, including about ten from Calvary.

* * *

The boys of St. Alban's School, Sycamore, Illinois, "attended" the noonday Holy Week services held in Chicago by means of the radio. The boys joined in the hymns, the creed and the prayers and then listened to Bishop Stewart. The plan, according to Dr. Charles Street, rector of the school, was successful.

* * *

Bishop Stewart, Archdeacon Ziegler and the Rev. Stephen Keeler are to be the speakers at a joint meeting of the deaneries of the diocese of Chicago, which are to have a joint meeting at Joliet, April 27th and 28th.

* * *

Bishop Creighton, secretary of domestic missions, recently completed a trip through the western mission fields. First to Wyoming where he inspected the various Church institutions and gave several addresses. Incidentally he remarks in his notes that the cross on St. Matthew's Cathedral, 7,287 feet above sea level, is nearer heaven than any cathedral cross in the country. In Idaho he visited many parishes and missions and also the Indian fields. Then to Utah where he held a conference with Mormon leaders, visited our Church institutions, and preached before capacity congregations. Nevada: there he experienced a desert dust storm which gave him a thrill and apparently a few uneasy moments as well. Then on to the Pacific Coast with visits in Sacramento, San Francisco, San Joaquin, Oregon, Spokane and Eastern Oregon, visiting all of the institutions of the Church and conferring with Church leaders. He writes of the experience:

"During the trip I traveled 12,700 miles. It was not intended to be a speaking tour, but I find I gave thirty-one sermons and addresses, in the twenty-five days.

"Naturally, one carries away various impressions from such a trip. The first is a feeling of admiration for our missionaries, and especially for their wives, who are laboring in

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* * *

How to win a living from a perpendicular farm, how to produce and maintain good stock on rocky hillsides, how to market the produce from isolated regions, how to provide education and training for a million and a half children, also isolated, how to keep high standards of health and morals,—such practical problems as these which are faced by the people of the southern mountains have led the annual Conferences of Mountain Workers to make their discussions equally practical. Missionaries and workers from county, state and national agencies have held these annual conferences for the past nineteen years, growing from an attendance of nineteen at the first to more than two hundred at Knoxville in March of this year.

For ten years the Episcopal Church has called its own workers together for a day preceding the general conference. Twenty-four workers came this year, from thirteen schools and missions, and, as former years, enjoyed the unlimited hospitality of St. John's Parish. Bishop Burleson, Bishop Creighton and Bishop Maxon were present. A daily celebration of the Holy Communion at 7:30 was especially appreciated by the workers, for many of them are deprived of this Sacrament except at infrequent intervals when the visit of a priest is possible.

Questions discussed, some of them perennial, included: the advantages and disadvantages of the distribution of clothing through the missions; fuller cooperation with the state and county welfare and health organizations; the treatment of subnormal children a problem especially acute in

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regions where modern specialized resources are not easily available; the possibility of some supervising and coordinating organization for mountain work which would do what the American Church Institute for Negroes does for its Negro schools.

* * *

A service celebrating the election of Bishop Seabury as the first bishop of the Church in this country was held at Glebe House, Waterbury, Connecticut, the other day. It was held in the room where the election took place in 1783.

* * *

Charitable and religious organizations will share in the $250,000 estate left by the late Elizabeth T. White of New Haven.

* * *

The department of finance of the National Council has recently sent to each diocese and district a statement of its tentative quota for 1932, subject of course to such action as General Convention may take both on the total of the budget and the method of allocating quotas. The quotas for the dioceses and districts in continental United States are allocated on a mathematical basis but those for the extra-continental districts are arbitrary.

* * *

Lloyd George, speaking before the International Congregational Church Council at Bournemouth, England, had the following to say about the relation of the churches to the movement for the limitation of armaments:

"Peace is by no means secure. In spite of treaties, man has not yet given up the idea of war. Preparations for war are going on in every country of the world. There are more men trained for war in Europe, Asia, and America than before the catastrophe of 1914.

"I speak from personal experience, when I say that although I have gone to live in a quiet place in Surrey I hear every day the rattle of machine guns in one camp, the hoarse roar of cannons in another, and, carried by the westerly breeze, I hear the boom of naval artillery from the direction of Portsmouth and the drone of airplanes. That is going on in every civilized land on earth. It is really time the churches took this thing in hand. I do not know what else can do it.

"We have got covenants against war, we have got pacts, which we have all signed, that there shall be no more war, and we are spending more preparing for things that we have determined should never happen again. If a drunkard signed a pledge that he would take no more drinks, and you heard he was filling his cellars with the choicest and most expensive wines and that he was occasionally taking a nip to taste them, you would know he was preparing for another spree. This is the case of armaments in the world. I do not believe in pledges signed in a full cellar.

"The international situation is bad. We are building up barriers against each other, putting up fences against each other and restrictions against each other. We are blockading each other and we are trying to starve each other. Trade is treated as if it

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were contraband. The atmosphere is poisoned with suspicion and mistrust.

"Let us have brotherhood. It is only the Christian churches that can do it. It is for you to do it."

* * *

The Rev. Roy Green, pastor of the Methodist Church at St. Alban, Vermont, has resigned to become a candidate for orders in the Episcopal Church. He will do missionary work during the summer under the direction of Bishop Booth.

* * *

The Rev. A. B. Crichton, rector at Vergennes, Vermont, has accepted a call to be the rector of St. Mark's, Newport, Vermont.

* * *

Here is a little something on the subject of "Giving" that may be of interest to you. It is written by Dr. A. T. Pierson:

1. The careless way—to give something to every cause without inquiring into its merits.
2. The impulsive way — to give from impulse, as much and as often as love and pity and sensibility prompt.
3. The lazy way—to earn money for benevolent objects by fairs, bazaars and the like.
4. The systematic way — to lay aside as an offering to God a definite portion of our gains, not less than one-tenth, perhaps one-fifth, or one-third. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.
5. The equal way—to give to God just as much as we spend upon ourselves, balancing our personal expenditures by our gifts.
6. The heroic way—to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way. —Dr. A. T. Pierson

* * *

Here is an interesting letter from Mr. C. M. Dashiell of Princess Anne, Maryland:

All praise to Dr. Goodfellow for his long and honorable rectorate of fifty-nine years and his *wonderful* work, as stated in a recent issue of THE WITNESS and let us hope he may live many years to continue it.

But I must take issue with you in your statement that "The gentleman holds the record for the length of incumbency in one parish in the Episcopal Church," and beg leave to call your attention to the fact that here on the Eastern Shore of Maryland, where everything is *old, even the church,* we have the records to show that the Rev. Alexander Adams was rector of Stepney Parish (Somerset County—now Wicomico County) from 1704 to 1769—65 years—and died September 14th, 1769, at the age of 90. And, to substantiate the above fact and for other reasons, I beg to quote from a letter of the Rev. Mr. Adams to the Lord Bishop of London of October 5th, 1751 in which, after expressing his fear that the salaries of the clergy in Maryland would be reduced, he adds: "I have made bold to enclose some thoughts and observations about Bishops in America and hope your Lordship will take it well, for Dissenters reflect that we have none and I have been a Clergyman in Maryland since the year 1704. I was ordained at Fulham about the last of July or First of August 1703. I thought possibly these thoughts may do some good. The King and your Lordship are advanced in years. I thought with myself possibly you might do some good before you die, for a young successor will hardly lay such serious thoughts to heart. The Lord bless such a great good work."

So here we have Rev. Mr. Adams earnesly advocating Bishops for America 33 years before the consecration of the first American Bishop.

Therefore, may not we Eastern Shoreman "point with pride" to many other good things besides our lovely women, noble men, terrapin, fish and oysters, to wit: Our very old churches and our staunch churchmanship built upon the foundations laid by such men as the Rev. Mr. Adams.

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The WITNESS

CHICAGO, ILL., APRIL 23, 1931

PROFITS OR NEEDS?

by

SHERWOOD EDDY

WE are in the midst of exploitation and chaos due to a planless system. We have harnessed power-driven machinery to the profit motive. Overproduction and under-consumption result. Have we the intelligence and conscience to control the machines we have made in the interest of human welfare for all? Do we see no causal connection between this system of private profiteering and the inevitable parasitic results of economic injustice, crime, lawlessness, racketeering, bootlegging and prostitution—the prostitution of men, women and children to ignorance, incompetence and greed? The remedy for a planless chaos where social good is an accidental by-product of competitive profit should be a planned economy for the whole community.

MESSAGE OF THE WEEK

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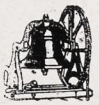
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THE JUNGLE

An Editorial by

BISHOP JOHNSON

THERE is a certain type of people who are more vociferous than numerous (although there are many of them) who claim that the Nazarene has failed because the Church is ineffective. Truly He has not converted the world but did He ever claim that He would? Or did He ever attempt to do so? He was the prophet of divine grace and the manifestation of divine love. He was the "word made flesh." Now a word is a curious instrument by which one man's thought becomes another man's property through the use of various organs, of which strangely enough the user is ignorant while using them. I do not know how my larynx, teeth, tongue and so forth frame this word, and yet by it I convey my thought to my audience. So St. John describes Christ as the word.

From the context we know that this word is sent to reveal God's love, and that was the whole emphasis of His message. Now love is an individual relationship. You do not love a crowd, even though you love all the individuals that compose that crowd.

So Christ's call was to Peter and Andrew, to John and Paul, to you and me and not to the world as such. In fact He distinctly stated that He did not pray for the world but for those whom the Father had given Him.

THE development of love in the world was quite similar to the development of civilization. There was the Jungle and the cave man, and they are still with us. Most savages loved the jungle and hated the voice which bade them abandon it. There is a lure in the wild which is a source of satisfaction to the savage. Here and there, there was a man who was dissatisfied with the life of the jungle, who craved higher things. It was these pioneers who began to till the fields and to turn the jungle into a garden. But strangely enough when men cease to work the arable fields return to the jungle. In short the amount of arable land depends solely upon the number of people who will to work. When they cease working the cultivated fields revert to their wild state.

When Christ came to the Roman Empire preaching a gospel of love it was a jungle. Individuals here and there were attracted to him, but not all men everywhere. So the Church emerged from the jungle but there was no guarantee that any portion of the Church would keep a sustained cultivation regardless of those who worked in the vineyard. In many places the Church returned to the world. In other places it had been badly worked. In any case the status of the Church must depend upon the labors of the workers.

So culture and religion alike are states of being which depend upon the number of individuals in any age who are willing to strive for the fruits of culture and righteousness. The Church is no more of a failure than horticulture. Its success depends upon the spirit of those engaged in the process.

The fact that Babylon once was surrounded by beautiful gardens and now is a desert is no argument against horticulture but merely against human depravity. God does not impose either culture or religion upon men. He calls them to be co-workers with Him and when they cease to work, His grace ceases to operate.

SO THE Church is to be judged by what it can do under conditions which are favorable to its progress. The fact that it becomes ineffective in an evil and adulterous generation is inevitable. The Church is not on trial but the American people are and if they are weighed in the balance and found wanting then from the nature of things the Church will return to the jungle.

One of the conditions for the reception of Christ's love is humility. It is not conspicuous, especially among the intelligencia of today. If one had to choose between Divine purpose as revealed in Christ and jejune theories as put forth by academic learning, I am skeptical of the latter and profoundly impressed with the former.

Another condition necessary to a reception of God's love is a willingness to renounce greed and lust. Both

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are quite dominant in our social fabric today.

Earnestness is a prerequisite to righteousness. The lack of it in our political and social life is painfully evident.

The fact that the seed of the word does not flourish in our soil is quite evidently the fault of the soil rather than any reflection upon the fertility of the seed, which has abundantly produced the fruits of the spirit under more favorable circumstances. Christ's appeal was to sinners who were to come out of the world. It was not an appeal to sinners who justify their sins and remain in the jungle. Whatever we may think of Christ we have no right to condemn His gospel because the conditions under which we live are such that the seed hasn't a chance to thrive. To preach a gospel diluted to suit one's constituency in the hope of winning their patronizing support is to sell out the Church to the world.

INSTEAD of lowering the standards in order to meet such conditions we should hold them up as the only hope of overcoming the jungle, which savages love because they are savages and which can be redeemed only by the persistent faith and labor of those who have an urge for better things.

In an age when honest toilers can find no work and in which the proponents of crime and sensuality flourish, we must be prepared for a return to primitive conditions. The Church is not primarily an institution to reform the world, but a vineyard in which those who have renounced the jungle may find love and joy and peace. The problem today is not to cultivate the jungle but that of preventing the jungle from engulfing the arable fields.

The persecutions in Russia and Armenia indicate that the spirit of pagan Rome has been revived and that the Church must be prepared for another onslaught of hate. Some would meet the situation by diluting the faith with some slight temporary encouragement but in the end it will be found that only those who have kept the faith will defend the citadel.

I am quite sure that the truth of the gospel is not dependent upon the attitude of any generation toward its appeal. Its temporary success is dependent upon external conditions. Its inherent vitality is dependent upon the remnant who are faithful.

UNDERSTANDING OUR CHILDREN

By

GARDINER M. DAY

THE beautiful picture of Jesus taking the children in His arms and blessing them, which has been made familiar to all of us not alone by the evangelists but also by innumerable artists, may truthfully be said to have revolutionized the world's thought of children. In the ancient world the mother raised her son to be a soldier. The chief purpose of children was to fill the armies. The female child had a smaller chance of survival than the male. The Romulus and Remus stories are probably a fairly true index of the general disregard for young life. Jesus definitely took His stand against this point of view when He rebuked the Disciples because they forbade children to be brought to Him, presumably because they thought that the Master should not be bothered with such useless time-wasters. Fortunately Jesus' view was carried on by His followers, and certainly one way in which the Church has deeply influenced civilization has been in the great emphasis which it has placed upon the value of child life.

From early times the Church has seen that the most important years of the child's life are the early ones. In these years the Church has endeavored to train the child in the character and conduct essential to the Christian way of life. From early times we find the Church appointing godparents to look after the children in the case of accident to the parents, and we find orphanages being established in the name of Christ. What a great contrast the two pictures make —the ancient one of Joseph and Mary fleeing into Egypt to protect themselves from the child murder of the King of Judea, and the modern one of the President of the United States calling a conference at the White House of all those who are expert in various fields of child development, in order that all our knowledge may be concentrated for the more effective nurture and training of children! We live today in an age that is made for the child. From birth until adult life all the forces which are represented by the parent and the teacher, by the doctor and the minister, are being used to help the child to the fullest development.

UNTIL fairly recently the chief methods of dealing with children have been those of drill and punishment. The child has been continuously drilled in what was right, and when he turned from the straight and narrow way, suffered certain and often extremely severe punishment. The chief principle lying behind these methods was that the child was always solely responsible for his deeds, and should be educated to feel more keenly that responsibility. In marked contrast, the present methods are those of attraction and persuasion. We endeavor to persuade rather than to compel the child to do things, and to attract him to do them rather than to drill him to do them. Even more

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significant is the change in principle that lies behind this, namely, that the child is not necessarily entirely responsible, but for the cause of the child's good or bad actions in a large majority of cases we must look beyond the child himself to his home, his school, his playmates—in a word, his environment. It can be said with practical certainty that *wherever there is a delinquent child, there is a delinquent social situation.* Of course this situation may vary from actual insanity in the home to a simple lack of education of the child on the part of the parents.

The normal child, as he develops from birth, is as a rule by nature neither good nor bad. It can not be said that it is natural for him either to steal or not to steal, to lie or not to lie, to protect property or to desroy it, to be courageous or to be afraid. Some intelligent children lie and some intelligent children do not, while some feeble-minded children lie and some feeble-minded children do not. Habits of this sort are developed out of the social experience of the individual child. He may be taught to lie by his parents or by his playmates. He may fall into the habit of lying, incited by the attraction of the approbation which he receives from telling a good yarn or through the desire to escape the punishment truth-telling may entail. I do not suppose there are any of us who cannot remember when we at one time or another lied, or were strongly tempted to do so, in order to protect ourselves from parental or other punishing hand.

The early educative process for the child is essentially that of learning how to think of things which he finds in the world all about him. The child thinks in terms of *mental images,* and the kind of image that he has in his mind determines the way in which he will act toward that particular thing. A baby is presented with a ball which he finds to be round and light and able to be rolled, and he acts toward the next ball he meets in accordance with this information. If, on the other hand, the first ball presented to him is a round, iron paper weight that cannot be rolled, his mental image will be such that he will probably have to learn to define a ball for himself all over again when he is presented with a light one. Many of us can remember the experience through which our mental image of a stove was constructed in childhood as something from which it was advisable to keep at a distance. If a growling dog is the first dog presented to the child, the child's image of the dog is very apt to be that of a dog as an animal particularly to be feared. This fear of certain animals such as a dog or cat may continue throughout the individual life, if pains are not taken to prevent it. Likewise the mental image of the word "father" may be a bear or it may be a very lovable companion, depending upon the individual father.

IN a similar manner, how the child acts toward the school or the Church or any other social institution depends on the mental image of that particular institution which his social experience has created for him. The first teacher that the child has in school may determine in large measure the child's mental image of the school. One older person remarked to me that she had never gone to Church school because the first time she went the children laughed at her. The little boy who told his grandmother that he did not want to go to church because he was afraid the "zeal" would eat him up, had a most unfortunate mental image, evidently constructed out of a misconception of a verse of psalm sixty-nine. At the same time the child always is in the process of constructing a mental image of himself. This will come as a result of the attitude toward him of the people around him. Not a few boys have been encouraged to petty thievery because, after some spectacular exploit, they have been nicknamed a "curly-headed bandit" by their companions; or have developed extremely pugnacious tendencies by gaining the reputation of being the strong man of the crowd; or have become abnormally backward because they were made to feel inferior by parent or playmate.

How we all of us act depends on these mental images. Certain peculiarities on the part of individuals as a rule go back to certain mental images that are a little bit askew. Some years ago a man was found in an institution of higher education who had collected in his dormitory room three trunks full of shoes. The shoes were all second hand pairs that had been stealthily taken from his mates' rooms. Why should anyone desire three trunks full of shoes? To find out the answer a prominent psychiatrist was called into the case. His task, then, was, by a study of the man and of his development and environment, to discover what mental image he had of a pair of shoes that made them appear so valuable to him. The situation is the same with most problem children, or children who have not adjusted themselves to normal, decent living. For example, in a certain Sunday school in a large city a boy forged a check on his mother's bank account and was brought before the minister. His teacher in the Sunday school had discovered some time before that the boy had been telling lies and had kept a record of the lies which he had told. He also discovered that he had been stealing small sums of money before he forged the check. The teacher and the minister analyzed these lies and found that none of them was malicious but that all of them showed a desire on the part of the boy to win the attention and approval of his playmates. For example, he used the money which he gained by the forged check to give a party to his gang. Further investigation revealed that his parents had very strict ideas about the way in which children should be reared, believing that children should have little attention paid to them and generally should be treated with great severity. The result was that the child, not receiving a wholesome amount of attention and affections at home, fell into these abnormal ways of attracting the attention and affection of his comrades. The child was given a talk; the parents a scolding.

Let us suppose that instead of using this method, the minister in question had decided that the way to cure the child was to redouble the effort to convert him to living up to the ideals of Jesus. Granting that he would have been able to make an impression on the child, re-

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vealing to him the Christian ideal of manhood in terms understood by the child, the inevitable would have been for the child to have found himself torn by a terrific conflict between the conscious desire to live up to the ideal on the one hand, and the instinctive desire to win affection from his mates, on the other. The child would have understood the warring nature referred to by Saint Paul when he spoke of the "law in my members warring against the law of my mind," and whether the ideal could have won more than temporarily against these odds is questionable. In order that the child should be able to make honesty and truth-telling a permanent part of his life, it would be, and in fact was essential that he be allowed to find that affection and attention which were necessary for his best health and development in his home life.

IN FEW realms of modern life is the help that has come to us from recent acquisitions of knowledge, particularly of psychology, more strikingly evident than in the method of treatment of the problem child, or the proverbial "bad boy." This knowledge is being applied today to a greater or less degree in our schools and social service agencies and in those agencies which deal directly with children, such as the National Probation Association and the Society for the Prevention of Cruelty to Children. Like any other work, the work of these societies is oftentimes unsuccessful, because it is no easier to change the abnormal person to more normal ways than it is to change the habits of the normal person. Surely the work of these organizations in taking a child that has fallen into the habit of petty thievery and, after studying the situation through the cooperation of parent, teacher, and minister, enabling that child to take his place in society as an honest citizen, is reclaiming human life after the manner of our Lord. The church must always work in close harmony with agencies which endeavor, by the application of such knowledge, to help the child to find that fullest development that spells the life abundant. Every rector, church school superintendent, and teacher has the opportunity today, as never before, through such cooperation and knowledge, to take children into their understanding and to be a blessing to them.

Let's Know

By
BISHOP WILSON

Druses

NOT long ago about two-and-a-half dozen Mohammedans were executed in Turkey for starting a religious revolution. Evidently it is not very safe to be religious in Turkey nowadays. Yet we have been accustomed to think of Turks and Mohammedans interchangeably. Also we have heard so much of "holy wars" and the possible revival of seventh century Mohammedan conquests that there is a wide spread impression of sound solidarity among the followers of the Arabian prophet.

As a matter of fact, Mohammedanism has long since disintegrated into a long list of warring sects, too intricate in their devious differences for the western mind easily to grasp. The main split is between the Sunnites and the Shiites but these in turn have run the gamut of many sub-divisions. There are the Kharijites and their successors the Ibadites; there are the "seveners" and the "twelvers," differing as to whether the Imamate descended to the twelfth or only to the seventh generation from Ali; there are the Bahaists and the Druses. According to an old tradition Mohammed himself is said to have predicted that his followers would split up into seventy-two sects.

The Druses are one of the most curious religious groups that we know anything about. And we don't know much about them because theirs is supposed to be a secret religion. There are about a hundred thousand of them living in the northern part of Syria. They date from the eleventh century when al-Hakim was the Mohammedan caliph in Egypt. A Turk named Darazi was one of his intimates who promulgated a bit of heresy and was driven out of Egypt. He fled to Syria and secured some followers who corrupted his name into Druse. The home of the Druses is next door to the Christian Maronites and they seem to have mingled traces of Christianity and Judaism in with their original Mohammedanism. Politically they are divided into two groups which fight with each other lustily but will collaborate against a common foe.

They have no prayers, fasts, or festivals. They are divided into the "initiates" and the "ignorant," the latter wearing a distinctive style of clothing and being free from any religious observances. The initiates do have some sort of worship but it is kept very secret. They subscribe to seven cardinal principles: truthfulness, mutual defense, renunciation of all other religions, separation from evil spirits and from men of false creed, recognition of the unity of God at all times, contentment in all labors, and patience under all circumstances. They do not practice polygamy. They are expected to abstain from unlawful gain, to be dignified, and to refrain from cursing. They may not use wine or tobacco. They believe that the number of human souls is constant; that when a man dies his soul returns in another body and that if he has been an unbeliever, he returns as such, but if he has been a good Druse, he is reincarnated as a Druse again. Therefore they do not attempt to convert anyone to their faith. This unsatisfactory state of affairs will continue until al-Hakim shall one day return and destroy all the unbelievers—tho some think he will only subdue them and found an earthly kingdom wherein the Druses shall reign in great wealth and luxury. They are a turbulent people, troublesome to the Turks in the olden days and no less troublesome to the French under their Syrian mandate today. Other Mohammedans count them as infidels. Civilization is slow in reaching them but when it does, they are likely to dissolve as most of the Mohammedan world seems to be dissolving now.

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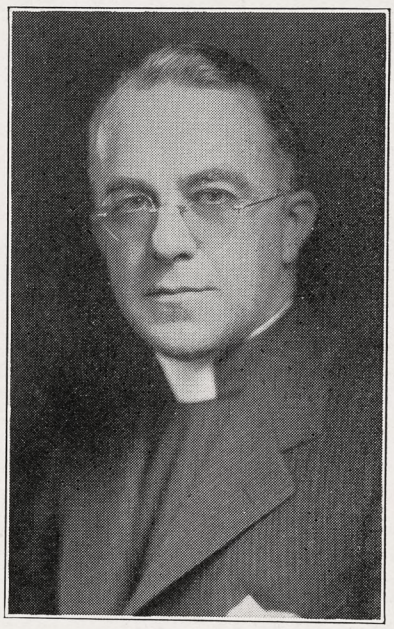
Reinheimer

Interviewed by
WILLIAM B. SPOFFORD



B. H. REINHEIMER

JUST plain Mr. Reinheimer at the moment but it is Dr. Reinheimer on his office door at the Church Missions House — after all there is no use putting the Church to the extra expense of making the change in June when his alma mater, Kenyon, confers a doctorate upon him. He has just taken over the job of executive secretary of the field department of the National Council. There is about 180 pounds of him packed into his chunky five feet seven, well distributed, as it was in the days twenty years ago when he starred at football.

"A man's recreation always interests me. I suppose you no longer play football, so what is it now for exercise?" was the first question.

"Tennis and golf. I am not so good at either, but they help to keep me fit. I have been too busy on this job to play any yet. Don't know where I should play even if I find the time. Must make a note of that and locate some club. My golf score? I am a consistent 100 scorer. But that is the beauty of the game. One can be rotten and have a good time if hooked up with a good foursome. I shall never forget a match we had at a club up in Westchester. Fritz Fleming of the Intercession, your Bishop Johnson, Bishop Stewart of Chicago and myself. There is a nice short water hole there. Stewart stood up in all his dignity to take a swat at it. And he can lay them down the fairway too when he is going right. But I guess the water bothered him that day. His first ball—whang, and right down a frog's throat. Guffaws from Johnson, as you can imagine, which didn't help Stewart any. And believe it or not the dignified Bishop of Chicago lost three more balls in that pond before he finally put one over. And believe me he took plenty of razzing from Johnson."

"What about winter amusements, Reinie?"

"Contract bridge. I never played the game until the Washington General Convention when Lewis Franklin taught me the game. We had a number of sessions, with Bishop Knight and Bishop Rogers. It is a great game. Then I take in the theatre when I get a chance, and of course I like baseball."

"Have you had any parish experience?"

"I was rector at Shelby, Ohio, after leaving Gambier. I graduated from Kenyon in 1911 and Bexley in 1914 but stayed on there for a time as graduate manager of athletics. After Shelby I was a curate for Arthur Dumper at Christ Church, Dayton. After he left I was the rector for a number of years before becoming the executive secretary of the diocese of Southern Ohio. Sure, I miss parish work. Anyone does who has ever had it. There are fellows who say that these '281' jobs are soft. But believe me a man gives up a good deal when he takes one of them. The warm human friendships that one builds up for himself and family are impossible on a job like this. If the men that are here were merely thinking of themselves I am sure there is not one of them that would not go back to parish work."

"What do you conceive your new job to be?"

"You know I have been thinking a lot about that since I came on here. I jotted it down on a bit of paper just the other day." And he handed me a paper on which was typed: "Almighty God through His Son Jesus Christ has endowed mankind with power unto salvation. But for the most part it remains sealed within our lives latent and inactive. The Church's field department is concerned principally with the liberation of this power so that it can be applied through the Church to the redemption of men and human institutions everywhere."

He was not quite satisfied to let it go at that for he went on: "It is a question of soul power. There is plenty of it, but it is latent and dormant. This Church has plenty of reserves. It is our job to loosen them for the tasks of the Church. We have the power of a Packard but the Church very often seems to be satisfied to do the job of a peanut stand."

"Won't your success on this job be measured in cash?"

"I suppose that is true. It is the job of the Council to raise three and a half million dollars a year and I suppose that is the chief concern of the field department. But let me tell you now that if that was all I would never have taken the job. We have to make the people of the Church aware of the great tasks for which she is responsible."

"Are you optimistic about the Church meeting these responsibilities?"

"Yes, there are things happening to encourage one. Take the Woman's Auxiliary for example. You are familiar I presume with the intercession leaflet they have just issued, 'The Way of Renewal,' as a preparation for the General Convention. There is social vision there. They tackle economic problems, interracial problems, and international relations. It's dynamite. It takes the women to go right to the heart of these things. Then there are rumblings of a great mass movement of laymen that is in the making. We have marvelous laymen in this Church of ours. Once harness them into an organization and there is nothing that they could not do. The Brotherhood of St. Andrew is a fine organization. The average laymen I think, at heart, is with the Brotherhood. And I think the ideal

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vestry would be a Brotherhood chapter. But the Brotherhood is a little too high pitched for many men. The American business man, rightly or wrongly, does not like to talk much about his religion. He is often deeply religious, but he doesn't want anyone to know it. So I think there is a place for a great mass movement for laymen, and I think it is coming. And when it does we will start to move."

"Have you any plans for your department?"

He laughed. "You know I haven't been here very long—give me time. I can tell you that as far as I am concerned I am not going to stay behind a desk. I like the work in the field. I want to help men in their parishes. I have been invited to devote May to the diocese of Michigan. I hope I shall be able to help them there with the Church's Program. Then possibly Maryland, and Harrisburg. I am not interested in burning red fire, with a lot of hoop-it-up and hurrah stuff. As I see it, it calls for a constructive job of engineering, with a program that will look ahead eight or ten years. The present arrangement of having key men, general secretaries, in each one of the provinces is sound. We haven't the men for all the provinces. But Bartlett has been doing a splendid job in the west, and Covell and Deis in their provinces. And Collett is a top-notcher. He is new on the job, as I am, but we know his worth. After all you must realize that we can go only where we are invited. It is one thing to have good men. It is another job to get them into the dioceses where they are needed."

I arose to go, with thanks for the half hour. "Come in any time. And please find fault. I'm going to make mistakes, but I will make fewer if you fellows come in and tell me where you think I am wrong. So long."

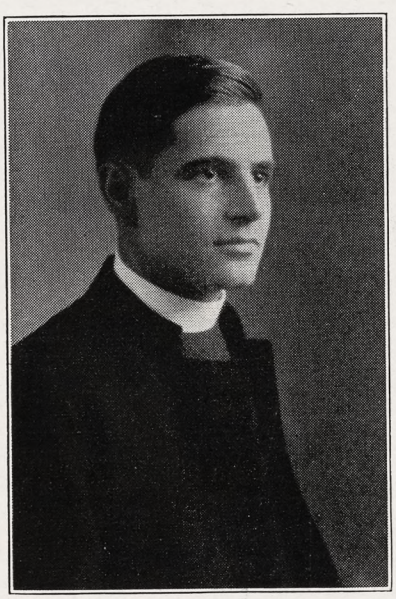
I left feeling that with this dynamic personality who has so well demonstrated his ability in a diocese, the important job of head of the field department was in capable hands.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE Rev. Charles E. McAllister arrived in Chicago last week to become the rector of St. Luke's, Evanston, and immediately gave a talk to the newspaper boys, expressing the opinion that there is a good bit of hypocrisy mixed up in all this birth control business. He advocated an extended scientific study of the whole problem, both from the standpoint of medicine and morals, before final conclusions are reached, adding that the "highly dogmatic opinions being so freely expressed by representatives of both Catholic and Protestant churches show a singular lack of thorough acquaintance with the subject and its significance."

Mr. McAllister hit upon a subject almost as good as prohibition to put himself in the headlines his first day in Chicago. To advocate "an extended scientific study of the whole problem" was a grand non-committal gesture which doubtless went over big. But when he stated that the Federal Council, with their recent statement on the subject, showed "a singular lack of thorough acquaintance with the subject and its significance" he himself showed a singular lack of thorough acquaintance with that report and its history. The commission of the Federal Council that issued that report was an exceptionally large commission of authorities, that spent many months in study and research before releasing their findings and conclusions to the public. To suggest otherwise is so contrary to the facts that one wonders if the new rector of St. Luke's is familiar with the document and the commission that produced it.



GARDINER M. DAY
Rector at Williamstown

* * *

This communication is addressed to you by Mr. Lewis B. Franklin, treasurer of the National Council:

"The first statement of collections for the year 1931 is not a good one. In spite of the splendid example of a few of the dioceses which have officially instructed their Treasurer to remit monthly one-twelfth of their quota or one-twelfth of their pledge, the total receipts to April 1st are $56,544.61 below the same period of 1930.

"The tragic feature of the statement is that from 30 dioceses no remittance has been received from Diocesan Headquarters. Most of these dioceses are among those who never pay the full quota and many of them did not pay what they pledged in 1930.

"It is not possible that in these dioceses no money for the missionary cause was received in the first three months of the year and it is therefore obvious that these dioceses are retaining for diocesan use *all* the money collected even though a share of that money was given for the work of the National Council.

"Such practice is morally questionable and psychologically unsound.

"If the diocese is made a preferred partner in the missionary enterprise by action of the diocesan authorities is it fair to complain of parishes that withhold missionary money for their own expenses?

"Is it fair to finance only the diocese out of money collected for both diocese and General Church and then

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in December advise the people of the diocese that a large sum must be collected 'to make up the deficit in the pledge to the National Council'?

"If the National Council has to borrow from the banks, as it is now doing, is it fair for dioceses to 'borrow' for their own expenses the share of collections due the National Council?

"Please think over these questions."

* * *

The great central section of the new St. Mark's Church, Seattle, costing over a half million dollars, was opened to the public for the first time on Easter Day when thousands of worshippers crowded through its stately portals. The long anticipated dedication will take place on St. Mark's Day, with Bishop Huston dedicating, assisted by Dean John D. McLauchlan, with an address by the Archbishop of Westminster, the Most Rev. Adam U. de Pencier, and the sermon by Bishop Cross of Spokane. At a banquet in the evening the principal speaker is to be Bishop Shayler of Nebraska, a former rector of the parish. On the 26th the sermon is to be preached by Bishop Moulton of Utah, with a Sunday school rally in the afternoon addressed by Bishop Rowe of Alaska, and Bishop Schofield of Victoria as the evening preacher.

* * *

Bishop Gilman, suffragan of Hankow, is the speaker at a meeting of the Church Periodical Club to be held at St. Thomas's Church, New York, on the 27th.

* * *

Vested in gorgeous vestments presented to him some years ago by the Patriarch of Jerusalem, Bishop McCormick led in a service celebrating Greek independence, which was held recently in St. Mark's Cathedral, Grand Rapids, Michigan. All the Orthodox congregations of the city, Syrian, Russian and Greek, took part in the service. The sermon was by the Rev. Aristides Palaynes, Greek priest, who is a graduate of the General Seminary.

* * *

Miss Mary C. Beneke, who died recently at Lancaster, Pa., left $5,000 to a Church home for colored crippled children; $1000 each to the Catholic Congress and the Sisterhood of St. Margaret, and $2000 to the Order of the Holy Cross.

* * *

The Church Army had both an introduction and a farewell in the chapel at Church Missions House, at the noon service on Monday, April 13th, when Captains Benson and Roberts from London were sped on their way to work under Bishop Littell in Hawaii. It was the first time the Church Army had had a special service in the chapel. Captain Mountford and eight or ten of the men, both American and English, were present, as were also Mr. Samuel Thorne and Mr. S. Van B. Nichols, respectively president and treasurer of Church Army in the United States.

* * *

The Rev. B. H. Reinheimer, new secretary of the field department of the National Council, was the speaker at the clericus of the diocese of Maryland held on the 13th.

* * *

The Rev. George St. John Rathbun, Maryland, has accepted a call to St. Barnabas', Detroit.

* * *

The Rev. C. H. Leyfield, Elsmere, N. Y. has accepted a call to Trinity, Syracuse, N. Y.

* * *

More than 13,000 people worshipped at Washington Cathedral on Easter Day. Travelers from many parts of the United States, government officials and diplomatic corps representatives were in the congregations.

* * *

St. Barnabas Hospital, Newark, N. J., the Rev. John G. Martin, superintendent, has received three legacies during the past year; $10,000 in one; $2000 in another and $1000 in the third.

* * *

In Sandusky, Ohio, all the churches with the exception of the Roman Church and the Lutherans united for the three hour service on Good Friday. Services were held at three churches, the various clergymen taking part. The total attendance was well over 2000.

* * *

St. Peter's, Clifton, diocese of Newark, recently received a legacy of something like $6000 from the will of Mrs. Mary E. Trevett. The rector, the Rev. George L. Grambs, then discovered three relatives of Mrs. Trevett who were in real need. Arrangements were therefore made that part of the estate should go to them. Transfer this item, please, to Magna Cum Laude for Mr. Grambs and his vestry. They showed a thoughtfulness rarely found these days.

* * *

Dr. Lewis B. Franklin, vice-president of the National Council, spoke before a large assemblage of people in Holy Trinity parish house, Philadelphia, on Monday evening, April 13th. The occasion was the closing session of all the mission study classes of the Woman's Auxiliary in the diocese.

* * *

Trinity, Binghampton, N. Y., has purchased a new rectory.

* * *

The rector of St. Paul's Church, Oxford, N. Y., and the rector of Emmanuel Church, Norwich, N. Y., exchanged Sunday evenings in Lent, giving each congregation a connected series of sermons and instructions suitable to the season.

* * *

All Saints, Henry Street, New York, a church with a history that runs back over a hundred years, is the one church in New York with an old slave gallery. It is way up aloft, very much out of the way of the white folks. Well, sir, on Easter Day All Saints held its parish meeting. And Mr. Estus McNichols was elected to the vestry. And Mr. McNichols is not a Scotchman or an Irishman but a Negro. So you see some progress has been made during the past hundred years.

* * *

In St. Asaph's Church, Bala, Pa., a special Welsh Service was held on March 22, when the Welsh Society of Philadelphia held its annual service. Several hymns, from our hymn book, were sung with Welsh words and music. This church is named after St. Asaph's Cathedral, Wales, and is built on land settled by the Welsh. Some of the ivy now covering the church was brought over from Wales. The Rev. Francis C. Hartshorne, of Haverford, is in charge of the parish while a new rector is being sought to succeed the late Rev. Benjamin N. Bird.

* * *

Over fifty students from fifteen

CLERICAL SKETCHES

GARDINER M. DAY

GARDINER M. DAY, whose article appears in this number, is the rector of St. John's, Williamstown, Massachusetts, and the Episcopal Church chaplain to the students of Williams College. Following his graduation from Yale he did graduate work at Columbia University, later being on the faculty there as an instructor in the department of philosophy. Following his graduation at the Episcopal Theological Seminary, Cambridge, he became a member of the staff of Trinity Church, Boston, under the present bishop of Massachusetts, Henry Sherrill. He was called to Williamstown as an assistant at St. John's and student chaplain. Last year, upon the resignation of the rector, he was elected to that position. He is keenly interested in philosophy and in the social sciences.

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Southern colleges attended the conference on the ministry held at the University of the South, April 10-12. Men outstanding in college life were asked to consider the ministry as a possible calling, and their leaders in a carefully planned program and in personal conferences put the implications of the ministry before them. The idea behind the Conference was "The Church needs not more clergy but better ministers."

* * *

The Rev. Parker C. Manzer, head of the Newark City Mission, died suddenly Easter Day.

* * *

Gethsemane, Minneapolis, the mother parish of the city, celebrated its 75th anniversary Easter Week. There were many services of course. Then on the 8th there was a parish dinner with about 500 present, with addresses by Bishop McElwain of Minnesota, Bishop Johnson of Colorado, Dean Kramer of Seabury, and the Rev. Stanley Kilbourne of Port Chester, N. Y. Bishop Johnson and Dr. Kilbourne are former rectors of the parish. On Friday evening a great service was held with Bishops McElwain and Johnson as the preachers. The parish is at present without a rector, the Rev. Don Frank Fenn recently having accepted a call to Baltimore.

* * *

The Rev. Charles E. Haupt, St. Matthew's, St. Paul, Minnesota, has resigned and is to retire from the active ministry after a service in the diocese of Minnesota of over 42 years.

* * *

The diocese of Atlanta is making a great effort just now to raise the $6000 they have promised for the Advance Work Program.

* * *

St. Paul's, Macon, Ga., welcomed a new rector on Easter Monday when the Rev. John H. Morgan arrived from Charleston, S. C. to take charge of the parish which has been without a rector nearly a year.

* * *

The Society of the Companions of the Holy Cross are to hold a retreat for women (you do not have to be a member to go, nor even an Episcopalian) at Adelynrood, their conference house at South Byfield, Mass., June 20-22. It is to be conducted by the Rev. Truman Hemingway of Winchester, Mass. The total expense is $5.50 and applications should be sent to Miss H. S. Dudley, Wellesley, Mass.

* * *

The Rev. Edward M. Jefferys, rector of St. Peter's, Philadelphia, celebrated his 25th anniversary on the 12th. It is a very active parish and has a choir that is considered the best in the city.

* * *

St. Matthew's Church, Francisville, Philadelphia, was damaged by a fire which recently destroyed the pulpit and organ and a portion of the floor in front of the altar. Fortunately, a valued copy of DaVinci's Last Supper, which formed the background of the chancel, escaped serious damage due to the efforts of the rector, the Rev. C. Herbert Reese, who cautioned the firemen against playing the hose on that part of the wall while the fire was going on.

* * *

The Founder's Guild of the Cathedral of All Saints, Albany, is promoting an organization called the Friends of the Albany Cathedral, to be composed of persons who have been affiliated with the Cathedral but have moved from Albany. The purpose of the organization is to add to the endowment fund of the cathedral.

* * *

Miss Vera L. Noyes, for the past eight years the director of religious education in the diocese of Chicago has accepted an appointment as director of religious education at the Cathedral of the Incarnation, Garden City, Long Island. She begins this new job the first of September.

* * *

Easter offerings, according to numerous reports from various parts of the country, broke records this year in spite of the depression. Churches were full everywhere, with hundreds turned away from churches for lack of room.

* * *

The new group of buildings of Christ Church, Winnetka, Illinois, costing $450,000 were dedicated on April 19th by Bishop Stewart.

More than three years have been

MAGNA CUM LAUDE

TO St. Barnabas' Church, Philadelphia, located in an industrial centre, which is doing exceptionally fine work in ministering to the unemployed—to *The Living Church* for their fine number of April 11th, devoted to Church building—to the Woman's Auxiliary for their intercession leaflet, "The Way of Renewal" which is being used as a preparation for their triennial meeting in Denver this fall—to the Rev. Charles Henry Webb, who as director of the Church Charity Foundation of the diocese of Long Island, has made of it one of the great social agencies of the Church — to the Methodist Church in New England, which in convention protested against the infringement of civil liberties in the city of Lawrence, Massachusetts. — to St. James' Church, New York, for giving its entire Easter offering of about $9000 to Church and charitable institutions for the relief of those who are unemployed.

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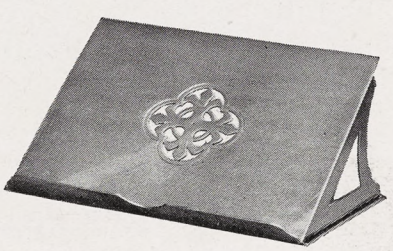

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spent in the planning and construction of the new group, which includes chapel, parish house and rectory. The parish house was planned after extensive studies of similar buildings throughout the country, and the result has been declared the most efficient structure of its kind in the middle west.

* * *

The National Council is to meet in New York, April 28th-30th. At this meeting the budgets for the year 1932 will be considered. Bishop Perry writes: "As this is a matter which concerns so vitally the whole Church we hope we may be remembered in the prayers of our people that we may be rightly guided in this and other important matters to come before the Council."

* * *

Easter offerings I suppose make interesting reading. Reports of many large ones have come in, but none that even approached that of St. Paul's, Paterson, N. J., which was over $11,000. St. Chrysostom's, Chicago, was over $6000 and St. Luke's, Evanston, over $4000, with St. Paul's, Chicago, close to $5000.

* * *

Four thousand people attended a sunrise service on Easter Day on Garret Mountain, near Paterson, N. J. The arrangements were made by young people's societies of various churches.

* * *

An effort is being made to raise an endowment of two million dollars for the Church of the Transfiguration, New York. This is the famous Little Church Around the Corner. Dr. Ray, rector, is enrolling in an organization, called the Family, the many who have been married there, as one method of raising funds.

* * *

The Oberammergau Passion Players broke a record in receipts last year, with a total of $1,354,000. The largest single item of expense was for the salaries of actors, which totalled something over a quarter of a million dollars. Most of the profit is distributed. An assistant priesthood at Oberammergau has been established; money has been set aside for the restoration of a church; a scholarship in a theological seminary has been established, and gifts have been made to members of the choir. In addition many secular organizations have shared in the profits.

* * *

DeWitt Clinton, leader in the diocese of Western Massachusetts, died recently at his home in Cambridge, Massachusetts. For a good many years he was the treasurer of St. John's, Worcester, and also the treasurer of the diocese.

* * *

A recent legacy of $4,000 to the Church Charity Foundation of Long Island from Harriet C. (Mrs. Wm. A.) Bartow of Fishkill, N. Y., calls to mind a family noted for their church and civic gifts. Edgar Bartow, great-uncle of Wm. A. Bartow, built Holy Trinity Church, Brooklyn, though at the cost of financial disaster to himself. He also gave to the city of Brooklyn the triangular park facing the City (now the Borough) Hall. Mr. Wm. A. Bartow's father was a great friend of the Rev. Dr. Muhlenberg, and when a boy attended Dr. Muhlenberg's school at College Point. He rowed there across the Sound from the Bartow estate, which later he was instrumental in conveying to the city of New York for one of its largest parks. Mrs. Bartow's grandfather was a Mr. Prout of Washington, D. C. He gave the land on which Christ Church, Navy Yard, was built, and he gave to the U. S. Government the land of the original Navy Yard. Dr. Smith, Mrs. Bartow's father, an army surgeon, was stationed at a post in Florida, where was held as a prisoner Dr. Mudd, who set Booth's broken leg in flight from Washington after assassinating President Lincoln. Dr. Mudd assisted Dr. Smith in his surgical work. After Dr. Smith's death, his widow and daughter interested themselves in procuring Dr. Mudd's release, as, ignorant of Booth's crime, he had done what any surgeon ought to have done."

* * *

A very interesting experiment under the direction of the Rev. A. Vincent Bennett, Rector, was tried at Christ Church, Fitchburg, Mass, during Lent. Realizing the difficulty of young women nurses, training in Fitchburg hospitals to attend church services on Sunday, two special Holy Communion services were held during the month at 6 o'clock in the morning. Christ Church furnished the taxi cabs which conveyed the nurses to and from the service. These services conducted under the supervision of the Guild of St. Barnadas proved of great worth and the attendance was large.

* * *

There is very curious contrast in the work which for many years has been done for the Church by Mrs. Samuel Salinas of Nopala, Mexico. With one hand she writes up-to-date reports for the Woman's Auxiliary of Mexico, of which she is president, and with the other she takes care of the primitive superstitious country people who bring their ills and injuries to the House of Hope, her little dispensary at Nopala.

One of her recent patients is a boy who first suffered from exposure while watching the crops on cold nights and then, falling ill, was believed to be bewitched and was treated by an ignorant woman, "to

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heal the witchcraft." The result was a serious infection, and only by three months of patient care was Mrs. Salinas able to save him.

* * *

St. John's University and Middle School re-opened for the second semester of the present academic year on February 9th with a total enrollment of 512. During the China New Year holidays Dr. Pott addressed a letter to the parents of all present and prospective students, reminding them of the fact that St. John's is a Christian institution and proposes to give Christian instruction to the students in both the university and the middle school. The figures for the enrollment show that this statement had no deterring effect upon the return of students.

* * *

A bequest of $97,000 for the endowment of St. John's Hospital, Brooklyn, has just been paid to the Church Charity Foundation by the executors of the estate of the late Mrs. Florence N. Fithian, a member of St. Bartholomew's parish, Brooklyn.

* * *

At St. Stephen's Chinese Mission, Manila, the material prepared by the National Department of Religious Education for use in connection with the Children's Lenten Offering was translated into the Amoy dialect, so the Chinese children shared in the use of stories, services and posters which were used in the United States.

* * *

A piece of English oak which had been part of one of the roof beams in a tower of Lincoln Cathedral since 1092 has been made into a cross, which Judge James Ross, chancellor of the Philippines, has presented to Bishop Mosher. More than eight centuries old, this piece of wood was in its place in the English Cathedral when the discovery of America was almost as far in the future as it now is in the past.

* * *

Bishop Sumner spent the week of April 7th at the Oregon State College, Corvallis, where he delivered a series of addresses to the students, and met those personally who desired to see him. He devoted a similar period to the University of Oregon, at Eugene, in the month of February. This is the seventeenth year the Bishop has made these visits, which are arranged for by the presidents of the institutions, and highly appreciated by both faculty and students.

* * *

A very small boy is serving as acolyte, in a middle western parish, to his great delight. He used to have a wicked habit of swearing, and he wanted so much to be allowed to

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serve at the altar that they told him he might do so only if he stopped swearing, and the moment he swore again he would have to stop being an acolyte. It worked very well.

The other day his still smaller sister stubbed her toe on the stairs and said something bad, and the little boy was shocked. "Isn't it awful, Mother? Just as I've got over it, she's caught it."

* * *

A farewell reception was given the Rev. Rankin Barnes by the clericus of the diocese of Los Angeles on April 6th. He took up his work at the Church Missions House last week.

* * *

The Rev. Leslie E. Learned, Pasadena, has sailed for an extended European trip.

* * *

A portrait of Bishop Cheshire was presented to St. Mary's School, Raleigh, by many friends of the bishop and of the school. It was presented by Bishop Darst, accepted by Bishop Penick, with the venerable Bishop Cheshire present to pronounce the benediction.

* * *

A conference of leaders of the Brotherhood of St. Andrew and others interested in work with the young men of the Church will be held at Strath Haven Inn, Swarthmore, Pa. for four days, beginning Sunday, May 3rd. The purpose of the conference is to make an intensive study of the program, policies, and plans of the Brotherhood in the light of present needs of the Church and the interests of youth to-day. According to general secretary, Leon C. Palmer, it is hoped that without departing from the basic principles of the Brotherhood of St. Andrew, there may come out of this conference such a reinterpretation and enlarged construction of the Brotherhood's objectives as will make it challenge the attention and enthusiastic activity of the young men of to-day.

The personnel of the conference will be about equally divided between those who are at present active leaders in the Brotherhood and those who, while representatives of the Church and of the viewpoint of youth, are not officially connected with the Brotherhood organization and can therefore bring a fresh point of view.

* * *

Sewanee Conference this year is from July 30th to August 13th for the olders and from the 13th to the 27th for the youngsters. Bishop Penick of North Carolina is the dean of the adult division with the Rev. Moultrie Guerry, chaplain of the University of the South, as his assistant. Bishop Juhan of Florida is the dean of the young people's division, assisted by the Rev. Brooke Stabler. Headliners on the faculty are Bishop McDowell, Bishop Mikell, Bishop Penick, Dr. John W. Wood and Mr. Leon C. Palmer. There is also to be a course on the question of unemployment, given by Mr. Spencer Miller.

* * *

So far this year 109 persons have been confirmed at St. Paul's, Baltimore. There were over 1200 communicants Easter at the church and chapel, the largest aggregate in the history of this historic parish.

* * *

With replies of acceptance as members of the faculty from such outstanding men as Bishop Johnson of Colorado, Dean Beal of the cathedral in Los Angeles, Cannon Graves of San Joaquin, and Archdeacon Thomas of Eastern Oregon, together with Miss Edna Eastwood from National Headquarters, plans for the third summer school of the district of Nevada are going forward. Announcement of other members of the faculty are expected shortly.

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joined with the District of Nevada in a small way last year, expects to have a larger share in the life of the School this year.

* * *

The convention of the diocese of Massachusetts was held on Wednesday of this week, opening the evening before with a great service in Trinity Church, when Bishop Sherrill presented his first report as bishop of the diocese and Bishop Babcock spoke on the missionary work of the Church. The various organizations of the diocese were in the procession, with the clergy.

* * *

The Rev. Malcolm Peart, Groveton, N. H., has accepted a call to be the rector at Rochester, N. H.

* * *

At the annual dinner in London of the Parliamentary Lay Preachers Association, Arthur Henderson, the foreign minister, was present. Among the forty who dined together were representatives from different denominations and parties. Mr. Henderson made the deepest impression by his account of the way in which his preaching in the villages of England had prepared him for his present post of international importance. When he went first to the Foreign Office critics were found to prophesy his failure. "But he told his audience," so Sidney Berry remarks, "that those omniscient critics overlooked the fact that he had been prepared by being steeped in the principles of Christianity, the spiritual background of all true internationalism, and by his work in connection with the Labor International."

* * *

A new religious experiment, which brings to mind strongly Gandhi's principle of soul force, has been started by a Japanese named Nishida, in Kioto. "It is an experiment in love and service," says Alice E. Gwinn of the American Board, a teacher in the Doshisha. "The thought seems to be to put into actual practice the power of love, and to live a life of service." It is very evident that the founder has been greatly influenced by Christianity. He has a small worship hall with prayer rooms, some of which contain Buddhist symbols. The central altar, however, has no symbol, but is placed before an open window which looks out upon a bit of beautiful landscape. It is intended as a prayer room for those of any faith. The followers of Mr. Nishida, says Miss Gwinn, work for their meals and car fare, believing that the "laborer is worthy of his hire," and ask no more than living expenses. They raise all of the food they can, and work at some trade in a little community of

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their own. At the time of the dedication of the worship building above mentioned, an interesting allegorical play was given.

Young men carrying swords and representing "Materialism" fought with others in white robes representing "spiritual forces." At first the sword carriers won. Then Nishida's followers appeared. They were taunted and urged, but they refused to fight. Approached menacingly by the sword carriers, they walked away, and finally stood facing their enemy calmly, refusing to retreat further. Before their steady front the swordsmen fell away. The judge then pronounced a verdict saying that ordinarily even spiritual forces have depended more or less on physical forces, and been afraid to suffer for what they teach, but that the power of love conquers all.

* * *

No one can speak upon religion at Oxford with more authority than the Vicar of St. Mary's, Rev. F. R. Barry, who has won a remarkable influence in the university. He declares that the worst thing that has ever befallen Oxford is that it has become "copy" for the press. All kinds of false impressions are abroad. Slick generalizations are fatal; and the only thing which can be said to be certainly untrue is the judgment which seems to fascinate the elderly, that Oxford is without morals and without religion. This is certainly false. Mr. Barry believes that the great majority of undergraduates have "wider interests and better standards than Oxford has known for a good many years." "Those who say that the present generation has abandoned vital interest in religion know nothing about this generation." At the present time men will discuss religion for hours. "The whole orientation is changing." And if it is true that the post-war generation is thinking out its problems afresh, and asking "How can we know what is meant by goodness?" it is entirely baseless to say that Oxford is "immoral." As a matter of fact, Mr. Barry declares that "If the religious teachers know their business we may be in sight of a Christian renaissance."

* * *

The Evergreen Conferences (Colorado) are to be held from August 3rd to the 14th and from the 17th to the 28th. The leaders: the Rev. C. Rankin Barnes, assistant secretary of the department of social services; Miss Elizabeth Baker, field secretary of the Woman's Auxiliary; Miss Vera Noyes, director of religious education at the Cathedral at Garden City, Iong Island; Miss Mabel Lee Cooper of the department of religious education; the Rev. Austin Pardue of Sioux City, Iowa, and the Rev. C. W. Douglas of Peekskill, N. Y. Following the conferences there is to be a retreat for laymen, lasting over a week-end, with a retreat for the clergy from September 7th to the 11th with Bishop Booth of Vermont as the leader. There is to be a retreat for women on the same dates. Sandwiched in between these retreats is the conference for young people.

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THE AMERICAN MISSAL by Bishop Johnson

The WITNESS

CHICAGO, ILL., APRIL 30, 1931



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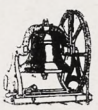
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THE WITNESS

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THE AMERICAN MISSAL

An Editorial By

BISHOP JOHNSON

IT IS impossible to engage in any game without rules; to participate in civil life without laws; to accept ordination in any ecclesiastical body without agreeing to accept some authority. Along side of such corporate obligations are the personal principles which each of us hold. The problem which confronts us is that of adapting our personal convictions to the external authority which we have accepted.

There are those who endeavor to conform rigidly to the canon law of the Church. There are others who do not hesitate to readjust the law to their own private judgment.

Probably the great mass of Churchmen are satisfied to obey the law in the main but have their own interpretation of this and that law, realizing that the Episcopal Church has no police force and that each man is on his honor in the matter. The honor system breaks down however when each man does that which is right in his own eyes regardless of the rights of others. In an age which is lawless outside the Church it is difficult to preserve order within, especially when we have a constituency with such diverse views.

Here is a group which adopts the theology of the Roman Church but rejects its polity. They combine mediaeval doctrines with a purely congregational system of canon law. They look upon their own parish churches as little principalities in which they can do as they please without reference to Episcopal authority or the action of the General Convention. The parish altar seems to be their own personal property upon which they can place anything, and before which they can do anything that they please. When asked why they enjoy the privilege they reply that they are following Catholic usage. In this respect they resemble fundamentalists who tell you that they are following Holy Scripture. In each instance you have a compelling authority without any competent court to interpret the law or to enforce it. Each presbyter exerts a power which is regulated solely by his own interpretation. He rejects the Pope, since he himself is the pope and the parish church is his Vatican City. He ignores the fact that his own orders and his own altar are not his own private property but belong to the whole corporation. He claims what amounts to a *jus liturgicum,* that is a liturgical law which is similar to the common law in secular affairs. It is the law built up by common consent and practice.

But the common law does not take precedence over legislative enactment; and the common law cannot be invoked without a court to interpret it.

It is a question whether a bishop has authority to invoke the *jus liturgicum.*

IN CONNECTION with the American Missal, which has been authorized by some bishops and banned by others, we have a case in point. Of course if one bishop can forbid it, another may authorize it, for the power to bind and loose stands or falls together. Unless a bishop is enforcing some specific canon or rubric he must fall back upon common usage or the *jus liturgicum.* There is a question as to how far bishops may go in this matter. There is no question in my mind that presbyters have no right to exercise an authority, each in his own parish, which bishops hesitate to exercise each in his own diocese. The polity of our Church, whatever it is, is neither Congregational nor Presbyterian.

The American Missal as a manual of devotion and as an artistic production is unquestionably a work of merit. We have no quarrel with its ritual or its theology. But when it is officially placed upon a parish altar for use in the divine service the question arises, "Who can put it there?"

I question the right of bishop, priest or vestry to put it there. It is not the same thing as a book of offices which the priest may use on special occasions. It is the Missal as its name implies, and the Missal is the symbol of official sanction. "It is sent" by what-

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ever authority that has the right to send it. And there is no power, in my judgment, which can put it there but an act of General Convention.

It is not enough to say that it contains all that the General Convention ordered to be used. Unquestionably it contains more. If bishop or priest can put more in the official document, then others may put in less. If one can amend an act of General Convention by additions, then another can amend by subtractions. There is nothing sacrosanct about addition that is denied to subtraction.

I HAVE no criticism to offer that a publisher may send forth as creditable a book as the American Missal. That is his privilege as a private citizen. I do question the right of any bishop, priest or vestry to place it officially upon an altar of our Church because the altar is not their own personal property, and because the General Convention has designated what book shall be so used.

It is painful to me to disagree so flatly with those whose principles I accept, but I firmly believe that it is more important to obey than it is to offer sacrifices in a meticulously correct manner.

Unless and until the General Convention authorizes the use of the American Missal I feel that it is usurping a place upon the altar fully as much as a denominational minister would be usurping a place in the sanctuary. It is no answer to say that he is a more pious man than the rector. Undoubtedly he is. That is like saying that there are better lawyers in court than the judge, which might be true but would have nothing to do with the case.

It is not sufficient to say that the American Missal is a better book than the Book of Common Prayer. Possibly it is. But unless it is officially placed upon the altar it has no right to replace the official document.

Neglecting Our Own

By

WILLIAM B. SPOFFORD

A CASE now before the Supreme Court of the United States which should be of interest to all Church people is that of Miss Marie Averil Bland. A Canadian, she applied to the naturalization bureau for citizenship, but was turned down, since she refused to take that part of the oath which reads, "I will support and defend the Constitution and laws of the United States of America against all enemies." That is, she refused to take it if that meant the bearing of arms. She then brought the case before the district court, which also decided against her. On appeal, however, the circuit court reversed the decision of the lower court and decided that Miss Bland was entitled to citizenship. The bureau of naturalization then appealed the case to the Supreme Court, where it is to be tried this month.

In presenting her case before the lower courts Miss Bland, a communicant of Grace Church, New York, stated that to bear arms, she believed, was contrary to the teachings of Jesus and of her Church. The fact that she was a Red Cross Nurse at the front during the war seems to indicate that she is prepared to do her bit, short of killing. So one rather wishes that the Church, officially, might support her in this case, particularly since the Church went on record at the General Convention of 1925 by asserting it to be "our solemn judgment that aggressive warfare is a crime on the part of a nation and so to be held by followers of Christ." Yet when a communicant of the Church gets up in court and tells the judge that she cannot kill because her Church forbids her to do so, the Church, at least as far as official action is concerned, leaves her flat.

Why is it that the social service department of the National Council has taken no action in this case? Surely it is not because they were unaware of it, for newspapers throughout the country have carried the stories for months. Why pass such resolutions when we are apparently unwilling to back them up, at least to the extent of supporting a communicant who takes them seriously? It is, of course, true that the department of social service has been without an executive secretary since the untimely death of Dean Lathrop. Nevertheless the department is still in existence, with competent men in charge. Yet when this case was brought to their attention by Mr. Spear Knebel, social service secretary of the diocese of Long Island, who made it clear that the case called for prompt action, the buck was passed to a subordinate who was not to take up his job at the Church Missions House until two days before a brief had to be filed with the Supreme Court. It was, of course, impossible for him to do anything about it at that late date, even had he desired to do so.

So Mr. Knebel, a diligent and resourceful young man, hustled himself about and was successful in getting a brief filed on time, in the name of a number of prominent individuals of the Church, including Bishop Parsons, Bishop Brewster of Maine, Mr. George Foster Peabody, Dr. Bowie of Grace Church, Dr. G. M. Williams of St. Mary the Virgin's, Dr. Melish of Brooklyn and others. Thus did Mr. Knebel and his associates do a job which, in the light of our official General Convention position, should have been done by the Church's representatives at the Church Missions House. Had these individuals not done so it would have been left entirely to the Quakers to come to the defense of this Episcopalian—the Quakers and the American Civil Liberties Union, the latter an organization of liberals, the directors of which, at least, would hardly consider it a compliment to be called Christians, let alone Episcopalians. And the primary reason, I am sure, for the attitude of these fine men toward organized religion is that regardless of high-sounding resolutions, we are never to be depended upon when it comes to cases. This Bland case is one more justification for their indifference, and with some antagonism, to organized religion.

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Let's Know

By
BISHOP WILSON

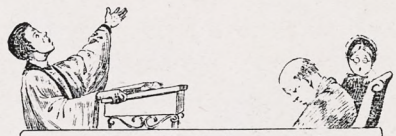
A Courteous Knight

BOTH the place and the date of the birth of Godfrey de Bouillon are somewhat uncertain. After his death legends multiplied about him so that it is a little difficult to sift out facts from fable. His birth took place somewhere in northern France or Flanders in or about the year 1060 A. D. He was brought up in the school of medieval chivalry and was taught to be a courteous Christian knight.

While still a young man he earned a reputation as a courageous warrior—particularly distinguishing himself in the attack upon Rome in the army of Henry IV of Germany when that boisterous king was doing battle against Pope Gregory VII. Then came the call to the First Crusade. Godfrey was one of the earliest to take the cross and he quickly gathered about him a band of crusaders. His brothers, Eustache and Baldwin, joined him. He obligated many of his estates to equip the expedition and eventually departed at the head of ten thousand knights and thirty thousand foot soldiers.

Godfrey successfully piloted his army across Hungary with none of the disastrous rioting which had all but consumed the preceding expedition under Peter the Hermit. Arrived before Constantinople, he engaged in a prolonged controversy with the Eastern Emperor over what he considered the unjust demands made upon the crusaders. At last he moved his force forward over Asia Minor and shared in the classic seige of Antioch. Then the combined armies of the crusaders centered on the Holy City itself. On July 15, 1099, he and his brother Eustache placed a moving tower against the walls of Jerusalem and were the first to enter the city. One of the blots on the record of the crusaders was a massacre of the Moslems after the city was taken, but Godfrey had no part in that. He had vowed to pay his devotions at the Holy Sepulchre and as soon as the city capitulated, he laid aside his armor and performed a humble pilgrimage, barefoot, around the ramparts, ending in prayer at our Saviour's tomb.

Having won this initial success, it was then necessary for the crusaders to consolidate their gains and organize a defensive administration of the conquered territory. Several of the leading knights were invited to accept the arduous office of King of Jerusalem, but they all declined the embarrassing honor. Finally Godfrey was approached and with characteristic humility he agreed to undertake the responsibility—only, he said that he would never wear a crown of gold where his Saviour had worn one of thorns. So he declined the title of king and would be known only as the Defender of the Holy Sepulchre. With prompt vigor he set up his new administration and successfully warded off a fierce attack of the Moslems coming from Egypt. For a year he carried on his work with singular devotion and then died at the unfortunately early age of about forty years. Had he lived a few years longer, there might have been a different outcome to the Crusades. His piety, justice, chivalry, and courage were very effective in reconciling the differences of the many and somewhat discordant elements who had taken up the challenge of military adventure. With his death, factions became active and the crusading spirit deteriorated. It was all very romantic and sometimes not very Christian—but Godfrey de Bouillon stands out as an example of what a Crusader ought to be, the fairest knight of them all.



Preacher, Pulpit and Pew

By
E. P. JOTS

MOST of us are willing to admit that we know less about the Bible than we should, but it is a rather startling fact that many men and women who do their reading by kerosene lamps know much more about their Bible than some students in theological seminaries. The Yale Divinity School stands very high among such institutions, yet some of the answers recently made by a class of 60 seeking entrance to that school were surprising. For instance, it was said that Abraham wrote Genesis; that Palestine is watered by the Nile; that Hezekiah was the king of Deuteronomy, and that the flood was an example of an apocalypse.

* * *

The village choir boys had decided to form a cricket team, and appointed their junior member honorary secretary.

In due course the youngster appealed to the curate for support.

This is how his letter ended: "And we should be very pleased, sir, if you would allow us the use of the bats which the choir men say you have in the belfry."

* * *

At a prayer meeting held in the back-woods of Rhode Island, testimonies were requested, and a very old woman tottered to her feet.

"I want ter tell this blessed company," her voice quavered, "that I have rheumatiz in my back, and rheumatiz in my shoulders, and rheumatiz in my legs, and rheumatiz in my arms, but I have been upheld and comforted by the beautiful Bible verse, 'Grin and bear it.' "

* * *

"I have heard a great many stories about baptizings," said R. R. Brasher, "but the following notice in a Kansas paper was a new one to me: 'Positively no more baptizing in the pond in my pasture. Twice in the last two months my gate has been left open by Christian people, and I can't afford to chase cattle all over the country just to save a few sinners.' "

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WILLIAM MERCER GREEN HALL
At All Saints' College, Vicksburg, Mississippi

ALL SAINTS' COLLEGE

By

MARY LESLIE NEWTON

ALL SAINTS' COLLEGE, with its long pillared gallery, fronts the west from the crest of one of the high loess hills about Vicksburg, and looks across the river, a mile away, to the low willows of Louisiana. There are no more beautiful sunsets anywhere than those All Saints' sees. All about the school is the beauty of the National Park; one of the loveliest in all America, with its tumble of round, green hills, its slopes and ravines, its old trees, its clay cliffs, and the monuments that recall old heroism there. There is always a southern breeze stirring; and there are always far horizons no neighbors can ever shut out; there are always the "unbroken skies" of the school song, "Oh, set upon a warriors' hill, beneath unbroken skies." For beauty of situation, for health, and for freedom, All Saints' can have few rivals.

When the Rev. Theodore DuBuse Bratton was called from the headship of St. Mary's, Raleigh, to become Bishop of Mississippi, his first desire was to plant in his diocese a school for girls and young women which should not only be a centre of sound learning and culture, but also a seed place for Christian principles and Christian life. He opened the doors of All Saints' College in September, 1909, setting over it as its first dean the Rev. William Mercer Green, who is now his coadjutor in the diocese; so that the school is in a very real sense home to both the bishops, and their influence colors its whole life and tradition. It has always stood for thorough work, simplicity of life, and high ideals, and has always been singularly fortunate in gathering together a faculty who embody these aims and stand for the highest culture and for all that is most sincere in character.

THE two buildings of the school are commodious, safe, and well-built. The first one, William Mercer Green Hall, contains the class rooms, the dining hall, the chapel, the studios, and the dormitory for the younger girls; while the newer Johnson Hall is occupied by the junior college pupils and the high school graduating class, and has a beautiful living room and a fine auditorium; this latter the scene for occasional school dances and for many recitals and plays. There is an excellent chemical laboratory; and both the music and art departments are well equipped. Since most of the gymnasium work can take the form of out-door sports, year-round, the gymnasium equipment is very simple; but there are courts for basket ball and tennis, a beautiful pool open at the foot of the hill; and the park roads invite to hiking and horseback riding.

The dormitories hold some sixty

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or seventy girls and teachers, and as many girls come also from town; but the group has essentially the intimacy and close fellowship that are lost in too large a group. Its home life, where older and younger girls and faculty are together like members of one family, is and has always been one of the happiest features of All Saints', and potent in character-formation. The whole routine of the day is simple, natural, and wholesome. The girls control their own home and school conduct, subject to certain simple restrictions as to hours and privileges; and their own council reports determine largely what these restrictions or privileges must be. The younger girls are carefully chaperoned when in town, but the college department has much more freedom, and its members learn to manage their own affairs before they enter the larger world of four-year-college or of life. Much of the home life centers around the chapel, where very brief morning and evening prayers are daily said, and where often the chaplains or the bishops celebrate the holy communion for the household. There is a very active Y. P. S. L., which enjoys the advantage of immediate suggestion and help from the diocesan secretary of religious education, resident in the school; and a devoted altar guild. There is also a regular Bible study, both on Sundays and in required week-day classes.

THE faculty numbers some fifteen or sixteen members, all fully equipped for their work; some older, some younger, but all women of high character and fine influence. The classes are small, insuring close and careful work; and each girl's standing and effort is intimately known to the dean, who is in immediate touch with every department of the school. The high school department is fully accredited, so that its graduates are admitted to any college which accepts pupils on certificate; and all its units are standard college entrance units. Lack of endowment has prevented the college department thus far from asking admission to the Southern Association, but it has always been accredited by the State, and its work has never been refused or failed to stand the test, when its graduates have offered it at the great four-year colleges and universities. By courtesy, All Saints' girls are allowed to validate their college hours, because the reputation of the work done in the school is so high; and they have gone on successfully to take honors elsewhere.

The work of the special departments is as high as is that of the ordinary school courses with teachers trained in the best schools of this country and abroad. In the State and Federation Art exhibits, All Saints' invariably carries off many individual and departmental ribbons; and the foundations laid in its art department have prepared more than one girl to go on to real success in later work. The music department in all its parts—piano, violin, and voice,—has an enviable reputation; and the All Saints' music pupils are repeatedly honoured by invitations to furnish programmes for the gathering of older and professional musicians. They compete in the State trials, also, and win high place there. A new pipe organ has just been installed this year; the joint gift of Saint Andrew's Church, Jackson, and the alumnae of All Saints'; and this will mean much in the future life of the school. This also may be the place to add that the English department at All Saints' carries off many honors from such sources as the "Magazine World" and



YOUNG PEOPLE'S SERVICE LEAGUE
At All Saints' College, Vicksburg, Mississippi

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the State competitions; while its members always stand high in college English courses. Courses in typewriting and shorthand are also offered.

ALL these honors count towards "The Cup", which is annually awarded by the student government association to the class making the best record in special achievements like these, in scholarship, in athletics, in all the phases of its citizenship. Though All Saints' does not play extra-mural games, except with the other groups in Vicksburg, its class competitions are spirited; and in the swimming tournaments, in basketball, volley ball, baseball, and other games, the victories are keenly coveted. Sports continue all winter long, in the mild climate of Mississippi; and it is always noticeable how the girls of All Saints' gain in health and vigor. The school fare is simple but excellent; All Saints' having its own cows and furnishing only the best in whatever is served upon its tables. A resident house mother and daily visits from the school physician play their part in the fine health record, also.

There are many pleasures besides the games. Friendship with the people of Vicksburg is encouraged, and many hospitable homes are open to All Saints' girls. Class plays and stunts furnish eager interest. There is a Dramatic Society; and in the Canterbury Pilgrims, the school possesses one of the most individual and charming literary societies that can anywhere exist. Its initiations and its pilgrimages are real events. For the younger classes, the Treasure Seekers fill a like place. There are a fine Glee Club, a Junior Music Club, that includes other girls in town, a Sketch Club, and the Conventus Romanorum, popularly believed to speak nothing but classic Latin in its assemblies; while the French pupils, though they do not call themselves a club, offer frequent plays, and roll off their speeches with such fluency and such true Gallic gestures that even those who know no French welcome loudly the news that there is to be a French play on some soon date.

And thus, to both girls and teachers who have ever lived within her walls, All Saints' is a school among schools; one that stands and will always stand for what is truest and best in the ideals and the hearts of her daughters.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

DISCUSSION provoking changes in the laws of the Episcopal Church regarding Marriage and Divorce are proposed in the tentative draft of a new Canon "Of Matrimony" which will be presented to the General Convention, meeting in Denver September 16 next. Among the suggested innovations are:

Removing from the laws of the Church all grounds for divorce, including adultery.

Permitting priests of the Church to marry persons who have been divorced for whatever cause.

The creation of an Ecclesiastical Marital Court which shall pass upon the right of such persons to contract a second marriage.

Provision that, where such marriages are approved by the Marital Court, the ceremony shall not be performed in the Church, nor shall the approved service in the Book of Common Prayer be used.

Public and private instruction on the nature of Christian marriage is made compulsory. Without such instruction, together with a written pledge signed by the contracting parties to conform to the doctrine of the Church regarding marriage, solemnization of the marriage by a priest of the Church is inhibited.

The new Canon defines the nine grounds upon which marriage may be annulled as follows:

"Lack of free consent; failure of either party to have reached the age of puberty; impotence of either party; mental deficiency of either party sufficient to prevent the exercise of intelligent choice; insanity of either party; consanguinity, whether of the whole or the half blood within the following degrees: (a) One may not marry his ascendant or descendant; (b) one may not marry his sister; (c) one may not marry the sister or brother of his ascendant or descendant of his sister or brother; mistake as to the other party to the marriage; existence of venereal disease; previous marriage, unless the other spouse has died or the previous marriage has been declared null or divorce has been granted by a civil court."

Of interest, also, in connection with the working of the proposed Ecclesiastical Marital Court, is the provision in Section VI of the proposed new Canon, that before instituting proceedings for divorce, the offended party shall invoke the services of a minister of the Church toward a possible reconciliation, who shall report his findings to his Bishop if his efforts to that end are unavailing.

"One of the most striking changes in the proposed Canon," says Bishop Page in his statement, "is that it removes all grounds for divorce, including adultery. On the other hand, it should be noted that all penalties are removed so far as divorced persons are concerned. There was a practical agreement of the Commission in regard to these changes. Indeed, the suggestion came from one of the most conservative members of the Commission. There is one outstanding reason for removing the exception for adultery, namely, that in a divorce given by the civil court for adultery it is only too often the innocent party that is penalized. Many times when the wife is guilty of adultery the husband makes himself the apparent offender in the eyes of the law. Moreover, in many cases where adultery is the real cause for divorce, some other ground is given, such as drunkenness, cruelty, or desertion. This is often done for the sake of the family reputation, especially for the sake of the children. The present Canon of the Church often penalizes a husband or wife who is high-minded and chilvalrous as compared with some other man or woman who is above all things looking for self-protection. Every clergyman is familiar with such cases."

As to the lifting of the ban against marriage by the Church of those who have been divorced on statuatory grounds, Bishop Page says:

"The part of the Canon that will undoubtedly cause most discussion is Section VII, which permits clergymen of this Church, under certain conditions, to solemnize the marriage of men and women who have been divorced. It should be made clear, however, that the door for remarriage of divorced people is by no means thrown wide open. Under the proposed Canon no clergyman of this Church can remarry divorced per-

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sons unless the Bishop, or a duly constituted court, after due inquiry, shall declare that the purposes of Christian marriage will be best served by the proposed marriage, and even then the clergyman may not use the form of service contained in the Book of Common Prayer, nor may the service be held in the Church.

"There was a general agreement on the part of the members of the Commission that people who for any reason whatever had failed to keep the vows made in a former marriage should not be remarried in the Church or by the Prayer Book Service, just as if they had successfully fulfilled the vows previously made. At the meeting of the Commission at which this proposed Canon was adopted this proposal received unanimous acceptance by all those present, who represented a majority of the Commission. Unfortunately, several members of the Commission, and those who might have been most likely to dissent, were unable to stay throughout the meeting: but the other members of the Commission aimed to present in Section VII a plan on which they hoped the Commission could agree. However, it is not certain that they succeeded, probably because there was not a clear understanding as to what the word 'solemnize' might involve. A majority of the members of the Commission felt that, in view of the fact that the law allows the remarriage of divorced persons and that therefore new marriage relations are entered upon and new families are founded, it is desirable that the Church should bring into these new homes every possible spiritual influence. On the other hand, there was an equally clear desire that in doing this the Church should take no step which might seem to condone divorce."

Bishop Page urgently requests, in behalf of his Commission, full and free criticism of the body's proposals, and asks that all such criticisms be sent to him at No. 63 East Hancock Ave., Detroit, in order that they may be considered at a final meeting before the report is submitted to General Convention.

The new canon is the work of a commission which, as Bishop Page points out, "has within its membership the best of legal ability and experience, and it also includes men representing various schools of thought within the Church." The Commission includes in addition to Bishop Page, Professor Beale of Harvard Law School, the Rev. Percy G. Kammerer of Avon, Conn., John M. Glenn, director of the Russell Sage Foundation, New York; Rt. Rev. Paul Matthews, Rt. Rev. William J. Scarlett, Rt. Rev. Cameron J. Davis, Rev. Frank H. Nelson, rector of Christ Church, Cincinnati; Very Rev. Frederick C. Grant, president of the Western Theological Seminary; Rev. Howard C. Robbins, of the General Seminary; Rev. Caleb R. Stetson, rector of Trinity Church, New York City, Origen S. Seymour, chancellor of the diocese of Long Island; George W. Wickersham, former Attorney General of the United States, and Roland S. Morris, formerly Ambassador to Japan, and chancellor of the diocese of Pennsylvania.

* * *

The attention of the clergy is called to a little item at the foot of column one on page fifteen, which may be of interest to some of you.

* * *

They have discovered what to do with factories during the depression in Wales. In one village they are tearing down a factory which is located near a Roman Church to provide a parking space for automobiles. Perhaps some economist will figure that one out.

* * *

The Church lost a valuable servant in the death in Atmore, Alabama, of Dr. Robert C. Macy, who gave his services voluntarily, with his wife, who was formerly Deaconess Sands, in ministering to a poor Indian tribe in that state. He had exposed himself in treating one of his charges who had contracted flu and soon died himself of pneumonia. Writes our correspondent, J. F. Plummer:

For many years he was opposed to the Christian religion. His first wife's example of cheerful patience and unfaltering faith through months of lingering illness before death released her, compelled him to reconsider his opinions. It was my privilege to be his friend and adviser at this time—it was 1917—, lending him books, etc. After a period of weeks, he made the Christian confession with a sincerity and simplicity of conviction which is not often seen and I presented him and two of his daughters for Confirmation.

In 1919, he responded eagerly to the Church's call for more workers and was sent to Mexico to rehabilitate "Casa de la Esperanza" a little hospital in the hills west of Mexico City, which had been despoiled in the frequent insurrection. Here he found great happiness in ministering to the physical and spiritual needs of a wretchedly poor peon population. Meeting and marrying his present wife, who was serving the Church in Mexico City, they were transferred to the hospital at Zamboanga in the Philippine Islands and, after three years or thereabout, he was invalided home, resigned his appointment in the Church's service and entered upon that voluntary service, first in South Baldwin and afterward in Escambia County, which is now so gloriously ended.

All through the day Dr. Macy's body awaited burial groups of Indians and others were coming to Mrs. Macy. One group consisted of an Indian man and his wife and son. Their eyes were reddened with tears but, typically, they had little to say as they waited their turn and I talked with them. I said that Mrs. Macy hoped to remain with them and to carry on. The man spoke earnestly: "I sure hope she does; if she don't we are *ruint!*"

* * *

The Rev. Stephen E. Keeler of St. Chrysostom's, Chicago, was elected bishop coadjutor of Minnesota, at the convention of the diocese held at Faribault. He received more than a majority of both clerical and lay votes on the first ballot. After an all day conference with a delegation that came to Chicago to notify him of his election, Dr. Keeler announced that he would go to Minneapolis to confer with Bishop McElwain and to look over the work of the diocese before giving his decision. Dr. Keeler came to Chicago a year and a half ago.

* * *

The following were elected deputies to the General Convention at the convention of the diocese of Minnesota; clergy: F. D. Butler, A. E. Knickerbocker, Phillips E. Osgood and D. H. Atwill. Laymen: J. R. VanDerlip, H. C. Theopold, W. H. Lightner and E. H. Foot.

* * *

The new St. Andrew's Church, Albany, N. Y., was dedicated on April 19th by Bishop Oldham, with Bishop Creighton, former rector, preaching. The structure is one of great dignity and beauty.

* * *

The Rev. James A. Mitchell, Baltimore rector, has accepted a position as professor of applied Christianity at Alexandria Seminary. The Rev. Lewis A. Heck has been called to the Church of the Messiah as Mr. Mitchell's successor.

* * *

Bishop Sumner of Oregon was the preacher at the Easter services at both the Greek and Russian services in Portland. The Greek Easter was on April 11th.

* * *

Lenten offerings of the Sunday Schools in North Carolina were presented at services held at four centres on April 19th. There was somewhat of a falling off in the amount this year but it is hoped that the amount will come to at least $6000.

* * *

St. Stephen's, Chicago, won the shield of honor, for 1931 in an interesting way; the honor goes to the best young people's group in the

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diocese. This year there were three of them tied for it; St. Stephen's, St. Luke's, Evanston, and St. Margaret's. It was put up to Bishop Stewart to decide. He therefore wrote the names of the three parishes on bits of paper, placed them in an alms basin, offered prayer, and then asked that a name be drawn. It was St. Stephen's. Another interesting part of it is the fact that St. Stephen's is one of the smaller parishes—showing no doubt that the race is not always to the swift or victory to the strong.

* * *

William James Dodge, junior warden of St. Paul's, Chattanooga, Tennessee, and the head of the Sunday School at the Chapel of the Good Shepherd, a part of the parish, died on April 8th. Not only was Mr. Dodge a regular and devout communicant of the Church but he was an extraordinary man in business. He was the president of a foundry, and he did everything possible to bring Christ there, living all seven days of the week by that new commandment, "Thou shall love the Lord thy God, and thy neighbor as thyself." His rector, the Rev. Oliver Hart, writes of him:

"His own faith was so direct and simple that he had a hard time understanding these pious brethren whom you can't trust in a business deal. His employees, black and white, all speak of him as a square-shooter. It was a rather interesting fact that in spite of the business depression, his foundry had the best year last year in its history and I think that nothing gave Mr. Dodge more pleasure than the fact that he was able to give his employees a bonus last Christmas."

* * *

Instead of having one service in Philadelphia for the presentation of the children's Lenten offerings, as in past years, there are now seven services, one in each convocation of the diocese and an extra one for Bucks County churches. On Sunday, April 26th, the children of the Convocations of North Philadelphia, South and West Philadelphia as well as Germantown attended services to present their contributions to missions, and on May 3rd the Norristown, Chester and Bucks County children will meet in a central location in each district.

* * *

Mrs. H. Hobart Barber, wife of the rector of the Good Shepherd, Augusta, Ga., died of pneumonia on April 10th after a brief illness.

* * *

The Rev. Dr. Charles W. Shreiner, founder and headmaster of the Church Farm School at Glen Loch, Pa., was elected dean of the Chester convocation of Pennsylvania on April 8th. This is one of the largest convocations in Pennsylvania, having over fifty parishes within its limits. Dr. Shreiner succeeds the late Rev. Benjamin N. Bird.

* * *

One hundred and fifty members of the Girls' Friendly Society in the diocese of Long Island attended their annual missionary meeting, held on April 15th at St. Anne's, Brooklyn. The speaker was Dr. Lewis B. Franklin of the National Council. The offering at the service was sent to All Saints' Mission, Hillsboro, Oregon, to which Girls' Friendly branches throughout the country have pledged $2500.

* * *

The diocese of Quincy has completed its fund for $2500 promised for a new parish house at Las Vegas, Nevada, as a part of the Advance Work Program.

* * *

The parish house of St. Stephen's Church, Wilkinsburg, Pa., was dedicated on the 17th by Bishop Mann and the Rev. William Porkess, the rector of this thriving parish. The inscription on the corner stone is "Bring ye all the tithes into the storehouse." Those who know Dr. Porkess will be aware of the significance of this for he is a confirmed tither and attributes much of his remarkable success in Wilkinsburg to that fact.

* * *

That the present economic depression has affected the women of North Carolina very little was shown at the Convention of the Woman's Auxiliary April 14-15 at Wilson, N. C. If the men can keep up with the standard set by the women they will be doing well. Work throughout the diocese is in a most encouraging condition. The secretaries of social service, box work, education, advance work, and so on, told of the excellent work done in their departments. The outstanding address was that of Bishop Gilman of Hankow, who spoke sympathetically of the nationalist aspirations of China.

* * *

Five hundred clergymen are attending the Church Congress now in session at Christ Church parish house, Cincinnati. The sessions opened on Tuesday, with a corporate celebration on Wednesday morning, with Bishop Hobson celebrating. The Rev. Howard C. Robbins of the General Seminary is the congress chairman. Detailed reports of the sessions will be presented in THE WITNESS next week.

* * *

While so many clergymen of the Church are in Cincinnati at the Church Congress, editors of religious journals are meeting in Washington to discuss the problems of their trade. You might be interested in seeing the list of topics they are going into a huddle about. They are leading off with "Some popular misconceptions of our work," with W. E. Gilroy of the *Congregationalist* giving the address. Then "The world in which the present day editor lives" after which "The principles governing the selection of material" with James R. Joy of the *Christian Advocate* as the leader. Circulation and ways of getting folks to read their papers is to take an afternoon, while "How can the editor keep his religion," a very important problem, is to be discussed. On the last day there is a discussion of advertising and also of methods of securing effective cooperation from both laity and clergy.

* * *

Bishop Capers of West Texas recently conducted a bang-up mission at Holy Trinity, Vicksburg, Mississippi, where the Rev. Gordon Reese is the rector.

* * *

The Rev. Arthur Melbourne, Spearfish, S. D., under forty years of age, died after a brief illness. He had been in Spearfish for five years.

* * *

Bishop Brewster, retired bishop of Connecticut, visited St. James', Danbury, on a recent Sunday and confirmed a class of 211, of whom 150 were adults with half of them men. He preached the sermon, after which he hurried to the nearby town of Bethel to preach and confirm another class. Certainly this is ample evidence of his youthfulness and vitality in spite of his more than eighty years.

* * *

Frederick Johnson, organist and choirmaster at the Advent, Boston, is the dean of music at the Wellesley Conference this year. Courses are provided in every field of Church music, with a notable faculty consisting of the Rev. Walter Williams, rector of the St. Dunstan's College of Sacred Music, the Rev. Winfred Douglas, Uselma C. Smith, organist at the Redeemer, Bryn Mawr, Pa. This school for a number of years has been one of the outstanding features of the Conference.

* * *

The Rev. Gardiner C. Tucker, rector at Mobile, Alabama, recently celebrated the fiftieth anniversary of his ordination. He became the rector of St. John's in 1885 where he has served continually for forty-six years.

* * *

The Rev. Joseph R. Walker, Demopolis, Alabama, has accepted a call to Apalachicola, Florida, and has entered upon that work.

* * *

The new church of St. Alban the Martyr, Queensborough, Long Island, was first used on Easter Day and was dedicated by Bishop Larned on

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Friday in Easter week. The seating capacity is for two hundred, not including a small chapel for daily services. The basement is to serve for a time as the parish hall. The Rev. Harry J. Stretch is in charge.

* * *

The Rev. Marvin L. Wanner of Fairbanks, Alaska, addressed the Auxiliary of Connecticut at a meeting held at Trinity, Bridgeport, on April 8th.

* * *

The Rev. Clarence D. Weedon, assistant at Trinity, Bridgeport, has accepted a position as assistant at St. Paul's, Brooklyn.

* * *

The corner stone of the new parish house for Grace Church, Brooklyn, was laid last Sunday afternoon by the rector of the parish, the Rev. George Parkin Atwater, assisted by the rectors of neighboring parishes. The building is expected to be ready in the fall.

* * *

The national committee of diocesan altar guilds has arranged a program for the General Convention consisting of a corporate communion, a conference, an exhibit and a course in the training institute.

* * *

The New York branch of the clerical union for the maintenance and defence of Catholic principles met at St. James, Brooklyn, on Tuesday There was a sung mass at eleven, a meditation following delivered by the Rev. Gregory Mabry of St. Paul's Brooklyn. In the afternoon Father Huntington of the Order of the Holy Cross read a paper on the subject of cooperation of the religious and the secular clergy.

* * *

Fifty clergy of the diocese of Chicago were at a meeting of the northern deanery, held at St. Mark's, Geneva. The speakers were the Rev. Charles E. McAllister and Archdeacon Zeigler.

* * *

The Rev. Howard D. White of Tarrytown, N. Y., cautions you in your dealings with a gentleman by the name of Maurice Jones, professing to be a Canadian Churchman. He is a six footer, bushy red hair (which ought to make it easy) very thin and emaciated, and admittedly addicted to the use of drugs. His usual approach is to attend early service and to faint as the congregation is leaving.

Asks help on the basis that he has recently had the "Cure" and is seeking employment in order to regain his health that he might prepare himself for "mission work among

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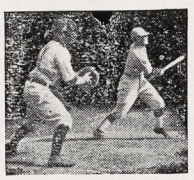

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drug addicts." Carries a directory containing the names and addresses of many of the clergy especially in New York City. Further information from The Rev. Howard D. White, St. Mark's Church, Tarrytown, N. Y.

* * *

A conference on "What Is Life For?"—an age-old question—is being held this week at Antioch College, Yellow Springs, Ohio, attended by both Christian and Jewish leaders and their followers. The program was arranged by Bishop Paul Jones, whom as I presume most of you know, is now the college pastor at this unique college.

* * *

Bishop Stewart of Chicago ordains several students of the Western seminary to the diaconate within this next few weeks. The first was William D. McLean, Jr. who was ordained on Saturday last at St. Mark's; presented by his father who is the rector. The sermon was preached by the Rev. Stephen E. Keeler of St. Chrysostom's. On May 1st four men are to be ordained in the seminary chapel, with a second group being ordained on June 12 in connection with the seminary commencement.

* * *

The 109th annual convention of the diocese of Georgia and also the 23rd anniversary of Bishop Reese's consecration, was held at Douglas, April 14-16, with the Rev. Francis H. Craighill, rector at Douglas and a grandson of the Bishop presiding at the sessions. On the 14th there were reports from the heads of various departments, with the convention formally opening on the 15th. In his convention address Bishop Reese deplored the spirit of individualism prevalent in the Church and stated that the regular services of the Church must be conducted by the clergy of his diocese, in accordance with the rubrics of the Prayer Book. While the convention was in session the Auxiliary held their annual meeting in the Presbyterian Church nearby. Delegates elected to General Convention: clergy: H. H. Barber, Augusta; David C. Wright, Savannah; James B. Lawrence, Americus; Charles C. J. Carpenter, Savannah. Lay delegates: J. R. Anderson, Savannah, Frank D. Aiken, Burnswick, J. A. Setze, Augusta, William K. Miller, Augusta.

* * *

The diocese of Rhode Island, with the approval of Bishop Perry who is the Presiding Bishop of the General Church, will hereafter hold postulants and candidates for the ministry to a strict interpretation of the Canons. The Standing Committee has made a statement that it is as much its duty to discourage some candidates as to encourage others. It

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recommends a full college and seminary course for a prospective clergyman under the age of thirty. It is also to require all deacons to serve a full year before being ordained to the priesthood, and recommends that they serve three years between the two ordinations.

* * *

The Rhode Island Altar Guild is presenting, through its Directress, Mrs. Elisha H. Howard, a moving picture of the care of Altars. The scene is laid in the Sacristy and Sanctuary of St. Martin's Church, Providence, the Rev. Dr. A. Edward Saunders, rector. Mrs. Saunders, Mrs. Eugene V. Elsbree and the head acolyte, Edward Quillan, take part.

* * *

The Rev. Howard Dunn has resigned as assistant at St. Anne's Brooklyn, to accept the rectorship of St. George's, Lee, Massachusetts.

* * *

Mrs. Mary Breckenridge, a churchwoman from Kentucky and director of the Frontier Nursing Service in the mountains of that state, has been spending several days in Chicago, presenting the story of her work to society groups.

* * *

Larger cooperation between religion and the medical profession was urged by Bishop Stewart speaking before the St. Luke's Hospital association at Chicago last Tuesday. Many prominent churchmen and others were present. The science of medicine has played a large part in the spread of Christianity, Bishop Stewart declared, pointing out that St. Luke, a young physician, was a potent factor in its spread. The world today is turning more and more to the philosophy of a good life, rather than metaphysics, stated the Bishop, pointing to the large interest in questions of conduct, the value of beauty, truth and goodness. One of the greatest things a hospital does is to stimulate a larger stewardship and brotherhood among the rich, in addition to ministering to the poor, Bishop Stewart declared.

* * *

The diocesan field department in Alabama says there are twenty counties in the state where the Episcopal Church has no organized work. Eighteen of the fifty-one clergy are working in missions.

* * *

March 21 was Commencement Day at St. Paul's University, Tokyo. In Japan the academic year begins in April and all the graduating exercises and other activities that are associated with June in the life of educational institutions in the United States occur in Japan in March. The attendance, especially of parents and friends, was the largest in the history of the University. The graduation class numbered one hundred and forty, including eight divinity students. The Commencement orators were Bishop McKim and the American Ambassador, the Honorable Cameron Forbes. In spite of the serious business depression in Japan, one-half of the graduates have secured good openings in professional and commercial life. This is an indication of the high esteem in which the University and its graduates are held by the public, and is especially striking when it is remembered that only fifteen per cent of the students graduating from the Imperial Universities this year have been able to obtain immediate positions.

* * *

Bishop Freeman of Washington and former Senator Pepper were the speakers on Tuesday evening at a meeting of the woman's committee for the Washington Cathedral, held at Providence, R. I., at the home of former Senator Gerry.

* * *

Members of the Young People's Fellowship of St. Martin's Church, New Bedford, have spent the week

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* * *

We seem to be digging up all sorts of records for length of rectorships. An item appeared here not so long ago patting the Rev. John A. Goodfellow on the back for his record of 59 years as the rector of his parish in Philadelphia. And I believe we did say that it was a record. Last week we were told of the record of 65 years as the rector of Stepney parish, Maryland, held by the Rev. Alexander Adams. Now we are told that the Rev. Samuel Moody Haskins was the rector of St. Marks, Williamsburgh, Brooklyn, N. Y. for 61 years.

* * *

Between December 1st and March 10th, Archdeacon Bentley of Alaska travelled 1,260 miles on snow shoes, driving his dog team ahead of him. The actual number of travelling days in that period was fifty, so he made an average of 25 miles a day.

"For the most part," he says, "the weather was fine and the trails good. There were two marriages, thirty-nine baptisms and countless services conducted in many out-of-the-way places. Next winter I hope I may be able to cover more ground and so reach more people."

* * *

Comments are superfluous on the following item from the South African Church Chronicle: According to a Dutch newspaper, the age-old custom of the call of the muezzins to prayer at the minarets of Turkey is to give way to modern scientific methods. Kemal Pasha has ordered that large loud-speakers be placed on all minarets through the whole of Turkey. These will be connected with a central transmission station, where the muezzins will at regular hours broadcast their musical cries. This will do away with the old bellmen and horn-blowers, and ensure that the call will be heard all over the country at the same time.

* * *

Almost unique among the yearly reports of the bishops is that from the missionary district of Salina. Bishop Mize writes: "The general business depression and unemployment situation has had but slight effect on western Kansas. It has not touched Church life in the district of Salina." The district more than completed its gift for advance work, to build a new church at Bontoc, in the Philippine Islands.

A layman connected with the Cathedral in Salina took charge, with

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special energy and devotion, of the annual canvass for the Cathedral budget, giving his time and ability as a definite service to the Church. His earnestness drew others to him, and with mutual plans and endeavors the objective was attained in such amount as had never been known in the Cathedral parish, which not many years ago looked to the Bishop for assistance in its support. They secured a budget of $10,000, plus $2,500 to repair the organ, and gave the dean a car.

Grace Church, Hutchinson, with 115 communicants, had 150 Church members at its parish meeting.

* * *

The Young People's Service League of the Diocese of Florida, which occupies a regular page in the diocesan paper, also makes a contribution to the cost of producing the paper.

* * *

One reason why confirmations were fewer last year in Arizona is because the bishop and clergy are insisting on longer training. Too many people, the Bishop says, had been accepted with too little idea of what confirmation involved.

* * *

Eighteen mountain missions of the Church in the vicinity of Sewanee, Tennessee, will be manned by delegates to the National Convention of the Brotherhood of St. Andrew, on Sunday, August 30, according to plans recently completed by the Program Committee of the organization. At each mission one or two of the delegates will conduct the service and another will make the address. The "Missioners" will be, at least in part, selected from the younger delegates to the Convention and will thus give a practical demonstration of the possibilities of service on the part of the young laymen of the Church.

* * *

June 29th to July 10th, inclusive, are the dates of this year's summer school of rural leadership, conducted by the University of Wisconsin College of Agriculture. As in previous years, the Episcopal Church group, men and women, will have their special conferences at noon and in the evening, while the mornings are oc-

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Daily: 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

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

Gethsemane, Minneapolis
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Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee
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St. James, Philadelphia
Rev. John Mockridge
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago
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Holy Days at 10 A. M.

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Christ Church, Cincinnati
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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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cupied by the University lectures and the afternoons with lectures and recreation.

The Rev. V. H. Sessions is to have the leadership of the clergy group, and Miss Edna Beardsley, the women's group. Other leaders who will be in attendance for most if not all of the time are the Rev. C. Rankin Barnes, Archdeacon Foreman, the Rev. David W. Clark.

* * *

Here is a letter from the Rev. H. B. Liebler of Sound Beach, Connecticut, which contains a suggestion which seems to have merit. He writes:

"It would seem platitudinous to announce solemnly that our prayers should not reflect a lower standard than the one we advocate in practice. Still less should the Church place upon the lips of her clergy a prayer which is inconsistent with Christian principles.

"Yet for years priests of the Anglican Communion have been praying for the punishment of wickedness and vice. To be sure, neither wickedness nor vice can be punished, as these are abstractions, but the plain meaning of the prayer must be that wicked and vicious persons should be punished by Christian rulers and magistrates. Few Christian penologists today would deny that this prayer represents the sadist vengeance of society upon the criminal which is happily being outgrown even in non-Christian lands.

"We don't really want anybody to be punished. We want wickedness and vice corrected. We may differ among ourselves as to the place which the use of force may have in dealing with criminals, but we are agreed that it is merely a means and not an end.

"Of course we can't have another revision right away. But why cannot individual bishops authorize the substitution of the word "correction" for "punishment?"

"Picture a quiet Sunday morning, at the early celebration. Think of the warm and loving hearts of those who are gathered together to "Do this" in remembrance of Him who bade us love our enemies. But for the fact that many repetitions have dulled us to the sound, I believe that a sensible shudder would pass over that congregation as the brutal words were uttered. We have segregated, by ominous spaces, the "imprecatory Psalms." Let us have the authority of the pastors, if not of the whole Church, to delete this relic of barbarism from our ritual."

* * *

"Our Church school," writes a rural teacher in the diocese of Central New York, "is a room in a slightly remodelled horse barn, very small, into which we have put seven tables, the necessary chairs, an organ, a small but growing library, and a useful but cumbersome stove. When all the children come the walls bulge a little.

"I only wish you could know the effort the children make to get to Church school. Nearly all of them walk a mile or two, and one family of little children walk every Sunday a distance that is five miles by the road but which they declare is nothing at all 'cross lots.' No words could possibly describe the roads of this county (at least no nice words) and in the spring the roads simply have no bottom. But in mud up to their ankles, or in blizzards, they come regularly."

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The WITNESS

CHICAGO, ILL., MAY 7, 1931

CHURCH GOING

by

F. L. FLINCHBAUGH

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

MESSAGE OF THE WEEK

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THE WITNESS

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OUR CRIME RECORD

By

BISHOP JOHNSON

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

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

Note the difference today in the United States and in England. In 1926 there were only sixteen murders in all of London while in New York City in 1924 there were 1094 homicides and eleven convictions for murder in the first degree. Who and what is responsible for the difference in killings? It may be summed up as in Judge Kavanaugh's book, "The Criminal and His Allies:" "The juries of the United States show themselves very merciful to murderers; they are pretty cruel to the innocent victims of murderers. The British courts are rather hard on assassins." There are several reasons for this discrepancy between the two nations. In 1850 England found relief. Parliament, excluding lawyers from the commission, cut out the tedious technicalities of the law in the direction of a swift trial and a verdict upon the facts of the case in the interests of the punishment of the guilty, regardless of precedents. When England freed itself from penalties which were excessive in proportion to the crime; from tedious and expensive delays which were profitable to the counsel but injurious to justice; and from a sentimental consideration of the criminal instead of the victims, then she prevented crime by making it exceedingly dangerous. We on the other hand forment crime by a system which does not convict one murderer in ten, and of those convicted does not mete out the sentence as given by the court.

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

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

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

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

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

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

When we have made murder easy we have become an accessory to the next brute who shoots his victim because he knows that the chances of immunity are in his favor.

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

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

RUSSIA AND CHRISTIANITY

A Church Congress Paper

By

WILLIAM B. SPOFFORD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Not only is the mind being ministered to but the body as well. There are state day nurseries; there are night rest houses for working men; great estates have been transformed into vacation homes and sanitoria for the workers; there has been a rapid multiplication of doctors and nurses; hygiene and sanitation is being taught throughout the country by means of radio, movie, schools and pamphlets. Studies are being made as to the effect of different kinds of occupations upon the health of the workers, particularly women, and mothers are being given instruction in the clinics on the care of children, with the result that the death rate of infants under one year of age has been cut in half in the last eight years.

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

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

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

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

Let's Know

By

BISHOP WILSON

Chain-Prayers

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

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

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

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

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

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

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

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

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

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

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

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



BISHOP ABBOTT
Wants Bishops to Move

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

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

"Christian morality is inseparable from the new morality, for both should emphasize the forgetting of those things that are behind, except as they are valuable guide posts and material for future building and the pressing forward to the mark of the high calling in Christ Jesus, the ideal society of the future where each man strives for all men to the utmost development of his spiritual capacity for good will. Christian morality lays down no rules and regulations, but insists on binding principles of unselfish experiment with the good of society in mind rather than the immediate good of the individual."

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

THE CLERGY

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

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

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

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

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

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diocese obligatory for a Bishop, he said:

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

A Personal God

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

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

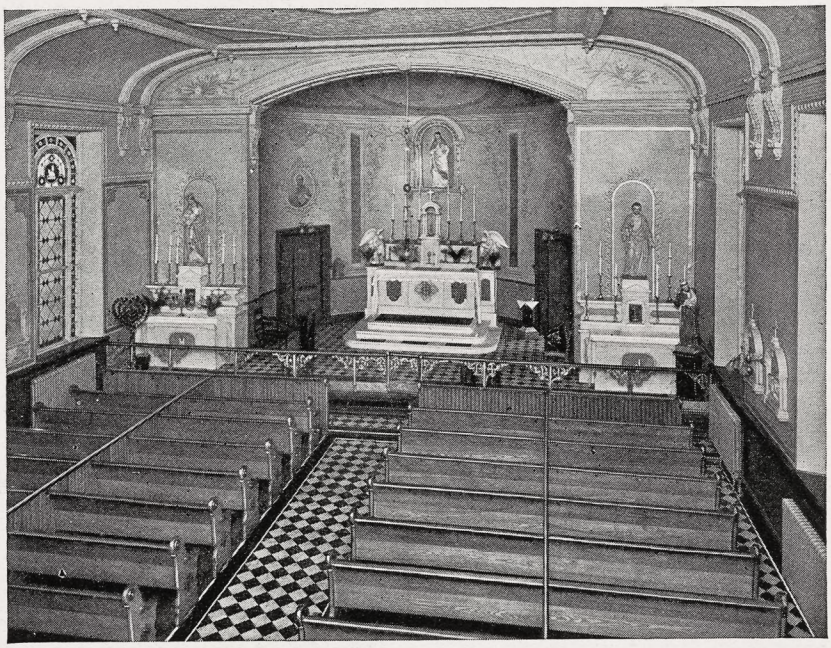
"The church today is in dire need of a spiritual laboratory," the Rev. Dr. Smith said. "This is no new thing. Theology always has grown out of the laboratory. This was the method of Jesus, and we must return to it if we are to build. We need an open mind to face the fact that we are among the ruins spiritually."

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

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

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

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



Historic Maryland Church Modernizes its Floors . . .



NINETY-FOUR YEARS have added to the beauty of old St. Paul's Church, Ellicott City, Md. But there was one thing which did not improve with age. Splinters are not quaint. Discolored planks are not picturesque.

So *right on top of the unsightly old floor,* they laid Sealex Linoleum — installed by Joseph Reinhart & Sons of Baltimore. The cost of this new floor was moderate—the improvement in appearance was immense.

St. Paul's chose Sealex Linoleum in a rich and dignified marbled tile effect, a type of pattern that has been used in churches for many centuries. There are scores of these designs in the Sealex line.

In addition to their beauty and fitness, Sealex flooring materials meet every other church requirement. They are quiet, resiliently comfortable underfoot, easy and economical to maintain, famous for durability. For further information on these distinctive floors, write Church Floors Department, Congoleum-Nairn Inc., Kearny, N. J.

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

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

South India

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

Said Mr. Sheerin:

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

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

Under the South India scheme the churches would unite in common worship and all ministers would be ordained, after a certain period, in the Episcopal orders, he said. Insistence on an historic episcopate has been one of the greatest causes of dissent among the three churches, he continued.



Rev. George Thomas
Likes Hospitals and Schools

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

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

Russia

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

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

Hospitals and Schools

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

Said he:

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

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

Religion In the Home

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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

The twenty-eighth bell in the carillon of the Washington Memorial Chapel at Valley Forge was dedicated on Sunday, April 19th. This bell is the gift of the State of Michigan, and is to be known as the Michigan Bell. Eventually there will be forty-nine bells in the carillon, one from each state in the United States and an extra bell, the largest, which is known as the Washington's Birthday Bell. The Rev. W. Herbert Burk, rector and founder of the chapel, conducted the dedication service.

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

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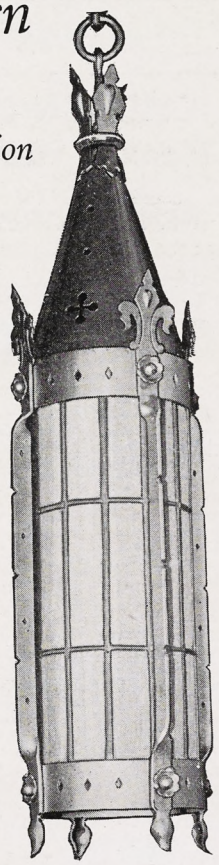

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flourishing condition that it is today was due in no small part to his loving care and loyalty. It is said of him that he never missed a service of the church without writing or telephoning the rector, the Rev. LeRoy Burroughs, explaining the cause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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

* * *

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

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

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

* * *

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

* * *

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

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

There, surrounded by sheaves and stacks of iridescent glass, they will feast, and while the dinner is being served ten selected artists will paint on large sheets of paper a design for a stained glass mosaic window, consisting of from 800 to 1,000 separate pieces.

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

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

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

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

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

* * *

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

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

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

* * *

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

* * *

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

* * *

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

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

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

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

* * *

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

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

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

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

* * *

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

* * *

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

* * *

At a special meeting of the steering committee of the Good Shepherd Hospital and Training School called by Bishop Darst, held at Christ Church, New Bern, N. C., April 16th, the Rev. W. R. Noe, executive secretary of the diocese, was unanimously chosen to fill the vacancy in the chairmanship caused by the removal from the diocese of the Rev. G. H. Madara. A complete review of the work done in the interest of the hospital was made. The hospital, an institution for Negroes, is being promoted by the diocese of East Carolina with the assistance of the Duke Endowment of the Carolinas, the Rosenwald Fund of Chicago and the Advance Work program of the diocese of Pennsylvania. An interesting development at the meeting was the presentation by the new chairman of a plan to raise funds for the institution, which was received with warm enthusiasm by the committee.

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The WITNESS

CHICAGO, ILL., MAY 14, 1931

THE GREATNESS OF MAN

by

W. RUSSELL BOWIE

YOU cannot long work for man nor put any heart into human service, unless you believe in the greatness of humanity—not its present greatness, but its potential greatness, because it is seen as illuminated by its relationship to God. The power to begin and to continue the practical helpfulness which this world needs depends upon pity and compassion and faith, and these will never grow from the sour ground of cynicism and contempt. Real religion recreates faith in the possibilities of men because of its faith in the unwearying love of God. It remembers the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In every man—that is to say—there is a spark of Christhood, hidden and imprisoned, but waiting to be set free; and because of that dim but real divineness in the poorest human nature, it is worth working for and being patient with, till God's work is made complete.

MESSAGE OF THE WEEK

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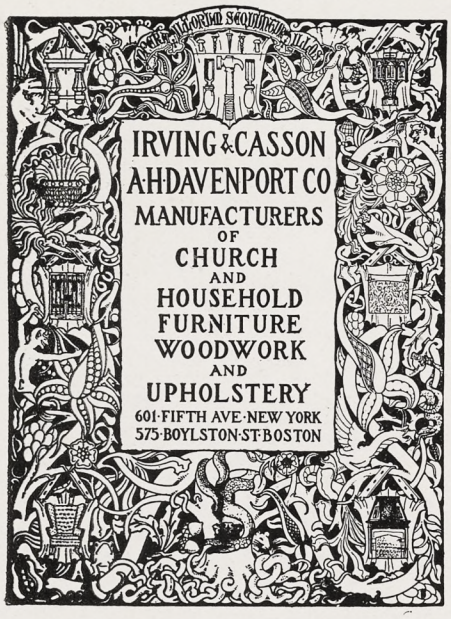



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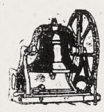

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THE WITNESS

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"WHAT IS COMING UP?"

An Editorial by
BISHOP JOHNSON

THE question is frequently asked, "What is coming up at General Convention next September in Denver? One might answer that question in the words of the Psalmist! "Thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord."

It is in great corporate gatherings such as the General Convention that we carry out the final mandate of the Master, "ye shall be witnesses unto me;" for in such great gatherings we manifest to all men our faith in our devotion to the Master. It is also an opportunity for us to give our thanks to God for His blessings as a body assembled for this very purpose. It is also an occasion on which as a brotherhood we pray for the peace of Jerusalem. Of course it is also a time for receiving reports from the front in order that we may hearten those who are laboring on the frontier and further them in their endeavors.

Moreover we have a staff at General Headquarters which is planning for future work and which needs to get the mind of the Church as to the direction of their leadership and to tell us what they would have us to do. The Presiding Bishop and the National Council have a difficult task because the more zealous they are for the work of the Master throughout the world, the more they demand from us and from the dioceses and parishes which we serve. It is a delicate task which requires mutual consultation and confidence. It is essential that through General Convention they should keep in touch with the mind of the Church.

It is rather lonesome to be a bishop after one has served a parish for years as a rector; it must be still more lonesome to be isolated in the Church Missions House and to know that the more effective you are the more expensive it is for your brethren to support you.

The National Council might easily become a College of Cardinals (which must be still more lonesome), if it were not for these triennial contacts with the whole Church. It is the genius of the Anglo Saxon and of the Anglican Church that the force which animates us shall be spontaneously generated and not externally derived from the Vatican City.

It is in the nature of the case, and much more primitive than the Roman method, that we should do nothing without a Council in which all participate and for which therefore all are responsible.

OF COURSE we have not yet really answered the question at the head of this article. What the questioner really wants to know is what are we going to fight about? The Anglo Saxon loves a contest whether on the battlefield, the gridiron or the forum. Usually there is some particular issue up before the Church which is debatable and about which there are great searchings of heart. As a rule we have emerged from these conflicts without serious casualties. It has been a wonderful record that men with such diverse viewpoints could come to such harmonious agreements.

For several conventions we have been revising the Prayer Book, but this was concluded at Washington. The fact that this has been completed will shorten our sessions, so that it is confidently expected that the convention will adjourn by September 30th.

The issues that will probably come before us have not yet been definitely set forth. There are canons to tinker, some of which affect the organization of the National Council. There are some policies to debate such as our situation in China and Mexico. There are some committees to report such as those on the status of marriage and divorce, the nature of assistant bishops, the geographical location of headquarters, the status of the presiding bishop and so forth. None of them concern anything very dramatic.

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IT LOOKS as though this Convention would be one in which after Prayer Book Revision had been completed, there would be a breathing spell before we enter upon some new issue. Possibly there may be an attempt to have the General Convention pass upon our fraternal relations with ministers of other denominations. There are those who are exceedingly anxious that we be more closely identified with Pan-protestantism. There are others who would have us more imitative of the Roman Church. Questions may be raised which will have a tendency to commit us to one course or the other. It would certainly produce a most interesting debate and would probably clarify the present situation.

The old Canon XIX (present XXIII) which dealt with the prophetic office was the source of a most animated discussion. The present question is one which applies also to the priestly functions of the ministry. It will compel us to define more clearly the relation of the ministry to the sacrament of the Altar. We would welcome such a discussion as bringing out more clearly the peculiar position of the Anglican Communion in its relation to both Rome and Geneva. It is our opinion that Protestantism is beginning to realize the value of the Altar. It is also certain that we are not going to remove the altar from our churches nor minimize its vital importance in our worship.

It is a debatable question as to how far the Church can go in the interest of reunion without sacrificing one's principles and yet recognizing the need in Protestantism of a Sacramental religion.

There is a question about the permanent location of our National Headquarters which ought to be carefully considered in a statesmanlike way.

We will make this however the subject of another editorial.

YOUR SERVANT: THE MINER

By

WILLIAM B. SPOFFORD

DECENT people, buying a necessary commodity like coal at high prices, like to believe that the miner who goes into the earth to dig it is at least assured of a warm meal when he comes out at the end of the day. Times are hard with the depression and all. Nobody can hope for very much. But even at that I presume decent folks want the miners, who dig the coal which keeps them warm, to be supplied with enough food to keep them well. Very decent people might possibly go a bit further and argue that they should be supplied with the minimum necessities of life, not only for themselves but for their families.

They are not getting it in West Virginia. I have been in the Kanawha Valley Field, near Charleston, for a few days. I came with the idea that Vice-President B. A. Scott of the newly organized West Virginia Mine Workers, in telling the story of the misery in this valley before the Senate Committee recently, was putting it on rather thick. He wasn't. I have visited mining camps which for downright destitution surpass anything I have ever seen. Some of us said a couple of years ago that conditions in Marion, North Carolina, could not possibly be worse. Today I say that conditions in the mining camps that I have visited are worse. Miserable shacks for homes, rows of them all alike, gray with coal dust. No yards unless the enterprising miner has plowed up a five by ten of land for a garden. Privies behind each little three room house, with a pump nearby furnishing the drinking water for every six or seven homes. Children half naked and barefooted, playing in the muddy streets which are in such shape that one has to pass over them in second gear.

These miners are supposed to work eight hours a day. Few of them are getting that much. Some are working longer, though they are paid for only eight hours and are fired if they so much as suggest that they should get overtime. Wages? I set it down here from the pay envelopes before me. Here is Carl Basham, a fine young married miner—he earned $19.80 for two weeks work. Charged against him was $11.00 for scrip. Scrip is company money, pennies, dimes, quarters, which can be used by the workers to buy commodities at the company store. Just how much scrip is worth in United States money I do not know; the miners tell me about sixty or seventy cents on the dollar. That is not far off if the owner of a movie theatre I saw in one of the towns is right in his figuring, for on the box office he has the sign posted which reads: "Admission, 20c in money; 30c in scrip." Miners are paid for the most part in scrip. I have talked with scores of miners who haven't had real money for two years. Scrip is the reward for their labors, forcing them to buy in the company store at whatever prices the company cares to charge. Eleven of Carl's $19.80 was scrip—$3 for rent, a total of $6 a month for the miserable shack he and his family lives in—and he doesn't even live in that if he does anything to offend the boss, like attending a meeting of the union, or saying that he should be paid for overtime. He is fired and handed an eviction notice, based upon the yellow dog contract which reminds him that he agreed

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to "yield up and deliver quiet and peaceable possession of the said premises to the said company within five days after receiving a notice." Out he goes, wife, children and all. He is charged off for a doctor, $1 every two weeks, whether he needs a doctor or not; 65c for the hospital; a little more for mine supplies; a little more for the care of his tools and 50c every two weeks for the burial fund, so that he is no expense to the company when he dies. Well, the company in this case of Carl Basham managed to get back $19.55 of the $19.80 that he earned for two weeks work. But he still had 25c coming to him and he went to the office this morning to get it. A quarter isn't to be set aside too lightly in this part of the country. But he was told that a mistake had been made; that they had forgotten to charge him for an item of 25c—so that he came out just even. So it goes through all the envelopes before me. Here is one who drew 70c for two weeks work; the next was in debt to the company for $4 at the end of his two weeks; the next drew $1.95; the next, $4.90—and so on.

One could enliven the story with thrilling stories of heroism and of misery. This morning I talked with George Odell—forty years old, the father of eight children, with a paralyzed mother to support as well. He was worried about his mother. He was to be evicted on Saturday and he feared it might kill her. Then there was his little girl, just six, who was recovering from infantile paralysis, but who was still very ill, since he could get no rice or wheat to make her strong, and the miners' diet of beans she seemed unable to assimulate. He was one of those who had been fired and evicted for saying to the boss that he should be paid for more than eight hours when he had been working twelve and fourteen. "If you don't like it, get out," was the answer. A good, honest, Sunday School going miner, who still hopes that he can get his flock of children through high school is George Odell.

These thousands of miners, capably led by as fine a group of leaders as I have known, are fighting for their union. Everything is against them; no money; starvation; an industry that is in an awful mess. A hopeless proposition I was firmly convinced when I left New York but I leave tomorrow morning believing they will win; that they will create a clean, strong militant workers union. Why? Because they are determined to have it; regardless of the cost to themselves. They have a spirit and enthusiasm to which one can only bow very humbly, and then pitch in and help with everything one has.

If you can help, with no matter how little, send it to the Church League for Industrial Democracy, 154 Nassau St., New York City, and it will be forwarded at once to responsible leaders who will use it carefully to buy food for starving miners and their families. Of if you can get together any clothing—anything—send it direct to the West Virginia Mine Workers, Old Kanawha Bank Building, Charleston, West Virginia. Your little now will, literally, save lives.

Let's Know

By

BISHOP WILSON

Spain

THE recent revolution in Spain makes many people wonder what the effect will be upon the Church. It is still an open question.

Christianity entered Spain at an early date. St. Clement of Rome writes that St. Paul himself visited "the extremity of the west"—probably Spain. An old legend says that St. James the Great preached the Gospel there and that after his death in 44 A. D. his body was placed in a boat and drifted to that country. At any rate St. James (Iago) is their patron saint.

By the end of the second century there were many churches in Spain. In the fifth century the Vandals overran the country, leaving their name in a southern section known as Vandalusia (now Andalusia). Soon after, the Visigoths took over the land and settled it with a form of Arian Christianity. For a long time there was much freedom in the Church life. Bishops were chosen by the people, the clergy were married, they had their own special rite of worship. But in the eighth century the Moslem Moors made their invasion and dominated the country for the better part of seven centuries. There were times when the Christians were bitterly persecuted.

Gradually the Christians began to win back their heritage, setting up several small kingdoms of their own, chief of which were Castile and Arragon. In 1479 Ferdinand and Isabella united these two in a joint rule and succeeded in driving the Moors from their last stronghold at Granada. During these centuries of oppression the Spanish Church was obliged to seek much outside assistance, leaning heavily on Rome. This gave Gregory VII a strong leverage when he began to consolidate the power of the papacy. The Inquisition completed the job. Nowhere did the Holy Office enjoy such free reign as in this country. Indeed the Spanish Inquisition has come to be synonymous with the perfection of religious persecution. It was successful in keeping out the Reformation and, tho its powers were gradually reduced after the fifteenth century, it was not formally abolished until about a hundred years ago.

During the difficult years following the Reformation, Spain was the outstanding supporter of the papacy. St. Ignatius Loyola, founder of the Jesuit Order, was a Spaniard. The religious wars carried on by Spanish troops in the Netherlands are classical for their ferocity. The Spanish Armada was sent against England for the special purpose of bringing the British back under papal control. Then Spain began to decline. Losses without and dissention within reduced the country to a minor place in European affairs. Dynastic wars and revolutions have been frequent. In 1868 a republic was set up which lasted

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two years and had four presidents. Then the monarchy was restored with all of its papel affiliations.

The Roman Catholic Church has been the only one recognized in the country. Every year the government has appropriated large sums of money to subsidize its work. Until comparatively recently other religious bodies were excluded. They are now tolerated but find the going to be rather rough. Since the disruption of the Austrian Empire, Spain has been the only thoroughly Roman Catholic country in Europe. What will happen to it now—nobody can tell thus far.

England Discusses Unity

By

A MANBY LLOYD

WE WERE the usual collection of nonentities who go to make up the ordinary Clerical Society for Sacred Study—stout country rectors; lean and hungry parish priests; sedate young curates. The subject under discussion was the bishops' reports on the Lambeth Conference. A brother opened with an analysis of pages 130 to 151—the report on relation to and reunion with Episcopal Churches. Salient points were lightly touched on, such as the description of the Malines Conversations given by the late Archbishop Davidson, when he said, "I expressed my readiness to have official cognizance of the arrangements, provided that a corresponding cognizance was given by the Vatican. Satisfied with regard to that point, I gave what was described as 'friendly cognizance' to a second visit of the Anglican group to Malines."

The delegation from the Orthodox Eastern Church stated that the terms already drawn up by a provisional committee seemed to be satisfactory, as a basis of discussion, but they desired that some further information should be given on the subject of the Holy Eucharist and of ordination, etc., etc. Does the Anglican Church for instance, agree that Holy Orders is a mysterion, and that, in its succession, it is a link with the Apostles? We touched on questions of discipline and doctrine, e.g. the Real Presence and that dreadful stumbling block, transubstantiation.

Someone reminded us of a story of Dr. Liddon, who held reunions of Oxford undergraduates, at which a pert young man, thinking to draw him, said "Come now, Dr. Liddon, I wish you would tell us the difference between the Real Presence and Transubstantiation, for they seem to me to mean the same thing." To which the great Doctor at once replied, "Indeed, now; I should have thought, do you know, that the one is a fact, and the other an attempt at the explanation of that fact."

Paper read, the discussion passed along. Minor Canon Scroogeum hoped the position of cathedral dignitaries would be safeguarded. Fr. Chasuble, who does good work in a slum, thought the report was a trifle too academic. "What," he said, "about Bill Smith and Mary Jones? Do they care a hang about 'mysterion'?" Mr. Cauldron, the new deacon at St. Tabithas', asked blushingly a question about celibacy, but was sat on by Dr. Prambo, who has a wife and ten children. As usual the debate began to fizzle out. Shy members held their tongues; wise ones wanted to hear the chairman sum up.

He was a rather nervous looking man with a high forehead, tall and inclined to stoop; one noticed a little habit he had of punctuating his sentences with a sniff. But from his first words he had the meeting in his grip. With subtle eloquence he passed each point in review. He agreed with one speaker (the writer) who had said he could swallow the White Pope, but not the Black One. But, he concluded, the chief fault I find with this report is this. *It does not deal with realities.* What happens when an Eastern bishop or theologian comes over? He is taken in charge by a well-meaning person like, say, Mr. Athelstan Riley, and he sees all the best of the advanced churches, and meets the most orthodox of the clergy or sees the most beautiful ceremonies devoutly carried out.

But all this, said the chairman, is not the Church of England; it is only a group. It is a large group and a most important group. But the Church of England! The fact is, the Bishops, when they get into conclave at Lambeth or anywhere else, live in an atmosphere of unreality. They never face facts. So we never get very much further.

I forgot to tell you the chairman's name. You know him well, by his writings, if you have never seen him in the flesh—The famous canon of Hereford—Dr. Streeter.

Unreality! Why nine-tenths of the people of England never darken the doors of either church or chapel. There has been a tremendous row at a parish in S. Wales, all about candles and wafers, and the bishop had to close the church down for six months. He did not know that the ringleader, the root of all the bother, had been turned out of every chapel in T——n. So a life long resident in the town told me.

YEARS ago, (never mind how many) I used to see the beautiful Lady Brooks,—the woman that Queen Victoria wanted to wed to Prince Leopold. She is now Lady Warwick, still lovely and a Socialist. She has just published her Memoirs. Brought up on the usual protestant lines of the 'sixties and 'seventies, she was an early rebel, but everybody went to church. "After an elaborate breakfast, my mother and her guests, in satins and jewels, went off to our little church. The ladies drove, the men walked. In church our seats were divided; the men on one side of the aisle, the women on the other. Only the 'quality' did this. The rank and file did as they liked. At the close 'We' filed out first before the gaze of our humble neighbours. The estate steward and his family followed, then the farmers, and last of all the cottagers." She often wondered, even as a child, how God viewed this 'table of precedence' in His church, where all men are supposed to be equal. She abolished the custom,

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later on, by remaining kneeling with her head buried in her hands till the congregation took the hint.

In 1895, when poverty was rampant and many were idle, having just succeeded to the title, she gave a ball at Warwick Castle, happy in the belief it would give work to many people. To her indignation, she got a severe trouncing in the *Clarion* from Bob Blatchford, (whose account of it I have also been reading in His Memoirs.) Lady Warwick read with indignation the scathing remarks of this impertinent "rag." She was in Fleet Street next day and found Bob at the top of a staircase in an obscure court. She told him, with flashing eyes, that the ball had given work to half the county and to dozens of London dressmakers.

"Sit down," said Bob, and he began to tell her what he thought of charity bazaars and ladies bontiful. He made plain the difference between productive labor and unproductive. Labor, used to produce finery—why, said Bob, you might as well dig holes in the ground and fill 'em up again!

They forgot the lunch hour and next day Lady Warwick, the scion of Society, the friend of Royalty, sent for ten pounds worth of books on Socialism. Whatever objection she raised, Bob had his answer. It was something like the schoolboy whose master reproached him for untidy hair.

"No scissors," said the boy.

"But," was the sarcastic master's reply, "you could borrow your father's."

"No hair," was the cool retort.

The New Books

THE KINGDOM OF GOD IN THE NEW TESTAMENT *by Ernest F. Scott.* Macmillan, $1.75.

This is a scholarly inquiry into the question "What was Jesus' conception of the Kingdom of God," by one of the foremost New Testament scholars, a professor at the Union Seminary. He gives not only the origin and earlier history of the conception, but also the main directions in which the teachings of Jesus were developed by His early followers, believing that they offer the best commentary on His teaching.

* * *

A LIFE OF JESUS *by Basil Mathews.* R. R. Smith, $3.00.

The author of this work is well-known to Church people for his graphic reports of the Jerusalem Conference, used as study material by study groups a couple of years ago. It is a book of conviction, alive and real, with a beautiful poetic quality. It carries a number of fine illustrations. It is a charming book which will delight you.

* * *

A COUNTRY PARSON LOOKS AT RELIGION *by H. Adye Prichard.* Harpers, $2.25.

A delightfully written book, with personal touches which add to its attractiveness. As indicated by the title, Canon Prichard detaches himself from the hubbub of the present world and reflects upon eternal truths; about the nature and purposes of God; the Bible; the place of the Church in the world; the creeds; sin and immortality. It is a fine book, written by one of the outstanding leaders of the Church.

* * *

THE MEANING OF THE CROSS *by Henry Sloane Coffin.* Scribners, $1.50.

The power of the Church can be regained only by rediscovering the meaning of the cross. Thinking lightly of sin in this day of easy optimism and luxury makes it difficult to comprehend the sacrifice of Christ. Dr. Coffin then presents us with the meaning of the cross and ends by pointing out for us the implications of the teaching for the present world. Dr. Coffin, the author, is a Presbyterian and the president of the Union Theological Seminary.

* * *

MEN OF CONVICTION *by Henry B. Washburn.* Scribners, $2.50.

There is no person in our Church who has a finer gift for brief biographies than Dean Washburn of the Cambridge Seminary. In this absorbing book he tells us about Athanasius, Benedict, Hildebrand, St. Francis, Loyola and Pius IX. It is a most entertaining and useful book which you will do well to own.

* * *

THE QUAKERS AS PIONEERS IN SOCIAL WORK *by Auguste Jorns.* Macmillan, $2.00.

This is a book written in 1912 by Dr. Johns, German scholar, and attempts to present a wide survey of the influence of Quakerism upon our social, economic and industrial life over a period of two hundred and fifty years. It is particularly valuable for the social worker and for those who feel that the influence of the Church must be brought to bear in economic life.



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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE members of the commission on the ministry were the guests of the College of Preachers in Washington recently and through a series of sessions were able to give careful consideration to the matters before them and prepare, in the form of proposed new canons of the Church, their recommendations concerning the placement of the clergy so that they may be considered by the General Convention. The purpose of these changes is to allocate more definitely responsibility for the placing of the clergy in positions best suited to their powers and abilities.

The meeting was attended by almost the entire membership of this large commission, including the deans or professors from twelve theological seminaries, an examining chaplain from all of the eight Provinces save one, the secretary for adult education and the secretary for college work from the national department of religious education, and six members at large. They came from every section of the country and represent every school of thought in the Church.

The proposed changes in the general canons of the Church occupied much of their attention. In previous reports the commission had outlined a plan of action which they feel will be a great improvement on the present unsatisfactory method of filling vacancies; but this was the first time the plan had been stated in the form of canonical change.

The first which has to do with the filling of vacancies would retain certain sections of the law on that subject, canon 20, but almost completely changes the form of procedure. In the main, the proposed canon has two principles in view—first, to charge certain persons with responsibility in this matter, and, second, to emphasize the unity of the diocese and take the position that the filling of a vacancy in a parish is a matter of concern and interest to the whole diocese. A study of the proposed canons should keep these principles in mind.

The responsibility for the proper placing of men is, therefore, stated to be the joint responsibility of the diocese and the parishes.

The diocesan responsibility is vested in the bishop and standing committee. This is the form—unless a diocesan convention choose to put it in the hands of the bishop and some other elected committee. The standing committee is the body designated to deal with the clergy as diocesan representative in no less than sixteen instances in the present canons. Only exceptional cases would justify another committee, in the opinion of the commission.



CYRIL HUDSON
Joins Berkeley Faculty

The canon proposes the bishop and standing committee act with concurrent authority in their proceedings.

In case of a vacancy in a parish the proposed canon provides first, for a consultation between the representatives of the parish and bishop and standing committee for the discussion of names for the vacancy. Second, it provides that the bishop and standing committee then nominate three names to the parish. If the parish select one and the man elected accepts, the election is complete. If none of the three is satisfactory, the bishop and standing committee may consult with the parish representatives again, and, in any case, nominate three more names until the parish elect.

It will be observed that this plan creates a situation where the vestry, bishop, and standing committee, all parties who are concerned with the welfare of the parish agree as to the fitness of the man for the position—and, further, provides for consultation before, not after, a call is extended either formally or informally.

In case of a vacancy in a mission the proposed canon would require the bishop to consult with the standing committee and representatives of the mission, but does not bind him by their advice.

In case of an assistant minister, the choice of the rector or vestry must receive the approval of the bishop and standing committee before he may become a canonical resident of the diocese.

One section of the proposed canon provides for exceptional cases for situations the law of the Church cannot foresee, in which, with the approval of the standing committee, the bishop may give written consent to the parish to proceed to an election without nominations being made. In such exceptional cases the work of the Church should not be hampered by a rule which cannot be applied to the situation.

In previous reports, based on the investigations of Dr. Theodore Ludlow, the commission has stressed the need of a complete and authoritative list of the clergy of this Church. There is no such complete file in existence today and information of this kind would prove of great value to those seeking to fill a vacancy. Fear has been expressed that such a file would make for bureaucracy and be used to help some and hinder others. From the start there has never been in the mind of the commission any others thought than a record based on facts and the obvious way to get such a record is to allow each minister of the Church to make his own record.

It is proposed, therefore, to add to canon 21 a section which would require every minister to make to the bishop annually a personal report on a uniform card which would supply information about himself—simple facts as to place and date of birth, his education before and after ordination, places of work and present official position. It further provides this record would accompany a letter dimissory when issued.

A further proposal would add a section to canon 18 on the duties of bishops which would provide that the bishop keep a file of these reports received from each minister and send copies to national Headquarters.

Finally a proposed addition to canon 61 on the Presiding Bishop and National Council would provide for the maintenance of a complete file of these records to be made available, under proper regulations, to duly authorized diocesan and parochial representatives.

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The commission is sending copies of these proposed changes to bishops and standing committees and to those elected as deputies to General Convention for their consideration previous to that gathering.

The commission found that the work of studying the situation as to unemployed clergy and kindred subjects had been committed to another commission of the General Convention so that it holds in reserve any suggestion as to removals or transfers until that commission reports.

* * *

The National Council met in New York April 29th and 30th, with 23 out of a possible 25 members present. One of the most important matters discussed was the proposition that has been before the Church for some time—whether or not the Episcopal Church should enter the India mission field. Resolutions were passed at the Council meeting, which are to go to General Convention, recommending that our Church accept the invitations that have been received from Christian leaders in India and take up work there. The recommendation is that we undertake the work providing sufficient financial support can be secured to carry on the work for a trial period of three years at an approximate cost of $15,000 a year.

* * *

An anonymous gift of a half million dollars was announced to the National Council by Dr. Teusler for the building of St. Luke's Medical Center, Tokyo, which brings the total to $800,000, bringing the whole enterprise within about $400,000 of its original objective.

* * *

The American Church Army asked the National Council for an appropriation to carry on their work, but the request was denied, with regrets. The Army was made one of the official co-operating agencies of the Council, however, which brings it privileges even if no cash.

* * *

As the result of negotiations extending over two years, the Department of Missions presented to the National Council a plan for the affiliation, in Wuchang, China, under the name of Hua Chung (Central China) College, of the work of higher education hitherto conducted in several cities in Central China.

The following institutions will be affiliated: Boone College, maintained by the Protestant Episcopal Church in the United States of America; Wesley College, maintained by the English Methodist; Griffith John College, maintained by the English Congregationalists; Lakeside College, maintained by the Reformed Church in the United States, at Yochow, and Yale-in-China, maintained by the Yale Foreign Missionary Society at Changsha.



LLOYD R. BENSON
Rector at Ilion, N. Y.

Hua Chung College will have a Chinese President, and a Board of Directors resident in China, of whom two-thirds will be Chinese.

* * *

The National Council budget for 1932, $4,225,000, was adopted for reference to General Convention. As a matter of convenience, almost of necessity to the dioceses, General Convention will be asked to determine the total amount (not the details) of the budget for 1935 as well as that for 1933 and 1934. At present the dioceses cannot learn until October, 1931, after General Convention, the amount of their quotas for 1932. This difficulty would be eliminated if each General Convention determined the budget for the first year after the succeeding Convention.

A further recommendation of the Council will be that, beginning with 1933, General Convention include a 2½% increase in the budget each year over the year preceding, and established the principle of a 2½% increase as a normal rate of growth. The Council believes that the Church as a whole welcomes such a determination. The missionary work of the Church has been practically static since 1923; the missionary budget for 1931 is less than that approved by General Convention for 1923. If the Council's recommendation is adopted, the slight increase in the budget, amounting to about $100,000 annually, would care for growing needs in the mission field.

* * *

The Council received a communication in regard to the retiring fund for deaconesses and passed a resolution asking the General Convention to consider the whole question.

* * *

The 200th anniversary of the birth of George Washington occurs in 1932.

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Following the suggestion of the publicity department of the National Council plans are under way to celebrate the anniversary in the churches throughout the country, with emphasis upon his life as a Churchman.

* * *

Dr. Franklin, reporting for the committee on trust funds, said that in 1930, on the ten and a half million dollars of invested funds, there had been no default in interest payments except a slight delay on the interest of one real estate mortgage, now being paid, and since January, 1931, the one default in interest has been the coupon of a one thousand-dollar bond which was received through an estate and which the committee has been unable to sell. The Council, through a resolution presented by the Rev. Dr. Percy Silver, expressed its appreciation of the treasurer's handling of the funds.

* * *

The tentative report presented at the last meeting of the Council, recommending to General Convention certain changes in canons, was discussed in detail and accepted at this meeting. The changes, if adopted by General Convention, will provide for two vice-presidents, and will make ineligible for immediate re-election any member who has served a full six-year term.

* * *

Apparently there will be a lively time at General Convention over the proposed changes in the canons on marriage and divorce. The Rev. George H. Thomas, deputy from Chicago, says that chaos would result from the proposal which would authorize priests of the Church to marry divorced persons, without the use of the marriage service in the Prayer Book and elsewhere than in a church. Such a plan, Dr. Thomas believes, would make clergy "simply police judges." Dr. Duncan H. Browne of St. James', on the other hand, was inclined to see less danger in such a proposal, saying that the priest would act simply in the capacity of a civil authority in such cases.

With regard to the proposal that all grounds for divorce be eliminated, Dr. Thomas said he was not ready to express a final opinion on this. He said he would, as a general proposition, approve the proposal to establish ecclesiastical courts in each diocese which would pass upon annulments of marriages.

* * *

St. Alban's School, Sycamore, Illinois, has just received notification of election to the North Central Association of Colleges and Secondary Schools. The North Central Association is the highest accrediting body in the middle west and the fact that the school has been admitted, after rigid inspection, is not only an honor but is a guarantee of the quality of academic work that is done at St. Alban's. Also it assures that boys graduating from St. Alban's will be admitted to colleges throughout the country. The Rev. Charles L. Street, is headmaster of St. Alban's.

* * *

The Rev. Alwyn E. Butcher, rector of St. Paul's Church, Salt Lake City, Utah, reports that since 1924 every class which he has presented for confirmation has had some Mormon candidates.

* * *

The Church College Commission, appointed by the Department of Religious Education of the National Council, has issued a statement calling attention to the serious and immediate need at St. Stephen's College. This unsolicited statement, signed by Walter Hullihen, president of the University of Delaware, Garet S. Moore, professor at Western Reserve, and Niles Carpenter, professor at Buffalo University, is as follows:

"This appraisal of the contribution of St. Stephen's College to the Church has been reached after careful study of the college records and documents, and by personal visitation to the campus, in which the members of the commission had free access to records, to students, and to individual faculty members.

"As a result of a combination of circumstances, beyond the control of its administration, this institution is faced with a deficit amounting to $60,000. For the most part this deficit is due to the inability of a few large subscribers to maintain annual contributions which they have been making for a period of years. It is hoped that, with the revival of business prosperity, some of these contributions may be renewed and that, in the meantime, endowment increases and subventions from certain of the large educational foundations may restore the balance of the college's finances.

"It is, however, absolutely essential that new sources of income be found *within the next few months.* The commission believes that the Church at large will respond to this urgent need promptly and generously.

"For nearly three-quarters of a century St. Stephen's College has been making a notable contribution to the program of higher education in the Episcopal Church. Its location on the highlands of the Hudson River is a beautiful one; its campus is ample; its buildings are modern and excellently equipped. Its faculty consists of unusually able and well-trained scholars (some of whom are men of very great reputation). More than this, it is especially worthy of note that the entire institution is infused with an enthusiastic interest in the individual student. The curriculum meets the ideals of progressive educators, and is in fact a *model of the way in which college education can be adjusted to the needs and interests of the individual.*"

"Within recent years St. Stephen's College has received a signal mark of recognition in that it has been incorporated into the educational system of Columbia University. Its faculty holds membership in the faculty of Columbia and its degrees are those of that institution. This integration has been accomplished without in any way impairing the integrity of St. Stephen's or affecting in the slightest degree its affiliation with and loyalty to the Church.

"In this connection it should be repeated that St. Stephen's is in a very special sense a Church College. Its Warden and two members of its faculty are priests of the Church. The remainder of the faculty are either communicants of the Church or are Christian gentlemen thoroughly in sympathy with the College's spiritual aims. The Holy Communion is celebrated daily and is well attended, while the daily vesper service is noteworthy, not only for its dignity and beauty, but also for the spirit of devotion shown by many of the students participating in it. The curriculum contains a required course in religion,

CLERICAL SKETCHES

Lloyd R. Benson

MR. BENSON is the rector of St. Augustine's, Ilion, New York, where he has served since 1913. He is a native New Yorker, a graduate of Trinity College and the General Theological Seminary. He was first in charge at Yaphank, Long Island, from 1900 to 1903. He then went to Ellsworth, Kansas, where he was rector until called to his present parish. During his successful rectorship at Ilion his parish has built a beautiful parish house and crypt of a new church, all paid for even though they cost close to $100,000. It is planned to complete the church, at a cost of another $100,000, in the near future. Mr. Benson has been a deputy to two General Conventions, is the archdeacon of the Mohawk at the present time, is a director of the Chamber of Commerce and president of the Ilion board of education.

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and the courses is psychology, philosophy and history include reference to religion. More important than all of these features is the fact that religion at St. Stephen's appears to be a normal and natural element in the student's life. It is not paraded nor forced but, perhaps just for these reasons, it appears deeply vital. St. Stephen's has incidentally an enviable record for the men she has sent into the Church's ministry, and this record is being constantly maintained.

"St. Stephen's College well deserves the instant and loyal support of the Church and needs it badly."

* * *

The Bishops of continental missionary districts and aided dioceses met at the Tuttle Memorial House, St. Louis, Missouri, to consider requests for applications for 1932, and various matters in connection with the missionary work of the Church in the domestic field. Thirty-seven bishops attended the conference. Several bishops asked for increased appropriations for 1932 to enlarge established work and in some cases to start new work greatly needed; but inasmuch as the December meeting of National Council decided that the quota for 1932 should not be larger than the quotas for the last triennium, all increases of domestic missionary bishops and some of aided diocesans were withdrawn. Resolutions expressing regret over this action were passed and a plan was devised, and submitted to the Council, for aiding dioceses, all western, who are unable to maintain their own work.

* * *

Mrs. Luke C. Walker, adventurer for faith, pioneer for the Church and the loving friend of Indians and white settlers, died at Fort Thompson, Crow Creek Indian Reservation in South Dakota, at the hour of sunset, April 28th. For fifty-seven years she had ministered to the Dakota Indians.

* * *

Plans for the Teaching Mission on the Great Commission to be held throughout the Province of Sewanee in the fall of 1931 took definite form in a two-day meeting of the provincial field department, held on April 24th and 25th in Atlanta, Georgia.

The objective of the proposed mission, as formulated by the department, is "To give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the Program of the Church."

Bishop Penick, chairman of the field department, announced that eleven of the fifteen dioceses within the province have already voted their hearty endorsement of this movement and that he has been unofficially informed that he may expect word of the cooperation of the remaining four dioceses at an early date.

In the immediate future Regional Training Schools are to be held for the training of leaders for the Mission. A group of over one hundred leading clergymen have been nominated by their bishops, and are now being invited by Bishop Penick, to attend these schools at the following places: Memphis—May 20, 21, 22; Atlanta—May 24, 25, 26; Charlotte—May 27, 28, 29. Bishop Penick will be the director of all three of these Training Schools; the Teaching Faculty consists of Dr. Lewis B. Franklin, Dr. John W. Wood and the Rev. Messrs. R. Bland Mitchell, Wm. H. Milton, Oliver J. Hart, and David R. Covell. Clinical demonstrators will be Bishop Juhan, the Rev. Messrs. John W. Irwin, C. C. J. Carpenter, W. B. Crittenden, Elwood L. Haines, and R. I. Johnson. Mrs. James R. Cain, Mrs. W. Loaring Clark and Mrs. Henry Davis have been invited to hold clinics on the cooperation of the women of the Auxiliary.

* * *

The Rev. Marcus B. Hitchcock, formerly curate at St. Mark's, Toledo, Ohio, has taken up his new work in charge of St. George's, Dundalk, Maryland. He was formerly a Boy Scout executive before entering Bexley Hall to prepare for orders.

* * *

The Rev. R. Alan Russell of Albany was preacher at a service of the Odd Fellows, held at the Cathedral of All Saints to celebrate the 112th anniversary of the founding of the fraternity.

* * *

Throngs of Church school children attended the services for the presentation of the Lenten Offering, held at four reginal centres in the diocese of Albany.

* * *

The Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass., was the special preacher at St. Mary's Church, Ardmore, Pa., on Sunday morning, May 3rd. The Rev. Louis W. Pitt is rector of St. Mary's.

* * *

The Rev. Dr. Charles E. Tuke, rector of St. John's Church, Lansdowne, Pa., was the speaker at the Church normal school commencement of Pennsylvania, which was held at the Church house in Philadelphia on April 23rd. The Rev. Frederick E.

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Seymour, director of religious education of the diocese, is principal of the school.

* * *

The Rev. Halsey Werlein, Jr., formerly dean of the cathedral, Ancon, Panama Canal Zone, has arrived at Fort Worth, Texas, to take up his duties as the rector of St. Andrew's.

* * *

The Churchmen's vacation conference at the diocese of Dallas is to be held at St. Mary's College, June 7 through the 14th. There are to be courses by a notable faculty including the Rev. David R. Covell, general secretary of the National Council, Dean George Wood of the cathedral in Dallas, the Rev. H. Cowley-Carroll, who is also the dean of the faculty, Miss Dorothy Fischer, young people's leader, Bishop Moore of Dallas, Mrs. Goodrich Fenner, who is to be in charge of the class on religious drama, and Dr. E. M. Perry of Dallas and Dr. May A. Hopkins of Baylor University, who are to give courses on sex hygiene.

* * *

The Rev. Don Frank Fenn, new rector of St. Michael and All Angels, Baltimore, preached his first sermon there on May 3rd. He came to the parish from Minneapolis. He was the guest at a reception on May 8th.

* * *

The Auxiliary of Western New York celebrates its fiftieth anniversary in Rochester on May 5th and 6th. There were addresses by Bishop Ferris and Bishop Davis, the presentation of the golden offering which is to be used to erect an altar at All Saints, Bontoc, P. I., as a memorial to Bishop Brent. On June 1, 1881, there were sixteen Auxiliary branches in the diocese. Today there is a branch in every parish and mission.

* * *

The Rev. J. Archibald McNulty has taken up his work as rector of Emmanuel Church, Hastings, Michigan. For the past three and a half years he has been the dean of the Rosebud missions, South Dakota.

* * *

Bishop Helfenstein ordained four men to the diaconate, April 29th and 30th. The first service was held at the cathedral when he ordained Mr. J. G. Armstrong. He is to graduate from the General next month and then is to be placed in charge of a mission in Maryland. The other ordained at this service was E. A. Morton, also to graduate from the General in June, after which he is to go to Oklahoma. The service on the 30th was held at Walbrook, Baltimore, and Mr. C. R. Mengers and Mr. Joseph E. Mills, Jr., were ordained. Mr. Mengers will continue in charge of the

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mission at Sykesville which he has been serving as a lay reader and Mr. Mills is to be an assistant at Christ Church, Brooklyn, N. Y.

* * *

An institute for religious education was held at Trinity, Pottsville, Pa., April 24-25, with teachers of the diocese in charge. It was largely attended.

* * *

St. Luke's home and hospital, Utica, N. Y., is to receive $4,000 from the estate of the late Dr. Willis E. Ford. He also left $2,000 to the Girls' Friendly of the diocese.

* * *

The annual convention of the Daughters of the King, diocese of Maryland, was held in Baltimore on April 25, the Rev. Noble C. Powell, rector of Emmanuel, giving the address.

* * *

Deaconess Stewart of China was the speaker at the annual presentation service for the Lenten offering, held at Kingston, diocese of Bethlehem. The convocation of Reading held their service at Pottsville. The total offering was $1,500 less than last year.

* * *

The Rev. Burton S. Easton of the General is again to be the dean of the Wellesley Conference for the school for Church workers. He is to give a course on St. Paul. Others to give courses in this school are the Rev. John Lowe of Toronto, Dr. James A. Montgomery of Philadelphia, the Rev. Charles H. Boynton, Mrs. Wright B. Haff, vice-president of the Auxiliary in New York, Miss Elizabeth L. Hopkins of Pittsburgh and Miss Marjorie Martin of Brooklyn.

* * *

The Rev. Stephen S. Keeler, rector of St. Chrysostom's, Chicago, has accepted his election as Bishop coadjutor of Minnesota.

* * *

The largest confirmation ever held in rural Maine for many years was held at Northeast Harbor the third Sunday after Trinity when a class of thirty-four was presented to Bishop Brewster by the rector, the Rev. Albert L. Whittaker. The class was confirmed in three sections, with services in the three churches of the parish. An interesting feature of Dr. Whittaker's work is a Sunday Evening Club, patterned after the Sunday Evening Club of Chicago, with speakers of prominence addressing large crowds on live topics.

* * *

A fine East Window was dedicated at St. Mark's, Pikesville, Maryland, on Sunday last. The central panel is a memorial to Mr. and Mrs. Charles K. Harrison, who were members of the congregation when it started in 1876. In fact Mr. Harrison bought the original church from the Methodists and put the deed in his wife's Christmas stocking.

* * *

The annual conference of the Young People's Fellowship of the province of Washington was held in Baltimore, May 1-3.

* * *

The Rev. Wyatt Brown was consecrated Bishop of Harrisburg on May first.

* * *

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Ohio was held at the Cathedral, Cleveland, last week. One of the high lights of the convention was an ordination service when eight men were ordained deacons. The preacher was Dean Francis White. The convention dinner was held on Tuesday evening. At the convention of the Church schools, held in connection with the diocesan convention, a great service was held at St. Paul's, Cleveland Heights, with Bishop Paul Jones preaching. The Auxiliary also held their convention at the same time. Those to address the Auxiliary were Dr. John W. Wood and Bishop Gilman of China.

* * *

It is announced that the Rev. Cyril E. Hudson of St. Albans, England, will be on the staff of the Berkeley Divinity School, New Haven, for the first term of the coming academic year. Mr. Hudson is one of the best known of the younger English theologians. He is particularly active in the movement for adult religious education in the Church of England and the Church Tutorial Classes movement. He is the editor of "The Teaching Church Review," a magazine recently founded to awaken interest in religious teaching among the laity of the Church. His specialty is the psychology of religion on which subject he has written several standard books.

This is not Mr. Hudson's first visit to the United States. In the year 1927-8 he was special lecturer at the Berkeley Divinity School and at that time he preached and lectured in many of the larger parishes in the east. On this visit he will be available for a number of preaching and lecturing appointments outside of New Haven. He will arrive in New York at the end of September.

* * *

The bishop of Western Michigan ordained Mr. L. H. Cone to the deaconate at St. Luke's, Kalamazoo on April 26th. Mr. Cone came into the ministry of the Church from the Congregational ministry and has been placed in charged at Allegan.

* * *

The central committee, a joint committee of the five social service departments of the Pennsylvania dioceses, held a meeting at Harrisburg on April 21. This committee does exceedingly valuable work; among other things letting the people of the state know what legislation that is before the state assembly should receive the support of Church people. This year they are backing bills which provide for the better handling of juvenile offenders, one calling for an appropriation of ten million dollars for the development of state institutions for defective, delinquents and dependents, a bill that calls for

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the appropriation of over four million dollars for mothers' pensions. The committee is also preparing a bill requiring that five days elapse between an application for a license to marry and the ceremony.

* * *

The Rev. Frank E. Bissell, for twenty years curate of Christ Church, Rochester, N. Y., died on April 23. He was also the chaplain of the Church Home. He was one of the best known clergymen in the city of Rochester. Ever trying to efface himself behind the rector with whom he was associated he won regard for his humble service and his qualities as a man.

* * *

The Rev. Harold H. Kelley has been appointed the headmaster of Harvard School, Los Angeles, a position filled for so many years by Bishop Gooden.

* * *

In St. John's Church, Cohoes, N. Y. on April 26th, the feature of the 100th anniversary of the first service in the parish, was the dedication of the memorial window presented to the church by the Men's Club. The service was in charge of Rev. Ernest J. Hopper, rector. The theme of the window, which was designed and executed by Henry Lee Willet Studio, Philadelphia, is the Baptism of Our Lord by St. John the Baptist.

* * *

The Rev. J. W. Mulder, Buffalo, has been elected rector of St. John's, Lancaster, Penna., succeeding the Rev. F. P. Houghton who has joined the secretaries at 281 Fourth Avenue.

* * *

A cable from bishop Roots announces the death, on May 1, of Miss Mary Elizabeth Wood, director of Boone Library, Wuchang, China. It is understood that death was due to heart failure.

Miss Wood was internationally known for her work in connection with the library movement in China. Fan Yuan-Lian, Director of the China Foundation for the Promotion of Education and Literature described her in a recent letter from China as "the best friend of the library movement in this country."

* * *

A retreat and conference for college workers of the province of the mid-west was held at Bloomington, Indiana, April 22 to 26. Bishop Charles E. Woodcock, of Kentucky conducted the retreat and the Rev. Henry Lewis of Ann Arbor, chairman of the college commission of this province, conducted the conference for college workers which was held on the first two days.

Following the college workers conference a student conference with representatives from various universities and colleges in the province was held. Over 80 student delegates attended coming both from state universities and from the smaller colleges within the province.

Seventeen young ladies from St. Petersburg, Florida, made a pilgrimage to the Cathedral School, Orlando, recently, the guests of the Young People's Service League of St. Peter's Church.

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Daily: 12:20.

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Daily: 7:15, 12 and 3.

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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
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Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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Rev. Julian D. Hamlin
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Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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Tuesdays: 10:00 A. M.

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Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a.m. first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.

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THIS convention, in addition to the values of past conventions, will have the unique characteristic of being a Summer Training School, giving regular courses in specific subjects. For the first time in the history of the American Church, five hundred men and boys will spend seven days together in careful study and discussion of practical problems of Christian life and Christian service. There will be, in fact, two simultaneous conventions, one for the Advance Division (ages 16 to 24) and the Junior Department, and the other for Seniors (all over 25); each with its own program, speakers and officers, but with several joint sessions. On Sunday, August 30, members of the convention, in teams, will visit and be responsible for the services at the eighteen mountain missions near Sewanee.

All convention sessions will be held in the university buildings, and delegates will be entertained in the dormitories.

The convention as a whole will be an experience unique in our history and in the history of the Church.

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The WITNESS

CHICAGO, ILL., MAY 21, 1931

COMRADE JESUS

by

RALPH CHEYNEY

I tramped the pavements, cursing God,
When there beside me Jesus trod!

Now we shall walk, my Friend and I,
Across the earth, the sea, the sky.

I do not know what He may be;
I only know He walks with me.

From Eden barred and Paradise,
Too wisely sad, too sadly wise!

Oh, lonely feet! Oh, bleeding feet!
In step with mine on the city street!

MESSAGE OF THE WEEK

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THE WITNESS

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OUR HERITAGE

By

BISHOP JOHNSON

THE things that the Apostles did immediately after Pentecost were the result of the instruction they received from Jesus between Easter and the Ascension. During that time He was training twelve men to carry on his work. He did not overwhelm them with His Majesty but wood them by His winsomeness. When He had won them to a confession of His divine nature He then told them that He would build His Church on their confession and that the gates of hell would not prevail against it. Subsequently He commissioned them to carry His mission of forgiveness to posterity. Speaking to the twelve He breathed on them and said: "receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained." On another occasion He had given them power to bind and to loose, Hebrew expressions equivalent to making laws and repealing them.

After His Ascension the eleven elected Matthias to the office which Judas had held. Subsequently the Apostles "added to the Church such as were being saved" and when the Church was thus recruited they "continued steadfast in the Apostles' doctrine and fellowship; in the breaking of bread and in the prayers." St. Paul laid down rules "for those within" and attitudes "toward those without." From the start the Church was a brotherhood, comparable to some of our secret societies. It had its pass words and its rites in which only those who had been initiated could participate.

The Church was called the pillar and ground of the truth by St. Paul and he also referred to it as the Body of Christ. It was the Church which Christ purchased with His own blood, which He would one day present to the Father, a glorious Church without spot or blemish. To judge the early Church from the standpoint of our chaotic confusion is rather absurd. It ought to be looked at from the viewpoint of its inception. Looking at it from the genesis of the Church there can be no doubt "that the Church was" something very precious, regardless of the question as to "what the Church was" in its original form.

IT DOES not seem to me to be a vital question whether the primitive Church was organized with bishops, priests and deacons to whom were assigned specific duties. But it does seem essential that the Church thus formed should have an authoritative ministry to whom the Master gave the power of perpetuation and the authority to govern. It also seems evident that the Church was unanimous at a very early period in its insistence that the right of ordination was vested in the Episcopate and that, regardless of their authority, they were entrusted with the power of perpetuating the ministry.

We may then inquire as to why the Church was organized and what Christendom has lost in its present divisions. Unquestionably the primary duty of the Episcopate was to bear witness to the faith. "Be ye witnesses unto me" was the parting command of the Master to His Apostles. It is due to this organization that the essential faith of the Church was embodied in the Apostles' Creed at a very early date, and elaborated by a Council of bishops into the Nicene Creed under the stress of the dogmatism of Arius as to the person of Christ. The bewildering confusion today as to what faith Christ taught is due to the substitution of private opinions for authoritative tradition, but even so the historic Church has never departed from its trust and has kept these creeds as to her testimony to the faith.

The Church was also to be the channel of sacramental grace. It has kept the altar and the font as instruments by which Christ has imparted to us the life that He promised to give. The absence of the altar and the neglect of the font is another loss which has come from disintegration.

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The Church was the reservoir for the receipt and distribution of the Holy Spirit through the agency of the laying on of hands. Ordination and confirmation are bound up with the early records of the Church.

The Church was also intended to be an internationale of love in which the rich and the poor were to meet together, and in which there was to be neither Jew nor Greek nor other caste distinctions. The altar rail was the symbol of democracy in an age when special privilege ruled the world. With the loss of this universal leveler religion has broken up into little groups of people who think alike, instead of being a universal brotherhood in which men are to love one another.

IT IS perfectly true that the Reformation was a protest against intolerable offences, but in their zeal against these abuses they sacrificed values which they might have conserved. The consequence was that other devils entered, where one had been deposed. The scholastics were largely responsible for the abuses for which they had plausible logic, but Luther and Calvin were also scholastics, and they substituted logic for love, and sects for the Kingdom. They amended the creeds, perverted the sacraments, sacrificed the unity of the spirit and changed the test of membership from that of a common altar to that of intellectual agreement. It is perfectly correct to blame Rome for its offenses but we ought not to permit the sins of Rome to blind us to the faults of the Reformers. They were exceedingly difficult gentlemen to live with if you happened to disagree with their dogmas.

The Anglican Church was fortunate, whether by accident or God's providence, in that when she rejected Roman domination she did not part with Catholic tradition. Her position today is a difficult one because of the inevitable entanglements which arise in each direction. We have those whose temperament is more Roman than the Romans; and we have others whose tendency is more radical than the Protestants. But all of this contention is on the surface; it is confined to a small percentage of the clergy, while it is extremely vocal, it is not particularly effective in the synod of the Church.

Fortunately for those who love the Church for what she has preserved, and also for what she has rejected, the General Convention is not stampeded into alliance with either group. And while we have a very inefficient police force, yet the power of tradition is still strong enough to save us from a merger with either Rome or Geneva. We prefer to lose the services of an occasional minister who is dissatisfied with his lot than to follow him into either camp. There is no immediate danger that any large group of Anglo-Saxons will don the Roman collar on the other hand or the negligee costumes of our Protestant brethren on the other.

It is most unfortunate however that such a large proportion of our constituency is so illiterate in religious matters that they cannot discriminate between the noise of the horn and the burr of the engine. The Anglican Church is at its best when the engine runs quietly and the horn is used sparingly and it keeps in the middle of the road.

DENVER SEVENTY YEARS AGO

By

BENJAMIN DAGWELL

GOING to Denver for the triennial convention next September will present many contrasts with the conditions which existed three score and ten years ago when the Territory of Colorado was created and when the Church was in its infancy there. Graphic pictures of the conditions which existed there seventy years ago are given in the unpublished memoirs and letters of Benjamin F. Hall, of Auburn, N. Y., first chief justice of Colorado and an ardent Episcopalian, which are in the possession of his son, Dr. Edward H. Hall of Laramie, Wyoming.

Colorado became a Territory on February 28, 1861. Lincoln was inaugurated on March 4, and eleven days later appointed Mr. Hall, a neighbor and intimate friend of his secretary of state, W. H. Seward, to be chief justice of Colorado. Judge Hall left Auburn June 26 and arrived at St. Joseph, Mo., (then the end of railroad travel) in three days, a trip which can now be made in about half that time. From St. Joseph to Denver he traveled by Overland coach drawn by four horses. This journey by way of Fort Kearney, Neb., Julesburg, Col., and the South Platte required six days. The coach fare from St. Joseph to Denver on his first trip cost $200 in gold, but on a later trip only $75. Now the trip from St. Joseph to Denver can be made in less than fourteen hours at a cost of $22.76.

Sitting upright for six days and six nights between St. Jo and Denver was not as comfortable as travelling in a Pullman, but the discomforts were somewhat mitigated by acting on the suggestion of the stage company to buy a pillow, a rubber-lined army blanked, a silver cup (to disclose by discoloration the deadly alkaline water of the desert,) and some lemons (to counteract alkalies;) by means of which "I was able, by God's

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help, to perform the trip quite comfortably except during the heat I suffered some and was prostrated last night."

En route Judge Hall saw thousands of Pawnee, Sioux, Cheyenne, and Arapahoe Indians, herds of buffalos, a great many antelopes, prairie wolves and prairie dogs. The Indians were peaceable in 1861 towards the whites, but the Sioux, Cheyennes and Arapahoes were disputing the right of the Pawnees to hunt buffalos south of the Platte and hostilities were imminent. The Indians were well disposed toward Judge Hall as they had learned that he had erected in Auburn a monument to the Cayuga sachem Tagahjute (Logan), a Christian Indian who met a tragic fate at the hands of the white men; and at Harvey's ranch the Pawnees provided him with a buffalo meat supper, "one of the best meals I have ever eaten in my life," declared the Judge. He reciprocated by buying ten pounds of tobacco for the Pawnees and having a grand "smoke" with them. A little later the Sioux presented him with an Indian pony "Walla-Walla," a pair of moccasins and a beautiful beaded quiver containing a bow and arrows.

ARRIVING at his destination, where now stands a magnificent city of 288,000 souls, Judge Hall found a heterogenous population of about 3,500, including many gamblers and dissolute persons. Most of the buildings were of wood and rudely furnished, but some were of brick and had carpets. There were no sidewalks and people walked in the middle of the streets. The houses were lighted at night by candles or oil lamps. Laundering cost fifteen cents apiece for shirts and collars (buttons being ripped off as nowadays) and a shave cost "four bits" (fifty cents.) "The ladies at the church all wear good dresses," the Judge wrote to his wife. "At home they wear white muslin wrappers trimmed with red and blue. These white wrappers for morning gowns look very neat. Some have a gingham jacket or basque with them for Hockabouts." At the Broadwell house where the Judge first stopped he was chary about making feminine acquaintances. "I have not deemed it discreet to be acquainted with any ladies about this hotel because I do not know but their husbands are gamblers. As a Judge, it becomes me to be very circumspect." Communication with the east was uncertain. Letters which can now be transmitted by air from New York to Denver in 23 hours required from twelve to fourteen days when they came through, but frequently they were intercepted and never arrived. The telegraph reached only to Julesburg, Col., and a ten word telegram which now costs only ninety cents cost nine dollars and ten cents. Telegrams were also delayed and sometimes intercepted. These irregularities caused many days of anxiety, especially in view of the dangers to which representatives of the Government were exposed.

IT IS interesting to recall the perils amidst which Church life began in Colorado, as experienced by Judge Hall. While he was preparing to go to Denver, Sumter was fired on and the great tragedy of the Civil War had begun. "Quite one-half of the people here (in Denver) are secessionists" and the struggle to save Colorado for the Union began. Confederate sympathizers undertook to enlist troops and were arrested. "They said that if the Lincoln government touches them they will shoot us all." "When the rebellion reached here everything changed to terrorism and uncertainty," he wrote his wife. "As you know, if my letters have reached you, my assassination and that of the governor was attempted." The Knights of the Golden Circle threatened to "wipe out" the Judge if he interfered with them. "I wear a brace of small pistols constantly under my coat and have Gen. Seymour's pistol beside in my bedroom and a Sharps rifle in my office. I hope to have no occasion for using them, but caution is the parent of safety." (One can imagine the anxiety, not only of the Judge himself but also of his wife and eight children in Auburn, in these circumstances.) The Governor had at his command no troops with which to enforce order and had to depend on a Marshal's posse to execute warrants of the court. The troops at Forts Wise and Garland were under the control of "a rheumatic Major belonging to New Mexico." The Governor had "no firearms, no ammunition, no nothing. . . no money to pay the annual dues previously agreed upon to the Arapahoes, Cheyennes, Kiowas and Navahoes"; "the rebel troops are increasing (Oct. 1861) and as the 64,000 Indians in the Indian country south of Kansas have joined the rebels, we are expecting trouble." Denver had a flour supply for only ten days, and that was in the hands of rebel sympathizers. And the Judge and Governor could get no word from distracted Washington in response to requests for money, arms and ammunition. So they sent to Forts Laramie, Kearney, Wise and Bent for arms and in October (1861) secured two wagon-loads of ammunition from Fort Laramie.

The establishment of law and order in Colorado was rendered more difficult by the fact that the pioneers, without federal authority, had organized in 1859 a territorial government called Jefferson Territory, and they were much concerned about how the courts established by Judge Hall would construe the land transactions and other acts performed under the illegitimate Jefferson Territory government. How these difficulties were reconciled and how confidence and respect for the legitimate authorities was finally won is beyond the scope of this article, the purpose of which has been to show, by the testimony of an eye-witness and participant, the conditions of "sedition, privy conspiracy and rebellion" and some of the hardships of the pioneer period, in the midst of which Colorado came into political being and the Church was organized in that Territory. The story of the organization of the Parish of St. John's-in-the-Wilderness in Denver, in whose beautiful Cathedral the members of the next Triennial Convention will worship, will be told in a succeeding article.

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CATHOLICISM AND THE MISSAL

By

BISHOP CHARLES FISKE

WE SHALL never exert much influence in solving any problems, great or small, until we have ourselves tried to set an example in respect for authority, obedience to law, and high moral purpose.

I know that there is a solid, substantial, dependable middle type of Churchman whose numbers are so large as to comprise the great majority of Church people, both lay and clerical; but their influence is often nullified by the vagaries of small groups of clergy and laity who form a sort of "lunatic fringe" on both sides.

We have had remarkable evidence, in a neighboring diocese, of the fact that some men are intent upon the winning of an argument or the forcing of an issue and the acceptance of their program, no matter how much wreckage they leave behind. They seem to care little for the good name of the Church and find positive joy in open air laundry work on ecclesiastical linen. Fortunately, they are apt to go to such extremes as to bring about their own discomfiture. The one unpardonable sin in metropolitan religious circles is an offense against good taste. All else may be forgiven; this may not. And such an offense has happily ended a recent period of controversy.

There are groups of men in Holy Orders, moreover, who seem to have no conception of authority and obedience. They are few in number, but noisy in voice and action. On the one hand are those who defy the Church's canon law; make alterations and emendations in her order of worship; deny her doctrinal teaching. What are we to do about it? What *can* we do about it, when on the other side are men, presumably zealous believers in apostolic order, who show themselves equally defiant of discipline? The rubrics of the Book of Common Prayer seem to be regarded by such clergy as little more than gentle and kindly suggestions as to what would be nice to do in the public services of the Church provided the clergyman in his superior wisdom did not feel that it would be better to do something else. How absurd that the Church should spend twelve years in revising our Prayer Book, if it is to have no authority in actual usage!

There has recently been published a new "American Missal" for use in our churches. For the most part, it contains material to which no reasonable objection can be made. Most of the clergy, for example, use private prayers in preparation for Holy Communion and during the Celebration, and it is a convenience to have such prayers in traditional form for use *as secreta,* just as it is convenient to have certain psalms printed in the proper place to be sung as introit hymns and graduals. Many of the clergy find it devotionally helpful to use certain ritual acts in addition to those provided by rubric. Directions for such use might well be given, therefore, according to ancient form, provided more care were taken to distinguish such directions from the manual acts required by the Prayer Book. There is much other convenient and wholly innocuous material in the new book.

BUT the book does not stop there. It adds material of a doubtful character. It gives directions so extensive as to make necessary the printing of the Prayer Book Order for the Administration of the Holy Communion and the new proposed Order on different pages, as separate services. It actually modifies certain Prayer Book rubrics. It directs the omission of parts of the service for a so-called "Shortened Mass." It rearranges parts of the service. It provides an elaborate system of special introits, antiphons, collects, epistles, and gospels for additional holy days. It sets forth commemorations of some Festivals which the revisers of the Prayer Book deliberately rejected. It provides a Kalendar with a list of saints amusing and absurd as to many of the selections. It inserts prayers and collects for use in conjunction with those now authorized, and in most cases painfully commonplace when so brought into a comparison. It adds elaborate ceremonials and observances for various occasions, such as Holy Week, etc., with some special directions for "requiem masses," "votive masses," and so on. In many points, unobjectionable as the rest of the book is, it is nevertheless utterly alien to the spirit of the Prayer Book, in the simplicity and dignity of the Anglican rite. Even if it were not all this, the book is issued in such form as to resemble the authorized altar books; it appears just at the time when Prayer Book revision had been completed and the authors of the "Missal" had failed to impress their ideas upon the revisers or upon the General Convention; it apparently seeks to set up a rival use, regardless of the fact that congregations will be confused by such variety and in many cases individual worshippers will be greatly disturbed.

This is not Catholicity. It is Protestant individualism running rampant. No one has asked me to license the book for this Diocese, I am glad to say. To make such a request would mean some such message as this: "There are certain things we want to do, and expect to do, with or without the general authority of the Church, regardless of the effect upon united congregational worship. Until we change our minds, and decide upon something else, we propose to have what we want even at the risk of setting up a little Church within a Church."

THE results are distressing. I have heard of a parish where, in Holy Week, the clergyman put on "the whole works," to use a crude expression, with the result that one good woman departed from the church indignantly murmuring part of a psalm: "They reel to

From Bishop Fiske's diocesan convention address.

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and fro, and stagger like a drunken man, and are at their wit's end." I know of another worshipper (like myself a lover of *Alice in Wonderland*) who heard one of our very modernistic Catholics go through a Celebration of Holy Communion with such rapidity of action and word, that she quoted the Red Queen to whom I have already referred, when the Queen said to Alice: "Curtsy while you're thinking what to say, child; it saves time."

Seriously, however, while the new book is, for the most part, unobjectionable, how are we to have any discipline when reasonable liberty thus degenerates into license? An argument for the new liturgy has actually been made on the ground that the clergy already use so many unofficial service books that the use of this book will better conditions. In other words, since everybody has been disobeying the law, each after his own sweet will, it is now recommended that all disobey in exactly the same way! Apparently lawlessness has become so prevalent that an attempt at reformation is to be made by suggesting that all lawlessness should be directed into one channel. It is like advising bootleggers to limit the variety of their wares and sell only one forbidden intoxicant!

The use of the book, I need not say, is not authorized in this diocese. Indeed, I have no right to authorize it. I am a constitutional officer, acting under constitutional restrictions. Under the Constitution of the Episcopal Church, the right of the Bishop to set forth a "use" for his own diocese was relinquished, and one "use" was adopted for the whole country, the Bishop retaining, of course, certain liturgical authority in setting forth prayers on special occasions for which no provision had been made elsewhere. I am glad that the action was taken. It is sufficiently confusing to the faithful Church layman to find almost every variety of ceremonial as he goes from parish to parish; if, as he moved from diocese to diocese, he found each Bishop fixing his own rite, he would be about as happy as a riotous and excited flea!

Let's Know

By

BISHOP WILSON

Mitres

MITRES are worn on episcopal stationery, diocesan seals, and sometimes on the heads of bishops. They are, of course, head-coverings and are numbered among the bishop's vestments as the peculiar symbols of his office.

The origin of the mitre has been the subject of much research. Efforts have been made to show that in some form it dates back to the days of the apostles. Maybe so—but we cannot be very sure about it until we come down to the tenth century. At that time the mitre was really getting into use but it was a different thing in shape and appearance than what we have now. It was in the form of a helmet with a pointed top and two ribbons or "lappets" hanging down the back. Quite likely it was an adaptation of the steel helmet worn by the knights and the lappets may be reminiscent of the neck-covering which fell from the back of the helmet over the knight's shoulders. Then for a time the pointed top disappeared and it was worn as a round cap. The next development was the crossing of the crown with a band from front to back which depressed it in the middle and some mitres show the bulges at the two sides in the shape of modest horns. Then the mitre was turned so that the points appeared at the front and back instead of at the sides. It was at this time that they were stiffened. Finally the straight edges were curved slightly and we come to the form most commonly seen today. Nobody seems to know just why these variations were introduced—perhaps, merely as a matter of changing fashions. At the present time the two points have taken on a symbolical meaning as indicative of the tongues of fire which represented the descent of the Holy Ghost on the day of Pentecost.

It is sometimes said that the mitres of bishops are plain while those of archbishops are coroneted or set with jewels around the head-band. This is a mistake. There is only one bishop in the Anglican Communion who has a right to the coroneted or jewelled mitre. That is the Bishop of Durham, in England. Up to little more than a hundred years ago the diocese of Durham was a temporal palatinate and the bishop was, in theory, a temporal sovereign as well as the head of a diocese. Early in the nineteenth century that theoretical privilege was relinquished. But in the old days the bishops of Durham even had their own separate parliament and wore a coronet in token of temporal sovereignty and the mitre as the emblem of spiritual jurisdiction. In the coat-of-arms the mitre was set in the coronet. I believe they were never worn together but they were combined in heraldry and the Diocese of Durham uses the coroneted mitre in its coat-of-arms today.

Roman Catholic bishops are obliged to wear their mitres, at least on certain occasions. For Anglican bishops there are no regulations and it doesn't seem to make much difference one way or the other. Some Church people dislike to see a bishop in a mitre because they think it savors of Rome. It was in common use hundreds of years before there was any serious difference between the Anglican Church and the Church of Rome. It is just as much our inheritance as it is theirs. I have never heard anyone object to the presence of a mitre in a diocesan seal. I wonder why it should be any more formidable on a bishop's head?

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THE WITNESS

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

DEPUTIES to General Convention, Bishop Manning's anniversaries, the American Missal and a resolution dealing with our capitalistic industrial order of society were the headliners at the convention of the diocese of New York held last week. First of all the Bishop came in for a lot of hurrahs in view of the fact that it was his tenth year as bishop of the diocese, his fortieth year as a clergyman and his sixty-fifth year in his life. So everyone chipped in a little something, presents were bought, and given at a grand party attended by a lot of people, including any number of neighboring bishops. It was a delightful affair with pledges of goodwill and mutual esteem flying back and forth most of the afternoon.

Later in the day, following his annual address, Bishop Manning made a pronouncement on the Missal, thus forestalling possible action by the convention on that much discussed topic. Bishop Manning said:

"The publication of an unauthorized service book for use in our churches bearing the title of 'The American Missal' having come to my knowledge, I find it my duty as the ecclesiastical authority of the diocese to give public notices, as I do hereby in accordance with the provisions of Canon 46 of the general convention, that the said book is not of authority in this Church and that it is not authorized for use in this diocese." A resolution was introduced later stating that use of the Missal by any diocese should be deemed a canonical violation, but Bishop Manning ruled it out of order on the ground that one diocese has no right to suggest what action another should take.

The resolution that caused the most discussion was one introduced on the second day of the convention, calling upon General Convention to appoint a commission to consider economic adjustments to protect workers against the hardships of business depressions. It instructs the diocesan deputies to the General Convention "to take such steps as they may deem appropriate to secure the appointment, by that body, of a commission to consider possible measures whereby Christian principles and influence may be made effective in bringing about adjustments in our economic system as may guard the workers of the country against a recurrence of hard-



BISHOP MANNING
Receives Many Honors

ships resulting from such depressions." The resolution was strenuously opposed by Judge Edward Finch, vestryman of St. Bartholomew's, and by Mr. Monell Sayre, head of the Church Pension Fund. It was as vigorously sponsored by Mr. Charles C. Burlingham, attorney and chairman of the social service commission of the diocese and by Bishop Gilbert. The resolution was adopted by the convention.

Finally there was the election of deputies to General Convention with the following results: Clerical, Revs. Howard C. Robbins, H. Percy Silver, Caleb R. Stetson and Edward C. Chorley. Laymen, Messrs. Stephen Baker, George W. Wickersham, Samuel Thorne and Monell Sayre.

Bishop Manning announced the acceptance of the resignation of Mr. George Zabriskie as chancellor of the diocese, because of ill health. He had held the office for fifteen years. Mr. Robert W. B. Elliott of the Church of the Incarnation was appointed chancellor.

* * *

The Fellowship of Social Workers of the diocese of New York met at Calvary House, New York, on Monday of this week. The address was given by the Rev. Rankin Barnes, new secretary of the department of social service of the National Council. A quiet hour was held in the afternoon, conducted by the Rev. John Suter, Jr., head of the department of religious education of the National Council.

* * *

The Rev. John Rathbone Oliver is to be the essayist at the commencement at the General Seminary to be held from Monday thru Wednesday of next week. His subject: "The practical results of the agitation for birth control." Dr. Denslow is to preach the baccalaureate sermon, while the commencement address is to be given by Professor Arthur D. Nock of Harvard.

* * *

The convention of the diocese of Bethlehem was held at St. Luke's, Scranton, Pa., Monday thru Wednesday of this week. It opened on Monday evening with a dinner at which the Hon. Charles H. Tuttle, candidate for governor of New York was the guest of honor. Bishop Sterrett presided and spoke on "diocesan facts and hopes." On Tuesday morning there was a conference on religious education, with the Rev. Malcolm Peabody of Philadelphia as leader. In the afternoon there was a conference led by Dr. William S. Keller of Cincinnati. At the session on Wednesday the Rev. Robert S. Flockhart of Maryland spoke on the work of the National Council.

* * *

In his address before the convention of the diocese of Newark, held at Grace Church, Orange, Bishop Stearly declared that birth control clinics have proved a godsend and a blessing to many harassed and troubled souls. The Bishop of Newark also had strong things to say on the subject of crime. Calling attention to the growth of crime and of grafting he said:

"Jobs, racketeerings, graft, large and small, hold-ups, shake-downs: how many words of sinister connotation are part of the common vocabulary these days! The presence of these things is an evil omen, for they do not remain stationary in form or amount nor can they be confined to one department of life.

"It is one of the great failures in our duty that so many men and women absolve themselves from political responsibility and take the easy road of paying what toll is necessary rather than helping to assure honest dealings and capable administration in governmental affairs."

Commenting on grafting by public officials, Bishop Stearly said:

"There are apparently large num-

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bers of people who think that money gotten from the public treasury is honest graft and that presents for presumed protection are a natural form of recognition of favors received from those in authority. There are others besides policemen whose bank accounts have been unduly swelled during their occupancy of public office, and of some persons prominent in public life it would seem that their chief activity has been in seeing to their own and their friends' re-election so that fruitful sources of money-grabbing might not be taken from their reaching hands."

* * *

By the will of George F. Baker, New York financier and Churchman, Washington Cathedral is left the sum of a quarter million dollars.

* * *

The treasurer of the National Council, Dr. Lewis B. Franklin, if I remember correctly, bawled us all out last month for being slow with payments on quotas. This month he is more cheerful. He writes:

"I do not like to write complaining letters but last month I felt compelled to do so. Today I can send to the Treasurers a heartfelt word of thanks.

"The enclosed statement shows that we have made up all of the loss of the first three months and are $45,836.16 ahead of last year to May 1st. We might remind you that part of our improvement may be due to the earlier date of Easter and the receipt of large sums from the children in April of this year and that we are still $74,000 behind 1929, but I will let you find that out for yourselves.

"Out of the thirty dioceses from which no money was received up to the first of April, 21 have remitted, most of them in substantial amounts. One more diocese, Albany, has adopted a resolution calling for monthly proportionate payments."

* * *

Convention of the diocese of Central New York was held at Trinity, Syracuse, May 5th and 6th. Bishop Fiske's address was a lively affair, dealing, as it always does, with vital matters. His remarks on the Missal are printed elsewhere in this paper. He also expressed his opposition to certain parts of the proposed new canon on marriage and divorce; stated that it was the job of the Church to transform this world into a Christian one, proposing just such a commission as that suggested by the resolution passed in the convention of the diocese of New York, to study the whole question of unemployment and allied business problems, with the distinct purpose of seeking a way in which to apply Christian principles to the difficulties.



RANKIN BARNES
Talks to Social Workers

The proposed Canon on Marriage was referred to the committee on constitutions and canons of the diocese, which reported the canon "at variance with the traditions and fundamental principles of the Church; that it is contrary to the doctrines of Christ; that it is contradictory, inadequate, does not reflect the teaching of Holy Scripture, does not meet the spiritual needs of men and women anticipating holy matrimony and offers no adequate solution of moral problems."

The following were elected deputies to General Convention; Revs. H. H. Hadley, A. A. Jaynes, Harold E. Sawyer and F. T. Hendstridge; Messrs. F. M. Boyer, C. L. Behm, Willis H. Howes and Professor H. N. Ogden.

* * *

The Boston branch of the Church League for Industrial Democracy met this Wednesday evening at Trinity Church. The address of the evening was given by Miss Margaret Weisman of the Consumers' League on "Industrial Depression and justice for women workers." The rector of Trinity, the Rev. Arthur L. Kinsolving, also spoke.

* * *

The convention of the diocese of Northern Indiana was held at Plymouth, May 5th and 6th. A mass meeting was held the evening of the 5th with an address by the Rev. Charles N. Tyndell, rector at Fort Wayne. The following afternoon the convention was addressed by Archdeacon Deis of Chicago. The Auxiliary were in session at the same time, with the largest attendance in their history. The following were elected deputies to General Convention: Revs. W. J. Cordick, Charles H. Young, L. C. Rogers and A. L. Schrock; Messrs. J. H. Haberly, John M. Sweeney, M. V. Starr and J. A. Johnson.

* * *

In a certain suburban settlement of 2500 people, near New York, there were five Protestant Churches. Recently the Episcopal Church and the Lutheran Church entered the field. This was considered a mark of non-cooperation by the committee on comity of the Greater Federation of Churches. The whole matter was discussed at the last meeting of the Brooklyn Clerical League held the other day, with a large attendance, including Mr. George Hobart of this particular committee of the Greater Federation of Churches. The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, suggested the possible application of Canon II to the situation, showing that it would be allowable for the bishop to give Episcopal ordination to the minister of any denomination who might be the pastor of a Community Church. He could then minister to our people, said Mr. Melish, remaining as pastor of the Community Church. Some liked the idea; others not so well. There was lively discussion.

* * *

Speaking before the Clergy's Round Table of the diocese of Chicago, Canon Davey of Liverpool Cathedral told of the diversified work being carried on at that great Church centre. He told of how the Cathedral during strikes would send representatives in among the workers and seek to determine conditions and causes, in turn taking steps to try to bring about settlements and agreements. The 1926 English rail strike was a moral struggle to the working people, said Canon Davey, who had an important part in the settlement of the strike. He predicted that the same things which are happening in Russia with regard to social and industrial readjustments will occur in England.

"Theories which before the war seemed largely preposterous and radical, today are rapidly coming to be seriously considered by the thinking people," said Canon Davey. "The 1926 strike showed that the working people of England had risen solidly to stand together as a group for the things they believe to be right. What has gone on in Russia will go on in

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England within the next five or ten years. England is going to make great industrial and social readjustments which will bring about a complete enfranchisement of the masses."

* * *

At the convention of the diocese of Kansas held at Independence, February 10th, appointment was made of a committee to plan for a reorganization which would provide for a board of trustees for the diocese. The convention then adjourned and met again on May 5th in Topeka. The first order of business was the report of this committee. They presented new by-laws the most important of which, I take it, was one providing for a board of trustees of fifty members who are to meet once a year on the last day of the convention. The by-laws also provide for an executive committee of eight, elected by the trustees, with the permanent members being the bishop, the dean and the president of the standing committee. The vice-president is to be a layman and he is to preside at meetings, and the other four members are to be laymen also. Their job is to take care of the finances of Bethany College, Christ's hospital, the Vail school for nurses, and a number of diocesan funds. This committee is also to act as an advisory counsel to the Bishop and decide upon all policies of the diocese, with the approval of the board and the diocesan convention.

* * *

Convention of diocese of Albany, May 5 and 6, opened with a memorial service for the late Bishop Nelson at which glowing tributes were paid him for his lifelong service to the Church. At the evening session on the first day there were a number of splendid addresses, chief among them one by Dr. Lewis B. Franklin, vice-president of the National Council. Deputies to General Convention: Revs. Guy H. Purdy, G. L. Richardson, C. R. Quinn and A. R. McKinstry; Messrs. C. W. Betts, J. S. Conover, G. R. P. Shackleford and R. R. Raymond.

* * *

The Church Army, lively organization, has gone in for outdoor street meetings in Harlem, the Negro settlement of New York City.

* * *

The Girls' Friendly Society of Western New York held their annual meeting recently at Rochester. Mrs. Harper Sibley outlined the work for the coming year.

* * *

Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York and Western New York, traveled over 18,000 miles last year in ministering to his congregations. Recently he presented a class of six for confirmation at St. Luke's, Jamestown, Rev. Lewis E. Ward, rector.

* * *

Rev. Henry S. Gatley, Buffalo, has accepted a position as assistant superintendent of the Church Extension Society, Rochester, N. Y.

* * *

Convention of the diocese of Vermont—canons were revised, executive council was elected, diocesan missionary, the Rev. James E. McKee, was appointed. Plans were discussed for the celebration of the 100th anniversary of the diocese next year, and the Rev. George Gilbert and the Rev. W. J. Brown, rural experts, discussed that topic. The Rev. Robert Frazier, in charge of the Advance Work Program of the National Council, also addressed the convention. Deputies to G. C.; Revs. Vedder Van Dyck, Morgan Ashley, Merton Ross and W. J. Brown; Messrs. Herbert W. Congdon, John Spargo, Frank Oldfield and James Dewey.

* * *

Twenty-six parsons from all parts of the country met at the College of Preachers in Washington last week to study preaching missions, their purpose and technique. The leaders were Bishop-elect Stephen Keeler, Dean D. Wilmot Gateson of Bethlehem, Pa., and the Rev. William Smith of Worchester, Mass. Practically all of those attending the conference were from dioceses west of the Mississippi.

* * *

Convention of the diocese of Easton was held at Cambridge, Maryland, opening with a stag dinner with the Rev. Franklin J. Clark, secretary of the National Council and Mr. John S. McDaniel, Maryland layman, as speakers. The following evening there was a mass meeting with a stirring address by the young Bishop-coadjutor of Virginia, the Rt. Rev. Fred Goodwin. Elected to G. C.; Revs. R. R. Gilson, S. R. MacEwan, F. W. Kirwan, William McClelland; Messrs. Dudley G. Roe, David Dallas, C. M. Dashiell, H. L. Beaven.

* * *

Rev. John A. Wright, son of the rector of Christ Church, Savannah, has been appointed locum tenens of St. Paul's, Augusta, Ga., pending the election of a successor to the Rev. Julius A. Schaad, who is now the dean of the cathedral at Quincy, Illinois.

* * *

On a beautiful lakeside estate of 82 acres on Mercer Island, Washington, Bishop Huston on a recent Sunday dedicated a home for underprivileged children and a holiday house for members of diocesan organizations. The fine property was donated by Mrs. Louise Ackerson. Two old buildings have been completely made over into comfortable quarters that will take care of twenty children. A chapel is one of the features of the new property.

* * *

Among the Shrine Mont ministrations for the warmer months of this year none will be more notable than the second session of the Shrine Mont

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Summer School for Clergy. This will occupy the eleven day period from June 22nd to July 3rd.

The school is held under the auspices of a council of Bishops Tucker, Thomson, Jett and Strider with Dean Green of the Virginia Seminary. Bishop Tucker, with the Rev. Professor W. E. Rollins, now dean elect of the Virginia Seminary, and the Director of the summer school, Dr. Woodward, form the executive committee.

The lecture courses, designed to meet the most vital needs of the clergy in personal life and ministerial work, will be associated with informal talks and discussion in conference. Devotion, fellowship and recreation will have full provision. One day is planned to be set apart for a retreat.

The lecturers and their themes are as follows: Rev. C. Breckenridge Wilmer, of Sewanee—"The Preacher and His Bible;" Rev. E. Clowes Chorley, rector of St. Philip's, Garrison, N. Y., "Studies in the Gospels"; and William H. Jefferys, superintendent of Philadelphia city mission—"Aspects of Christian Mysticism," or "Christ's Way of Knowing God."

* * *

People in New York City have had an opportunity to see for themselves some of the beautiful Cathedral posters mentioned in an article in the current issue of The Cathedral Age. Miss Winifred Guy of England has been displaying her collection of travel posters, at Lord and Taylor's store. In addition to having technical and artistic interest as the finest of advertising poster "art," if the word is allowed, nine or ten of them are really beautiful Cathedral pictures, issued by railroad companies and municipal corporations to encourage travel. Is it too much to hope that by the time when Grace Cathedral, San Francisco, St. John the Evangelist, Spokane, St. John the Divine, New York, St. Peter and St. Paul, Washington, and still others, are completed, American railways and even Chambers of Commerce may think them worth calling attention to?—not to mention the beautiful spires of St. Patrick's, New York, or some of the exquisite old Spanish Missions of the Southwest.

* * *

Nearly two hundred men who are heads of families have had to be discharged from their temporary jobs by the New York Mission Society, because its emergency wage funds for the unemployed are so low. To help these men and many others in similar conditions, the Society is asking for contributions, in the hope that it can distribute at least $7,000 per week in relief and wages.

"It is hard to see them adrift now," states Dr. Sunderland, "with so little prospect of employment elsewhere. They will be called back at once, if the necessary money can be secured for their wages.

"In addition to those discharged," continues Dr. Sunderland, "this Society is now furnishing work to another group of 140 men and women. Practically all of these have dependents. To retain these people, the Society must find wages."

* * *

Last year the School for Christian Social Ethics was established as a part of the Conference for Church Work, which has been held annually for many summers in the buildings of Wellesley College, Wellesley, Mass. Miss Vida D. Scudder, professor emeritus of literature at Wellesley, as dean of the school, presented a group of courses which had so great an appeal that more than one-third of the total membership of the conference were enrolled for one or more of them. In response to this clear indication of the eager social conscience of our congregation the School will be continued under Miss Scudder's direction. This year she will herself lead a series of discussions on the social awakening of the churches between 1850 and 1930. The Rev. Norman B. Nash, of the Episcopal Theological School, Cambridge,

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is to have a course on the social teachings of our Lord. The executive secretary of the Church League for Industrial Democracy, will present a series of lectures on modern problems in the light of Christianity, in which he will be assisted by such lecturers as the Rev. Spence Burton, S.S.J.E., on prisons; William Nunn, New York University, professor of economics, on civic liberties and other authorities. There will also be two evening meetings under the direction of this faculty.

The dates for the conference are June 22 to July 3.

* * *

The diocese of Iowa has rented a camp at Cedar Lake, near Mason City, for the month of June. The annual clergy and laymen's conference will be held there June 8th to 11th and the Girls' Friendly Society will have a camp from the 14th to the 21st, and the boys camp of the diocese will be held for the balance of the month.

* * *

St. George's Day was commemorated by a special service at the Redeemer, Brooklyn, when several hundred members of the Sons of St. George listened to a stirring sermon by Bishop Stires. Mr. Roger Stevens, British vice-consul in New York, also spoke.

Bishop Stires in his sermon earnestly advocated the cancellation of war debts. He said, "The actual war loans should have been canceled long ago, I do not see how America can afford not to cancel the debts. Now we erect tariff walls about the nation, which makes the repayment of these loans the more difficult. Cancellation of the debts would be a greater contribution to world peace than the signing of the Paris peace pact. Did we think we could enter a great war, win it, and then save our men and our money too? There is a certain shame in driving a hard bargain with a wounded comrade."

* * *

The diocese of Albany has received an estate with a large house and extensive grounds by the will of a devout Church woman. It is located in Broadalbin, New York, and is to be used as a house of rest for persons who otherwise would have no holiday. In addition to the property there was a bequest of $50,000, the income of which is to sustain the property. It is hoped that the house may be put into use this summer.

* * *

Following its policy of developing progressive Christian leadership among its members, The Girls' Friendly Society is holding a training conference at Adelynrood, South Byfield, Massachusetts, July 31 to

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August 4, for members over eighteen, and associates or advisers.

Emphasis will be placed not only on the individual as a leader but on the leadership of the group as a whole. The members will study their contribution to the society, the church, and the community. After the general sessions of the conference the members will break up into groups to discuss problems of special interest to them,—such as unemployment as it affects women and girls, the place of worship in our lives, and the art of living. This first problem will include ways in which they can help not only along the lines of immediate relief, but also recreational activities for the unemployed girl and educational programs including thrift, vocational training, and a study of the economic order; and they will work on a practical program for the branches.

* * *

Preparations are being made by patriotic, military and religious organizations of the District of Columbia for participation in the fourth annual massing of the colors service which is to take place on Sunday, May 24th, in the open-air amphitheater at Washington Cathedral on Mount Saint Alban.

Sponsored by the District of Columbia chapter of the military order of the world war in commemoration of the heroic dead of the nation, the service is considered one of the most picturesque ceremonies of the Spring season in the National Capitol. A feature is a procession of flags, including United States colors and emblems of virtually every national patriotic society, which are massed before the outdoor altar.

* * *

In churches in the diocese of New York last week there were distributed copies of the new annual report of the New York City Mission Society. With this report, this historic organization completes ninety-nine years of activity as "an agency of mercy among the poor, representing the Episcopal Church and its friends." This Year Book reports for the year 1930 two major types of service, that of religious work carried on by this Society's chaplains in public institutions, and that of relief provided to the destitute and the handicapped. In its religious activities, the Society records an aggregate attendance at chapel services of 233,216, with 34,952 communions made.

In its relief departments, attention is called by the Rev. L. Ernest Sunderland, Superintendent, to the fact that, while this Society was able to help only 2,500 individuals and families in 1929, through its Social Service Department, it has been able by stretching every resource, to provide aid in 1930 to 6,400, or an increase of 3,900 individuals and families. Its convalescent work, likewise, has practically doubled, 8,700 days' care having been provided in 1929, as compared with 17,000 days in 1930. At St. Barnabas' House, this Society's historic temporary shelter for homeless women and children, 31,095 day's care were provided in 1930.

* * *

The annual service of the Little Helpers in Long Island was held at St. Bartholomew's Church, Brooklyn, on a recent Sunday, with an attendance of several hundred, representing a great proportion of the Brooklyn and Queens parishes, with a few from greater distances. The vested choir of St. Bartholomew's was augmented by a blue-robed choir of girls from Christ Chapel. The rector of the parish, the Rev. Dr. Townley, presided, and several other clergy were in the chancel. Bishop Stires made a most appropriate address on "Follow your leader." At the conclusion of the service, the roll of branches was called, and the tiny tots representing each parish came forward to the chancel steps with their offerings. At the recessional the congregation followed the choir into the parish hall, where, on a continuous table ranged all around the wall, were set marvellous miniature

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* * *

The young people's conference for the province of the southwest is to be held this year at Winslow, Arkansas, from July 23rd to August 5th. The leaders are to be Bishop Capers, Mrs. D. D. Taber, field worker of the Auxiliary, Miss Rachel Sumners, leader of young people in the diocese of Dallas, Rev. Charles Sumners of Texas, Miss Dorothy Fischer, head of the work for young people in the province, Rev. B. L. Smith of Dallas, Rev. H. A. Stowell of Arkansas and a number of others.

* * *

On July 14, 1833, John Keble preached the Assize Sermon at Oxford, England. With that the Oxford movement began. For a long time the movement aroused enthusiasm both in defense and opposition. Churchmen took sides for it against the Tractarians. But the controversy in its old form has died down. The company of theologians and others, who have taken in hand the preparations for the celebration of the centenary in 1933, contains members of all parties, Anglo-Catholic and Evangelical alike. When they went to interview the Archbishop of York they pointed out how much the movement which will always be linked with the names of Keble, Pusey and Newman, has done for the whole Church. Among those present were the Bishops of Winchester and Croydon, both inheritors of an Evangelical tradition, and the Bishop of St. Albans, with other Anglo-Catholics. The Archbishop of York in his own name, and in the name of the Archbishop of Canterbury, assured the deputation of their hearty support of the plans for a united celebration in 1933.

* * *

Channing Pollock, author of a Broadway success, "The House Beautiful," speaking at a luncheon in New York the other day, dealt with the subject of "Sophistication."

"I can understand most ambitions. I can understand the ambition to collect postage stamps, or to grow dahlias bigger than anyone else, or even to make speeches after luncheon, but I can't understand this new ambition to be 'hard boiled', and 'sophisticated'. Gangsters are 'hard boiled'. Street women are 'hard

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boiled'. Crooks and gamblers and racetrack touts are 'hard boiled'. But I never heard of a 'hard boiled' poet, or artist or composer, or indeed of any great man who was 'hard boiled'. Why should our young people want to be like gangsters instead of like great men?

"And 'sophistication'; what is it? John Galsworthy said at the Brooklyn Academy of Music that 'cleverness is inimical to stature', and he was right. Big men are not clever. They have no interest in being smart-alecks. They re-utter old and eternal truths.

"The really big men not only cling to the eternal verities but to the authors who express them. You find the little fellows running after all the new smart-aleck writers, but Mr. Galsworthy still believes that Dickens 'was the greatest English novelist'. I agree with him. It will take more than a flock of smart-alecks to dethrone the great Mid-Victorians—or to equal them."

* * *

For the benefit of other dioceses who may be considering a similar project, the social service chairman in the diocese of Maryland, the Rev. Dr. S. Tagart Steele Jr., reports as a successful and timely effort, a course of seven lectures given by the Rev. Dr. John R. Oliver on the subject of moral theology in relation to psychiatry. Twenty-five clergy attended some of the lectures, which were in line with the institutes on family relations sponsored in recent years by the national Social Service Department, and included such matters as the influence of incorrect thinking on behavior, symptoms of serious mental diseases, and certain problems of sex.

* * *

Ruge Hall, new centre for Episcopalians at the Florida State College for women, Tallahassee, was dedicated on April 26th by Bishop Juhan. The presentation was made by Dr. Hamilton Holt, president of Rollins College. It is a beautiful and adequate building, the gift of Mr. John G. Ruge.

* * *

In recognition of the services rendered by the late Bishop Garland in helping to establish the existing friendly relations between the Episcopal Church and the Greek Orthodox Church in this country, a service in his memory was held in Philadelphia in St. George's Greek Catholic Church. The Rev. Dr. William C. Emhardt, secretary of the committee on ecclesiastical relations of the National Council, and many representatives from the diocese of Pennsylvania were present.

* * *

The retiring viceroy of India, Lord Irwin, has been unceasing in personal efforts to raise money for an adequate church in New Delhi. The dioceses of the Church of India are making offerings to complete the fund as a practical expression of their appreciation and gratitude for his life and work. The Metropolitan of India, Bishop Westcott, writes: "We have never had a Viceroy in India whose life and character have borne such emphatic testimony to the Christian Faith."

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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago
The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston
Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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1. The oldest of them **originated** the modern Bachelor of Science curriculum; it also **led in medical education** for women, graduating from its medical school the first woman physician in the United States.

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3. Two of these colleges have been found by independent investigators to rank **fifth** and **seventh** respectively among the **hundreds** of colleges in this country in the proportion of their alumni listed in "Who's Who in America."

4. All of these colleges are **fully approved** by the Association of American Universities; all have chapters of the distinguished **Phi Beta Kappa Society.**

5. Together, these colleges have given **more than 2000 Priests** and **scores of Bishops** to the Episcopal Church; and they rank today among the leading colleges in the proportion of their graduates entering theological seminaries.

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The WITNESS

CHICAGO, ILL., MAY 28, 1931

OUR TASK

by

B. H. REINHEIMER

THE great problems of our day are those inherent in human relations and the church is being called upon to demonstrate its capacity to institute the Kingdom of Heaven or else make way for social experiments that claim no inspiration from the Gospel.

MESSAGE OF THE WEEK

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THE YOUTHFUL PROPHET

An Editorial by

BISHOP JOHNSON

WE ARE approaching the time when the graduates of our various seminaries will be ordained and will go forth to translate what they have learned into what the congregations to which they are assigned are about to receive. Whether these congregations will be truly thankful depends upon several qualities in the newly ordained. What are these qualities? Why does one young parson entice listeners while others, equally scholarly, repel them? These are three things which, from my observation, are vital in the preacher.

First, he must really love people. Not merely nice people, but all sorts and kinds of folks. The test for him is not whether a certain set take to him, but whether the poor, the tiresome and the sorrowful are cheered by his ministrations; whether children are attracted to him; whether young folks respect him; whether men find him manly and women find him kindly. There should be no respect of persons in the mind of Christ's ambassadors. There should be none to whom he toadies and none to whom he high-hats. He should be afraid of none and yet be respectful to all. It takes a good deal of a man to be a young preacher and avoid being a cad.

SECONDLY he must have a real message to souls and not an academic interest in the intellectuals. So many juvenile sermons are essays about things instead of messages to people. And too often they are upon subjects about which the speaker has a very superficial knowledge. Consequently the sermon is not understood by the lowly and not convincing to the mighty. The Gospels furnish an adequate pabulum for high and low if it is translated into a living message and interpreted into current thought.

A man who sits regularly under an academic preacher complained to me that he wanted to hear the Gospel in terms of every day life. Exactly. He wanted to hear the Gospel, not present day philosophy. And he wanted it in modern and not archaic dress.

If a young preacher going to a new parish will confine himself for the first few months to explaining the ethics contained in the Sermon on the Mount and the spiritual teachings of the parables, he will lay the right kind of a foundation for dogmatic teaching and his subsequent philosophizing. Let him remember that when he begins his ministry he is a stranger, and a stranger they will not hear unless there is something winsome in his address. To begin with dogmatics and theories is like teaching algebra before one has reviewed arithmetic. Let the preacher and the hearers first become known to one another on a common ground. They will be more ready for lofty flights after they have confidence in the flier.

It is strange but true that so many young preachers begin with the last thing that they learned in the seminary, whereas the congregation knows no more than he did when he entered. He has become familiar with the language of the schools and forgets that he also once knew only the language of the street. He should not talk to his people in an unknown tongue but should study to use words of Anglo-Saxon origin. Like the raw recruits he shoots too high and needs constantly to lower his sights. The most effective preacher is the apostle of reality and simplicity.

BUT the most deadly enemy to public speaking is self-consciousness. This is equally true of the diffident and the arrogant. Each is more conscious of himself when he is concerned with his message. If you come into a drawing room and begin to relate some unusual incident which you have just witnessed, you are perfectly natural; you are interesting because you are unconscious of whether you are doing it badly or well. That would seem to be the ideal way to enter the pulpit.

Whether there are six or six hundred in the audience should not alter the message nor the manner of its delivery. Six hundred are not a hundred times more

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intelligent than six. Usually they are about one and a half times as capable. If you can talk convincingly to one man talk the same way to a thousand. Cultivate the conversational tone of voice because it is yours. The oratorical voice is a mixture of yourself and some mythical person whom you seek to imitate.

Some preachers are so obsessed with their ecclesiastical surroundings that they monotone or chant their sermons in regular cadences. It is a wonder that some of our extremists have not advocated reading the sermon facing the altar because it is to the glory of God. Well that part of the service is to the glory of God only when it is intelligible to the children to whom God has directed you to preach.

It is only a short time ago that a priest said that he would decline a certain parish if tendered him because it was so Protestant. A curious idea of pastoral responsibility which would reject the other sheep because they were not of his fold. This sense of personal proprietorship of the parish and people is a virtue only when it is recognized that the real shepherd is Christ. It is fatal for one who is not submissive to his own Master to be dictatorial toward those who have been entrusted to him. Preaching the Gospel is a glorious privilege if one will remember that he is not a free lance but a servant.

"Other sheep I have which are not of this fold. Them also must I bring and they shall hear my voice. Then there shall be one fold and one shepherd." Those who sin against the brethren sin against Christ.

The vital thing in the preacher is to have a voice which those outside as well as those within are glad to hear. And those seeking the Kingdom will enjoy hearing it if it comes from one who is a lover of his kind, has a real message and talks in a natural way.

The most hopeless moron in the profession is the preacher who scolds those who come to hear for the offenses of those who stay away. That, and the man who uses the pulpit as a vehicle for discussing his own personal injuries. From such perverters of their office may the good Lord deliver us.

There never was a time when people were so anxious to hear, and when there was so little of the Gospel preached convincingly.

God in the Garden

By

IRWIN ST. JOHN TUCKER

IN EDEN'S garden the life of mankind began, according to Holy Writ. In a garden—Gethsemane—Christ went through his agony, and in a garden the new life of the risen Christ was first manifested. In the middle of the Holy City, said John the Seer, is a river of pure water, that waters the Tree of Life on either side of the river. So that in gardens is the story of humanity written, and the picture of its redemption revealed.

Is there a garden around your church? If there is, all summer long you have small need of sermons. You can consider there the lilies in all their glory; you can ponder on the grass of the field; you can see the splendor of God made visible in pansies and in peonies. The gorgeous ritual of life, from crocus and tulips as they peep laughingly out from under the snow, on to the scarlet splendor of the salvia and the imperial yellow of the chrysanthemum in late fall, presents an unending spectacle of wonder.

We have come to think of churches as principally occupied in building. We read of gorgeous interiors, with richly painted wood and intricately wrought stone and brass; we see pictures of magnificent stained glass windows and reredoses crowded with unknown and unintelligible saints. But all that expense and ostentation cannot equal the pure beauty of a lily of the valley; nor can clouds of incense that choke every choir-boy in the chancel equal the sweetness of one dewy violet.

WHAT has become of our religion, that we must hide it indoors? Let's bring it out in the open. In olden days the parish church was merely a meeting place. The whole village, the whole country-side, was a place of worship. Beside every cross-road stood a cross; and the sound of the angelus wafting across the fields made of every furrow a holy place. Regularly, once a year, a procession marched around the limits of the parish, blessing all that lay within its circuit; and on Rogation days they blessed the gardens, as on Good Seed Sunday they had blessed the seed.

Around every church should be a garden; not a churchyard, full of trailing willows and toppling headstones, but a plot of flowers, full of ceaseless prophecies of the resurrection. Stones can be piled into benches and altars. Old bricks can be laid in winding walks. Wooden beams can be nailed together to form crosses. Bushes can be ordered into long aisles of peace, and pools with fountains can be constructed at little cost.

Is your church a mission, where few attend, and they with little money? Bless God with a garden. "The Lord God walked in the garden in the cool of the day."

Our Garden of Memory at St. Stephen's, Chicago, is an insignificant affair. It is important for nothing save the idea. But people alien to all organized religion make pilgrimages every year to march through that garden, and to stand around a tree, or clump of them,

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and to pay homage to the memories of artists, or musicians, or poets, or other dear ones gone.

Is the burial place of those near to you in a far away spot? Go to your nearest church-garden and plant a rosebush in their honor. It is the love, not the dust, that makes any memorial sacred.

WERE you ever at Racine? Do you know how much the charm of those well-kept lawns, of the silver birch and the blue Norwegian fir, of the arching elms and the holy cedars with their crosses on the end of every bough, added to the summer sanctity of the place?

Perhaps the greatest curse of the Episcopal church is the long-vacation obsession of its clergy. One of them wrote me some time ago "I'd like to have you attend to this before you leave town for the summer;" as though it were a foregone conclusion that I would desert the battlefield when it became too warm for comfort, like Chinese armies which will not fight in the rain. But let the clergy go. Plant flowers around the church, and you will hardly miss them. If you can keep the church open every day, with fresh flowers on the altar daily, and somebody to water the grass and keep down the weeds and stroll through the winding walks from time to time, God will dwell there visibly.

"It's too much trouble!" Oh no; let your boy scouts, or girl scouts, strive for the honor and divide the time. Have a garden committee composed of people who work during the week, and who will visit the church garden both as a matter of duty and of prideful pleasure. Get a few terra cotta reproductions of Della Robbia Christ-children, and set them into the walls of brick and stone.

And that leads to another possibility. If your garden is large enough, why not have the Life of Christ, done in colored glazed terra cotta, set around it? If you ask me where you will get such things, I can tell you very simply; I am making such a set now, and if they are successful it will be easy to make duplicates.

You can get the glazed terra cotta of Donatello's singing boys, and of the annunciation and the crucifixion, without a great deal of trouble, from the mosaic and tile factories; and if enough people get interested, we will compile a directory of such tiles and reliefs and establish an exchange. If every Garden of Memory could also be an open air shrine of the Life of Christ, we would preach our own sermons all summer long, in a sanctuary made glorious by the hand of God himself.

The Purpose of Life

By

S. M. SHOEMAKER, JR.

FOR the moment, I am not trying to make you believe in religion. I am trying to make you face life just as it stares you full in the face. I am not, at the beginning, voicing Christianity's answer; I am voicing life's posers and queries. I am standing right beside the man who, having no answer to life's questions says it is all unanswerable, and decides either to bear it, or to blow his brains out because he cannot bear it.

What does life ask? First and earliest: How are you going to choose between desire and duty? That question arises with the dawn of anything like consciousness. Second, why is there suffering and evil? Third: What will you do next? We are confronted with this question almost momentarily all our lives, and often upon the decision may depend the fate of those we love. Fourth life asks, what happens at death. There are only two possibilities, extinction and some kind of survival. I find it is largely the unhappy people who claim to have no interest in survival. Happy people usually want to live after death.

Fifth, life lumps these questions, and all questions into one summary and asks: What is the meaning of existence? Are we chemical or biological accidents or inevitabilities? Is our reason, and our thought, and our poetry and our music just the fruit of meaningless instinct? Is our civilization an ant hill, and our education a vaunt, and our compassion an unnatural interlude in a relentless physical process. Mr. H. L. Mencken says: "The cosmos is a gigantic flywheel making 10,000 revolutions a minute. Man is a sick fly taking a dizzy ride on it. Religion is the theory that the wheel was designed and set spinning to give him a ride." Jesus Christ said: "God so loved the world." Both are answers to the riddle of existence. What *is* the meaning of existence? You have got to go on living or decide to take your own life. If you say, "I have decided to be a good sport and make the best of it," you still must ask what *is* the best of it, and how you are to carry out your intention.

I think Jesus would answer the last of our question first, and the others in the light of it. What is the meaning of existence? Jesus began with God. So sure was He of God that I am certain He would say to us, "If you cannot at once accept the fact of God, accept Him first as an hypothesis and begin to live with God as an assumed factor and you will find the equation of life working out." Jesus took God as the ground-work of all things, the Creator of the universe, the Father of the spirits of men, the One who cares for men, and speaks to them through all truth, all beauty, all goodness and is forever surrounding them with signs of His watchful care.

Life is a school. Its hardships are like those which the most loving of us allow to befall our children, lest they, growing up innocent of hard knocks, be also innocent of true values.

The world is a workshop for the making of character fit for companionship with God. The true end of life is not learning, nor art, nor character, nor even service, important as all these are: it is friendship with God. And it is up to the friends of God to make this world a decent and friendly place for all men. Religion is primarily interested in getting men in touch with God. But it is secondarily very much interested in helping men to live happily and well.

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Jesus had boundless faith in the possibilities of man and his ultimate value, though He was frank with us about human sins.

If Jesus were asked: "How are we to distinguish between desire and duty," I think he would bid us look in our own hearts, for Jesus believed we are born under the compulsion of the ideal. We deny it and sin but the pressure of right is ever upon us.

Life asked Jesus why there is suffering and sin, just as it asks the question of us. He answered with His life by the way He treated evil. In others He fought it as sin, as pain, as unhappiness. He flung His life against it with a terrific fury, and then he deliberately underwent all that evil could possibly do to Him.

If confronted by the question: "What shall I do next?" Jesus would answer that if we serve the Truth with undivided purpose we already know what to do. And lastly Jesus believed in a conscious survival, for he said on the cross, "Father, into Thy hands I commend my spirit."

Let's Know

By
BISHOP WILSON

NON-JURORS

IN 1685 James II succeeded to the throne of England and all the bishops in due form swore allegiance to him as their new king. It was not long, however, before his Roman Catholic sympathies began to assume definite form, much to the cost and embarrassment of the Church of England. On one occasion he issued a Declaration which was illegal and which also trespassed severely on the Church, ordering that it should be read from every pulpit. The clergy refused to read it. Seven bishops, including the Archbishop of Canterbury, signed a protest which they presented to the king in person. They were arrested for sedition and brought to trial but were acquitted with much popular rejoicing. Public sentiment was overwhelmingly with the bishops. After three years of such misrule, the people revolted, drove James out of the country, and invited his daughter Mary to come from Holland with her husband, William of Orange, to occupy the throne. Then the bishops were called upon to swear allegiance to the sovereigns, who reigned jointly.

Five of those very same bishops were still living and declined to take the new oath of allegiance. With them it was a matter of conscience. It was not that they wanted James back again, but they said that having given their allegiance to one king, they could not conscientiously switch it to another. They were willing to recognize William and Mary as "de facto" sovereigns but not "de jure." In other words, they were ready to accede to an emergency government but not to a formal change of dynasty. This may seem like straining a point of conscience in the twentieth century but in the seventeenth it was a matter of real concern. Some four hundred of the clergy stood with them and were known as Non-jurors—that is, those who refused to swear. The majority of the people failed to agree with them but respected their convictions.

They were deprived of their positions in the Church and, for the most part, settled down to live quietly, worshipping as usual in the parish churches. Some of them went to Scotland where they became involved in the intricate difficulties which arose between the Episcopal and Presbyterian elements of that country. They consecrated some new bishops and ordained a few new priests, keeping their movement alive for about a hundred years, until the death of Charles Edward, grandson of James II, when their reason for existence vanished and they died out completely.

It was to these Non-juring bishops that Samuel Seabury repaired when legal technicalities made it impossible for the English bishops to consecrate him as the first bishop for America. There were no such limitations to restrain the Non-jurors in Scotland and, on Nov. 14, 1784, in the city of Aberdeen, they conveyed to him the Apostolic Order. So Bishop Seabury returned to Connecticut as the first bishop of any kind in this country. The Non-jurors have gone but they have passed on their carefully guarded legacy to our Episcopal Church. Without them, the beginnings of our own Church life might have been long delayed and, perhaps, seriously crippled. They represent a mere episode in Church history but, for us, a rather important one.

New Books

A NEW SIR GALAHAD. *By James Smiley. Christopher Publishing House.* $2.

This novel, written by a clergyman of the Episcopal Church, is really propaganda for the ideas in which he believes. His ideas are very good and there are many who are entirely with him in his plans for a just and peaceful society. But a man with a sense of justice is not necessarily a good novelist.

* * *

MOTHERS OF FAMOUS MEN. *By Archer Wallace. Richard R. Smith, Inc.* $1.00.

This is a fine book to give to the adolescent child. Just the brief stories of the heroic mothers of great men. It is a book which I am sure you will do well to have your son and daughter read. What's more they will enjoy reading it.

* * *

HE TOOK IT UPON HIMSELF. *By Margaret Slattery. The Pilgrim Press.* $1.00.

This is a tiny book that can be read in an hour and yet is well worth the dollar. Miss Slattery, the author, who is a well-known lecturer in New England, has knit together the heroic lives of modern men and women into a charming story that grips. She tells you of Wilfred Grenfell, Jane Addams, Helen Keller, Jacob Riis, Toyohiko Kagawa, Albert Schweitzer, Studdert-Kennedy and others.

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NEWS OF THE EPISCOPAL CHURCH

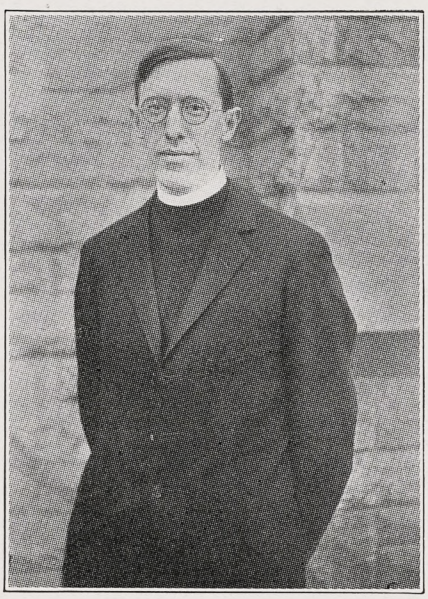
Edited by
WILLIAM B. SPOFFORD

HAVE you picked out your Church summer conference yet? There are of course the usual large number this year, starting off early next month and running pretty much up to the time of General Convention in September. You should therefore be able to find one that meets your needs, both as to geographic location and as to time. Supposing we list the more important of them briefly. There is the Wellesley Conference from June 22 to July 3rd, with its schools of religious drama, Christian social ethics, Church music and the school for Church workers, directed, as always, by the most capable of people and taught by a faculty of distinction. Nobody ever makes a mistake in attending the Wellesley Conference.

On the same dates comes the Gambier Conference, another general Church conference, held on the beautiful campus of Kenyon College, with courses on all the important Church subjects, taught by the most capable of leaders.

A week later two other general Church conferences get under way; one the Blue Mountain Conference held at Hood College, Frederick, Maryland, and the other the conference that was once known as the Racine Conference but which I presume we had now better be calling the St. Alban's Conference, since it has been transferred from Racine, Wisconsin to St. Alban's School, Sycamore, Illinois. Both of these are large conferences, people attending from all parts of the country. At Blue Mountain, too, they have a Children's Conference which is something unique in the way of Church activity; parents attending simply turning their young ones over to people who are much more capable in the art of training children than they are themselves.

There are a number of distinctly young people's conferences, most of them largely local but one or two of them at least being of a more general nature. The Concord Conference which meets for a week at beautiful St. Paul's School in New Hampshire, always has a large enrollment of young people from dioceses throughout the east. Another young people's conference that is attracting a great deal of attention is the Stony Brook Conference, held at the Stony Brook School on Long Island. This conference is being directed by a group of young clergymen who have gathered together for this year a fine faculty, to teach live and vital subjects. It is to meet from July 6th through the 11th.



BISHOP MCDOWELL
Head of the Sewanee School

In North Carolina there are the Kanuga Lake Conferences running pretty much through the entire summer, starting with a young people's conference from the 13th of June until the 26th, then sessions for the junior groups (12 to 14) from the 27th to July 10th; an adult conference from the 11th of July to the 24th, including a clergy conference, with a laymen's party over the week-end of July 24th. During August this beautiful Church property, consisting of a hotel and a large number of cottages located in a grove of pines on a charming lake, is operated on a guest basis, Church people going there for their vacations. There is a boy's camp also during August. Bishop Finlay is the director of the large enterprise.

The Sewanee Conference, another of the general Church Conferences with a long history, opens at the University of the South on July 30th. It is of course a top-notch conference, one of the very best—great faculty, ideal location and just loads of fun. The adult conference ends on the 13th of August and then the young people's division gets under way and runs until the 27th.

In the west there is the Evergreen Conference, held at the conference centre at Evergreen, Colorado. Conferences are held there all summer, with young people's conferences, clergy conferences, sessions for Church workers, retreats—a complete program. And everyone who had ever been there always wants to go again which, I take it, is as nice a thing as can be said about any conference.

On the Pacific Coast the conferences are largely local, each diocese having its own; California at beautiful Asilomar; Los Angeles at the Harvard School; Olympia at Tacoma; Oregon at Gearhart, with Spokane and Idaho holding their conferences at Lake Coeur d'Alene, Idaho.

In addition to these conferences there are many others sponsored by dioceses and drawing entirely on local people for their membership; the Virginia Conference at Sweet Briar, now in its sixteenth year; the Hillsdale Conference, sponsored by the diocese of Michigan, the Western Michigan Conference at Montague; the Albany Conference for the clergy; the Ocean City, Maryland, conference, sponsored by the dioceses of Maryland, Delaware and Easton; the Bethlehem (Pa.) conference; Nebraska, held at Brownell Hall, Omaha; the Cass Lake conferences for the dioceses of the northwest, held throughout the summer on a fine Church property; the Dallas Conference, which is a leader in the southwest, and others which you may find listed in the Living Church Annual (pp. 238-240) if you are interested to see just how extensive and important these summer sessions have become. There are also announcements on the last page of this paper to which we call your attention.

* * *

In Bishop Johnson's article on "Our Crime Record" in the issue of May 7th the first sentence should have been: "One hundred and fifty years ago England lead the world in the number of her criminals and the insecurity of life and property." As printed it read "five years ago," a stupid error for which I was alone responsible. Sorry.

* * *

Four hundred and fifty pupils of the Church School of the Church of the Heavenly Rest, New York, one of the finest in the country, took part in the annual commencement exercises on May 17th. Two of the children received gold pins testifying to their unbroken records of attendance over a period of five years; four had perfect records for six years; five for seven years; four for eight years;

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two for nine years and a couple of others had perfect records for ten years. Just imagine.

* * *

Spring meeting of the Northern Colorado deanery was held at St. John's, Boulder on May 13, with delegates present from all the parishes and missions.

* * *

Dr. Samuel Johnson, first president of Kings College (now Columbia University) and also the first rector of Christ Church, Stratford, Connecticut, was classed with Benjamin Franklin and Jonathan Edwards as an intellectual leader in an address delivered by Dr. Nicholas Murray Butler. The occasion was the dedication of memorial gates at the old burial ground, where Dr. Johnson and his son, also a famous educator, are buried. The gates were presented by Columbia University and were accepted in the name of this historic parish by the present rector, the Rev. Loyal Y. Graham.

* * *

The annual convention of Negro Churchmen of Georgia was held at Albany on Tuesday last, with a large attendance. Bishop Reese stressed the importance of the Negro work of the Church and congratulated them on the splendid advances that have been made during the past year.

* * *

Bishop Taitt banned the use of the American Missal in his diocese in his address before the 147th annual convention of the Diocese of Pennsylvania. At least, he said that there is no authority for its use, and stated that in case the volume had been inadvertantly placed on any altar in Pennsylvania, he trusted that it would be removed at once.

* * *

The annual rural conference of the diocese of Mississippi met at Canton, May 19-21, with a large attendance of both men and women. The opening sermon was preached by the Rev. G. M. Jones of Pass Christian. This was followed by a brilliant address on the present economic situation by the Rev. E. G. Maxted. There was lively discussion following the address. Agriculture and home problems came in for much of the time. Bishop Green took a leading part.

* * *

The United Thank Offering, amounting to close to $5000, was presented by the Auxiliary of Maryland at a service held at the Procathedral on May 15th.

* * *

The most discussed topic at the Pennsylvania convention was unemployment, its remedies and its prevention. It was voted to send a petition to the General Convention asking the Convention to appoint a committee to seriously consider the problem of compulsory unemployment insurance.

* * *

The Rev. Richard T. Lyford, rector of St. Andrew's, Longmeadow, Mass., has accepted a call to the rectorship of St. Asaph's, Bala, Penna.

* * *

Frank disapproval of the proposed canon on marriage submitted a few weeks ago by the commission on marriage and divorce was expressed by Bishop Ernest M. Stires in his annual address before the sixty-fourth convention of the Long Island diocese at the Cathedral of the Incarnation, Garden City.

The new canon would abolish all causes for divorce within the Church, would make provisions for ministers to marry divorced persons in civil ceremonies and would create an ecclesiastical court in each diocese to provide for annulments of marriages.

"It is enough to suggest that the sacredness of holy matrimony, elevated to a higher place than ever before by the last Lambeth Conference, is not likely to be weakened by any action of the General Convention," Bishop Stires said, "nor the priesthood of the clergy injured by authorizing them to act in a merely civil or secular capacity, or unprecedented authority given to bishops to determine proper causes for annulment.

"Indeed, it is altogether unlikely that the proposed canon will ever be presented to the general convention in its present form and even less likely that any of its amazing suggestions should receive favorable consideration from either house of the convention."

Turning to the subject of The American Missal, Bishop Stires said that it was unauthorized and that it could not "effect changes at the services of the Church as set forth in the Book of Common Prayer."

The Bishop, in his address, said that the Long Island diocese had had a prosperous year despite the depression, and listed gains in communicants, baptisms and confirmations. A budget for the diocese of $31,584 was approved, representing a decrease over that of 1930 of about $3,000.

* * *

Miss Vera Noyes, director of religious education of the diocese of Chicago, soon to hold the same job at the Cathedral at Garden City, Long Island, was awarded the Cross of Honor of the Order of the Sangreal at a service held at St. James' Church, Chicago. Three hundred men and women were initiated into the first degree of the society. The sermon was preached by Bishop Stewart.

* * *

About a thousand nurses, in uniform, were present at a Florence Nightingale service, held at St. Ann's, Brooklyn, on May 10th. They were present from 17 hospitals in or near Brooklyn. On the same day there was a similar service at the Cathedral at Garden City for the nurses of Nassau and Suffolk Counties. Bishop Stires preached.

* * *

The Rev. Cleon E. Bigler, Western Springs, Illinois, has been elected rector of the Redeemer, Elgin, Illinois; the Rev. B. Norman Burke, Sycamore, Illinois, has been elected rector of St. Luke's, Dixon. St. Chrysostom's, Chicago, has a committee to name a successor to the Rev. Stephen Keeler, bishop-coadjutor-elect of Minnesota.

* * *

The Brotherhood of St. Andrew



THE WELLESLEY CONFERENCE
A Pow-wow Between Classes Last Year

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of Long Island is to hold a summer rally at Port Washington on June 13; swimming, baseball, races and lots of fun.

* * *

Bishop Stearly of Newark, in his convention address, intimated that he might ask for a coadjutor, and at his suggestion the convention merely adjourned thus making it possible to reconvene in the fall without the necessity of electing new delegates. The proposed canon on Marriage and divorce was discussed and received a rather cold reception, though no official action was taken. The following were elected deputies to General Convention: Revs. Arthur Dumper, Charles L. Gomph, Charles T. Walkley, Luke M. White. Messrs. C. Alfred Burhorn, Walter Kidde, Dean Emery George W. Hulsart.

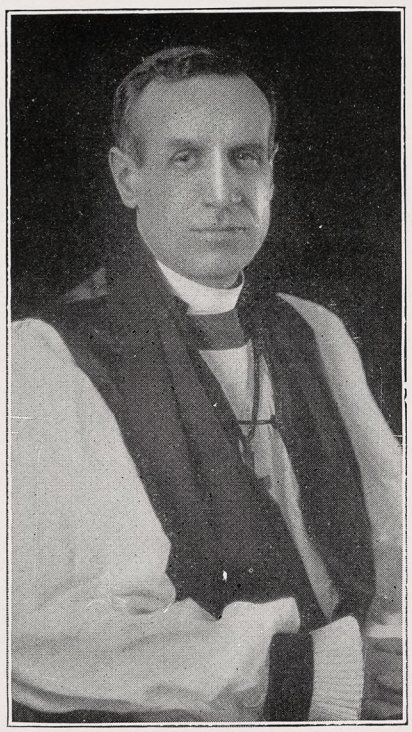
* * *

A communication from Mr. Monell Sayre, executive vice-president of the Church Pension Fund:

"On April 25, 1931, died Charles Augustus Peabody, for twenty-one years President of the Mutual Life Insurance Company of New York, a Director of many great corporations, and for over half a century a leader of the bar of New York City. Due respect was paid to his memory by the business and professional community of New York.

"I feel it to be my duty, however, to let the Church know of the valuable services rendered to it by Mr. Peabody through the medium of the Church's largest corporation, the Church Pension Fund. For fifteen years Mr. Peabody was a Trustee of the Church Pension Fund, a member of its Executive Committee, and for a long time a member of the Sub-Committee on Finance. The presence of the President of one of the four great life insurance companies in the world upon the Board of what was at first an experiment in the region of actuarial administration was itself a great help, but Mr. Peabody did not content himself with lending his name, or with the usual giving of decisions when the Board met. Of his own volition, he solicited some of the great gifts which enabled the Church Pension Fund to start.

"Since it has started there has hardly been a week in which the active executives of the Church Pension Fund have not gone to Mr. Peabody's office for advice and counsel, on all manner of subjects—financial, actuarial, legal and administrative. Nor was this all. Notwithstanding his great responsibilities, and advanced age, Mr Peabody frequently himself came over to the offices of the Church Pension Fund to make suggestions and give advice whose value it would indeed be hard to estimate.



BISHOP BOOTH
Chaplain at Wellesley

"If this is read by any retired clergyman who in some measure has a smoother path owing to the pension received as a right from the Church Pension Fund and the increases that it has been able to give, it would be a pleasure if he would appreciate that much of any such benefit is largely due to this great gentleman and useful citizen who has served the Church with his usual unobtrusiveness."

* * *

A significant conference of leaders of the Brotherhood of St. Andrew was held at Swarthmore, Pa., recently, working out in tentative form a series of recommendations of far-reaching importance, based upon experimental research that has been carried out over a period of ten years. The conference opened with a study of the changed conditions, economic, social, intellectual, moral and religious, that confront the youth of today, and the effect of these changes upon the life of the young man in his personal development and world outlook. This study was followed by a critical analysis and evaluation of the present program of the Brotherhood, its objectives and underlying principles. It was decided that the fundamental objective of the Brotherhood, expressed in the slogan, "The spread of Christ's Kingdom among boys and men" did not require any change but that there was need for a fuller interpretation and defining of this objective in terms of the life experiences of the various age groups included in the Brotherhood. It was urged that it be interpreted in larger terms and with a social as well as an individual application.

The high water mark of the conference was reached in the adoption of a three year plan of diocesan organization in work for boys and young men. The plan was based upon the program now being successfully operated in Michigan, and calls for the organization in every diocese of a definite boys' work commission with adequate diocesan support and sanction, and with the understanding that under this commission there will be held, annually, leadership conferences for high school and junior college boys, inspirational conventions with programs and leaders provided by the Brotherhood, and, when practicable, the employment of a full-time boys' work secretary by the diocese.

* * *

Bishop Wilson of Eau Claire (Let's Know), Rev. H. W. Foreman, rural expert, Rev. Val H. Sessions, Editor of the Rural Messenger, and the Rev. C. Rankin Barnes, department of Christian social service, are to be leaders at the annual meeting of the rural fellowship, held in connection with the conference on rural work which meets at Madison, Wisson, June 29th to July 10th.

* * *

A confirmation class made up of folks from all sorts of churches was confirmed the other day at Trinity Church, Milford, Mass. It was a large class too for a small parish, with 34 confirmed and one other received from the Roman Church. Seven of them were baptised Methodists; three were baptised Roman Catholics, and there were those in the class who were baptised Presbyterians, Lutherans, and Union Church. Six of the number were baptised by the rector, the Rev. Murray Elliott, just before confirmation. And twenty of the class were over 20 years of age.

* * *

The Rev. Charles C. Harriman last Sunday celebrated the 19th anniversary of his installation as rector of St. Peter's, Albany. The parish has had a rapid growth under his leadership. A parish house has been built, a $40,000 organ installed, close to $100,000 has been raised for a guild house, and the endowment of the parish has increased from $3000 to $300,000.

* * *

The acolytes guild of Western Michigan held its annual meeting on May 8th in Grace Church, Grand Rapids, with a hundred present. Dinner, with speeches by Bishop McCormick and the Rev. L. B. Whitte-

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more, rector. Then a service, with fifteen clergymen joining the acolytes, including the Rev. Charles H. Young of Howe School who preached.

* * *

Bishop Parsons is to be the chaplain of the Asilomar Conference, the diocesan conference of California, held this year from July 25 to August 1st. Bishop Quin is to be the leader of the clergy conference and Miss Ruth Osgood, Auxiliary field secretary, is to give a course on Auxiliary work. Another popular course will be that given by Deaconess Newell of St. Margaret's on worship.

* * *

The 25th anniversary of Easter School, Baguio, Philippine islands, was celebrated last month.

* * *

Bishop Burleson, representing the Presiding Bishop, is visiting the Episcopal Churches in Europe this month; Geneva, Nice, Rome, Florence, Munich, Dresden, Paris and then home.

* * *

Hobart College has been granted $11,500 for this year by the society for the promotion of religion and learning of the Church, an increase of $5000 over the usual grant.

* * *

The Church Boys camp association, composed of directors of camps run by Church groups, is to hold a conference at Sewanee on September 3rd, immediately after the national convention of the Brotherhood of St. Andrew.

* * *

The Rev. R. H. Brooks, rector of St. Thomas's, New York, in his sermon last Sunday had things to say about the economic situation.

"Investors must be content to receive reduced and even no dividends that men may be kept at work," he asserted, "and labor must be willing to take a reduced wage in the face of falling prices that goods may be produced that can be sold and that employment may be given a greater number.

"It will not help for a labor leader to threaten the calling of a strike if wages be reduced, but it would help if all such leaders throughout the land would sit in with the employers of labor to see what could be done to give an opportunity for work to the greatest possible number of men and women. It is the spirit of sacrifice, the spirit of co-operation which alone will save the day. It will come, for I am confident that there is still enough of that thing which we call sanity in this country of ours to permit righteousness and justice to prevail."

A bully idea, that of conferences, but what are the workers to do if employers refuse to meet them in conference. Nine out of every ten strikes these days are simply because employers refuse to meet with their workers.

* * *

And here is a young lady proposing at a Church communion breakfast that one way of ending the depression is for women to wear long skirts and to wear a lot of fancy trimming on their hats. Longer skirts, more cloth. But a leader in the full-fashioned hosiery industry wasn't so crazy about the idea and said so with gusto. "Long skirts and the consumption of hosiery will be cut in half, throwing thousands of skilled workers out of employment." What to do—what to do.

* * *

Last Sunday afternoon the alumni association of the Trinity Church (N. Y.) choir held their eighth reunion and service. The association is made up of former choristers in Trinity who return on this day to take their places in the choir stalls again.

* * *

The committee on ministerial supply of the General Convention asks those who desire the use of altars at the Convention to notify the Rev. Thomas Haldeman, 1160 Lincoln Street, Denver, who is in charge of this committee.

* * *

A festival service was held at All Saints Cathedral, Albany, on Ascension Day, with eighty-five voices in the choir. It was choir reunion day.

* * *

Also at Trinity, New Castle, Pa., a Festival service was held on Ascension Day, with twelve choirs taking part in the service. The preacher was the Rev. R. K. Yerkes of the Philadelphia Divinity School.

* * *

The diocesan council of the Girls' Friendly Society of Erie met at Sharon recently — attendance large, interest and enthusiasm high.

* * *

The 20th world conference of the Y. M. C. A. is to meet in Cleveland, August 4th to 9th. The Y. M. C. A. is established in over ten thousand cities in fifty-four countries, and

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delegates will be present from most of these lands. Among the great leaders who will attend will be Toyokiho Kagawa, the outstanding Christian prophet of the Orient; Julio Navarro-Monzo, leading evangelist in Latin America; David Z. T. Yui, distinguished Chinese leader; Behari Lal Rallia Ram of India, and of course Dr. John R. Mott, the president of the international Y. M. C. A.

* * *

The north porch of Washington Cathedral is now under construction, the first stone having been placed with impressive ceremony by Mrs. Herbert Hoover. The ceremony was held on the day of the meeting of the National Cathedral Association, composed of over 10,000 persons in all parts of the country who have aided with their cash in the building of the cathedral. Mr. Edwin N. Lewis, secretary, reported that over 3000 new members were enrolled during the past year.

* * *

This year the Church school missionary offering services in Connecticut have been held at various centrally located churches, rather than just one big service at the Cathedral in Hartford. The large attendances at these services have more than justified the experiment; 300 children at New London, 1000 at New Haven; 800 at Bridgeport; close to 1000 at Hartford. There was an increase in giving also this year.

* * *

The Oregon field department, in conjunction with the commission on evangelism, announces arrangements made for a city-wide preaching mission, to be held in Trinity Church, Portland, October 18th to 25th. The Very Rev. C. S. Quainton, dean of Christ Church Cathedral, Victoria, B. C. will be the missioner.

* * *

A group of nurses under the direction of Miss Carolyn E. Davis, superintendent of the Good Samaritan Hospital, Portland, Oregon, has given a series of pageants at different public luncheons, during Hospital Week, May 11th to 16th. The pageant was an historical sketch of nursing and its progress, from the days of Florence Nightingale up to the present time, the nurses being dressed in uniforms in vogue during the different periods represented.

* * *

The Rev. William T. Hooper, rector of St. John's, Hartford, Connecticut, prominently mentioned for Bishop Coadjutor of the diocese, was recently elected president of the Hartford Federation of Churches.

* * *

A hundred parsons, members of the York County (Penna.) ministerial association, were the guests recently of the Rev. Paul Atkins, rector of St. John's, York.

Old St. John's, York, is one of the most historic churches in the state, and is one of the three parishes in the diocese of Harrisburg whose admission into union with the convention of the diocese of Pennsylvania dates back as far as 1785. The ancient bell of the church was "The Liberty Bell" of the countryside. When York was the seat of the Continental Congress, on one occasion General Washington planned to attend service, but found the church closed, the rector being away on that Sunday holding service near the vicinity of what is now the quaint village of York Springs, about thirty miles distant from York. Washington attended service at the German Reformed Church that morning, remarking that the sermon was most eloquent, although he did not understand a word of it!

* * *

A revival of missionary foresight was urged by speakers at the 41st annual meeting of the Church Club of Chicago, held on the 13th, with 400 Church people present for the dinner. Bishop-elect Keeler, rector of St. Chrysostom's, told of the foresight of such notables as Bishops Kemper and Whipple. Then Bishop Stewart told of the work in the di-

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ocese outside of the city—the important work in rural communities.

* * *

Seventy-five clergymen and seminarians were in the procession at the service of institution of the Rev. C. E. McAllister as rector of St. Luke's, Evanston. He was instituted by Bishop Stewart who was rector of the parish for 26 years.

* * *

The convention of the diocese of West Virginia was held at Clarksburg, opening with a great service at which the Rev. Carleton Fox of Welsh, W. Va., urged the application of Christian principles in economic, political and social affairs as the only way out of the country's present difficulties. Bishop Gravatt, in his address, spoke on the American Missal, declared it to be medieval and Roman, and said that it was a bold and reprehensible fact that it bears the stamp of the custodian of the Book of Common Prayer. Authorization was given for the appointment by the bishops of the diocese of a committee to study and make a survey of industrial conditions in the state. At a mass meeting held in connection with the convention the Rev. Charles H. Collett, general secretary of the National Council, spoke on the missionary challenge of the Church.

* * *

Bishop Schmuck, Wyoming, was the headliner at a great service held in connection with the convention of the diocese of Montana, held at Great Falls. He also addressed the meeting of the Woman's Auxiliary and was the speaker at a banquet on the work of the National Council. There were also addresses by Bishops Faber and Fox, Miss Elizabeth Baker told of the work of the Auxiliary, Miss Caroline Averill spoke on the work of the Girls' Friendly, and Miss Monica V. Howell told the delegates of the work that is being done in the diocese among isolated communicants. The following were elected deputies to General Convention; Revs. T. W. Bennett, Thomas Ashworth, Henry H. Daniels, W. F. Lewis; Messrs. Frank W. Haskins, Harold Longmaid, Fred Rixon and William Freakes.

* * *

The spring outing of the Brotherhood of St. Andrew, diocese of Chicago, was held on the 23rd at Christ Church, Winnetka.

* * *

Convention of North Carolina was held at Rocky Mount, May 12 and 13, with a large attendance of layman as well as clergymen. The Convention was concerned chiefly with routine business which was dispatched with speed and harmony. Deputies; Rev. M. A. Barber, R. E.

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* * *

Young people of Connecticut are to hold a conference this year at Avon Old Farms School. Faculty; Rev. Thomas Cline, Rev. Albion, C. Ockenden of Northampton, Mass., Rev. A. F. McKinney of Waterbury, Rev. Samuel Sutcliffe of New Britain, Rev. Arthur McKinstry of Albany, N. Y., and Mrs. A. R. Fletcher and Miss Helen Stevens of Hartford. The Rev. Howard R. Weir of New Haven is to be the chaplain.

* * *

Three hundred acolytes from all parts of the diocese of Chicago attended the annual acolyte's festival held at the Advent, Chicago, on May 21st. It was one of the most picturesque affairs of the year.

* * *

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

This Convention will be essentially a Summer School, devoted entirely to Church work for and by men and boys, with especial reference to young men. There will be, in fact, two simultaneous conventions, one for boys and young men under 24, known as the "Advance Division," and the other for men over 24, known as the "Senior Division."

Among the forty or more participants on the program will be the Most Rev. James DeWolf Perry, presiding bishop of the Church, who will conduct the preparation service and the national corporate communion, with an address to the delegates; Bishop Reifsnider, of Japan, who will be chairman on "International Night," at which time there will be representatives present from many different nations in which the Brotherhood is active; Bishop Stevens of Los Angeles, who will be chaplain of the senior division convention; Bishop Gailor of Tennessee, who will welcome the convention to the diocese; Bishop Page of Michigan, who will give the opening address; and Bishop Juhan of Florida, who will give the campfire talk to the Advance Division.

Dean William T. Nes of New Orleans will give a course on "The Psychology of Religious Experience," and Rev. H. H. Lumpkin, of Madison, Wisconsin, on "Intellectual Difficulties and Evangelism." Rev. C. Leslie Glenn of Cambridge, Mass., will conduct a daily conference on "Work Among College Men," and Professor R. J. Colbert, of the University of Wisconsin, will have at the same time a course of "Helping our Rural Folk." Archdeacon Leonard P. Hagger of Detroit will give a series of lectures and conferences on "The Work of the Lay Reader," and William F. Pelham of Chicago, with two others will give courses on "Personal Work." H. Lawrence Choate of Washington, D. C., president of the Brotherhood will have a daily conference on "Methods of Work for Brotherhood Chapters,"

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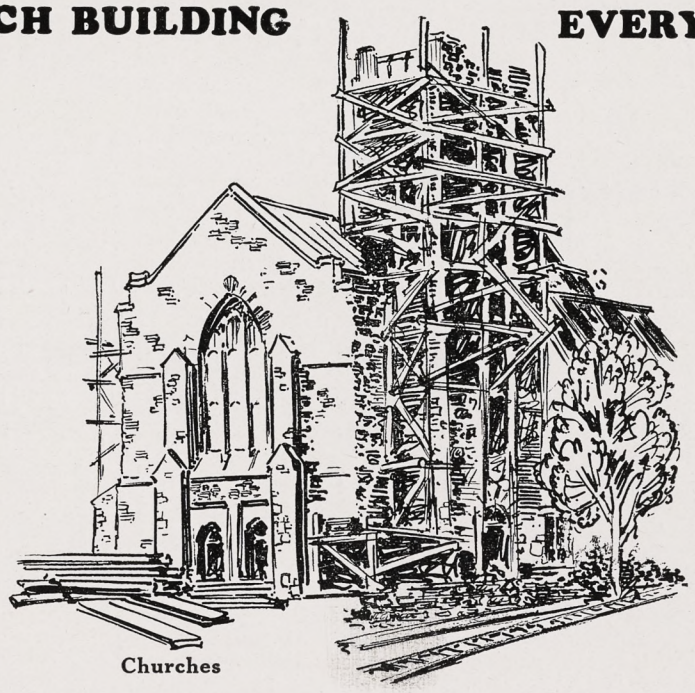

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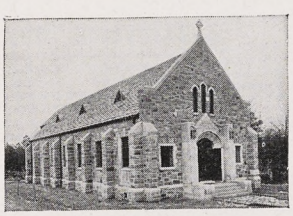

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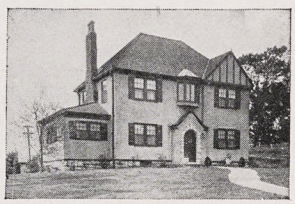

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and J. R. Marcum of West Virginia will have a series of lectures and conferences on "Church Work with Boys." Rev. Gordon M. Reese of Vicksburg, Mississippi, will be chaplain of the advance division, and Rev. Irwin C. Johnson of Detroit, director of Boys' Work for the diocese of Michigan, will be general director of the advance division convention.

* * *

An ambitious project for a new cathedral in Oklahoma has been launched by Bishop Casady. This cathedral will bear the name of All Souls, and will be located in Oklahoma City, about six miles from the business district at a point which, according to the plans for the city's development, will be ideal for such an edifice in years to come. Bishop Casady has purchased forty acres of land and a firm of architects has prepared pictures and plans. The proposed cathedral, which is in a modified Gothic style will, when completed, accomodate about 4,500 people. In addition there will be a bishop's house, a dean's house, a conference hall, an outdoor auditorium and other buildings.

The element of time does not enter into this project. No sensational advance is anticipated. The building will go forward as God moves the hearts of men and women to make it possible. Bishop Casady has stated that he will never initiate a money-raising campaign in its behalf. He has seen the vision, provided the land and outlined a program. Quiet, steady progress is all that is expected. A beautiful stone Cross is now being prepared and will be erected within a month on the highest point of the cathedral property to mark it off as holy ground. An interesting feature of the newly acquired land is a natural amphitheatre, in which outdoor services will be held on Sunday evenings during the coming midsummer months.

* * *

At the recent meeting of the men's club of Christ Church, Kent, Ohio, the speaker was Mr. Harpham, an officer of a large tire company, who told of his experiences in a trans-Atlantic flight in the Grafzepplin. At the meeting of the club this month the speaker is to be Congressman Francis Seiberling. The club was organized about a year ago by the rector of the parish, the Rev. Ernest H. MacDonald.

* * *

Bishop Burleson indicates a significant development now taking place among the Indian population in South Dakota. A report written by Bishop Roberts, which Bishop Burleson also has signed, says:

"In the Indian field we are wrestling with a very real problem. Chang-

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ing conditions among the people, the constant encroachment of the whites into what was formerly exclusively Indian territory, and other hitherto unknown forces are altering the aspect of this great work. Practically the entire Sioux Nation has been converted to Christianity. Our task now is to help them adapt themselves to the new influences which are coming into their lives, and to the new environment in which they now find themselves. Their old-time leaders in the Church are gradually being taken from them, either by death or retirement because of old age. A few years ago our outlook in this respect seemed almost desperate.

"But I am glad to report that this has changed. During the past two years two young white men have come to us from the seminaries, and next June two more will join our ranks. Others . . . . are looking forward to working in our Indian field. Under the new conditions we shall need white leadership more than ever before and I thankfully report that the prospects appear bright for our receiving it."

* * *

Twenty-one Indian children were baptized this winter at St. John's in the Wilderness, Allakaket, Alaska. The mission had a rare and welcome visit from a priest at Christmas time when Archdeacon Bentley spent a fortnight there. The mission school closed after Christmas during the absence of most of the Indian families on their winter trapping expeditions.

The Archdeacon traveled 1,260 miles on the whole trip, from December 1 to March 19, with snowshoes and dog team. He had thirty-nine baptisms, two marriages and many other services in out of the way places.

* * *

Little Sinking Schoolhouse is the name of one of the centers where the Church has services in the Kentucky mountains. There are more than twenty missions or out-stations in the diocese of Lexington aided by an appropriation from the National Council. Some of them are in old and long-settled places; Danville and Harrodsburg are the oldest communities in the whole state. Harrodsburg has an exquisite English Gothic church, built when the first bishop of Kentucky, Dr. Benjamin B. Smith,

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St. Mark's, Milwaukee
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Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
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was Presiding Bishop of the Church.

Some of these places are very conservative, and progress in the Church's work is so slow as to be hardly perceptible. Other missions are in newer centers where the work has the inspiration that attends new ventures. Bishop Abbott writes, "There are no limits to the possibilities of development in the mountain territory; the Episcopal Church is fructifying present and potential opportunities."

New roads are aiding the work. Harlan, for instance, with a resident priest for the first time in its history, now serves at least three other places. Winchester and Richmond, sharing a priest between them, have doubled in membership during his first year's service.

* * *

It is always encouraging to read that some of our Negro parochial schools have been closed because of more adequate provision made by the local communities for public school facilities. This is true, for example, in the diocese of Upper South Carolina. The diocese still has four Negro parish schools. There were more confirmations during the past year among the Negro missions than in any previous year.

* * *

Bishop Rowe has received a petition signed by forty-six Eskimo members of our Church now living at Kivalina, south of Point Hope.

"We, Eskimos, dwelling at and about Kivalina, on the coast of Arctic Alaska, earnestly beg you to send us a resident priest as soon as possible. We will try to do our part to help the priest whom you will send us."

Archdeacon Frederic W. Goodman endorses the petition and urges its immediate consideration. Some of the signers formerly lived at Point Hope and knew the blessing of the Church's ministry there. Bishop Rowe is unable to do anything because in common with all other missionary bishops he was obliged to cut the Alaska appropriation for 1931.

* * *

"We, the undersigned, all being hard up yet desiring to fulfill our obligations to our Church, agree to give the cash or kind opposite our name:"

With this statement prepared for signatures, the Church wardens of Rich Valley, Ontario, set out to raise support for the Church. In half a day pledges were given for 50 bushels of oats, 70 bushels of wheat, 75 pounds of beef, half a ton of flour, ground locally, and $7 in cash. Not a single person refused. Rich Valley is in the Canadian diocese of Saskatchewan.

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In the Kent School Chapel

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THE LORD'S PRAYER

An Editorial by

BISHOP JOHNSON

"WHAT comfort do you get from saying the Lord's Prayer?" In the first place it impresses upon me day by day that God is not merely a force but a father. Of course, one can look upon a father merely as an instrument who pays the bills and provides the child with the comforts of this world. But such a conception robs life of its most precious possession. The devotion of parents and the gratitude of children constitutes our loveliest experience. In the same way we may look at God as a mechanical force who made us or a heavenly father who loves.

Every time I say "Our Father who art in Heaven," I establish a relationship which changes God from a thing to a person for whom I entertain an affectionate gratitude, in whom I live and move and have my being. And I further emphasize the fact that He is not mine alone but the Father of all persons everywhere. It produces within me reverence for God and consideration for my fellow men. If I really love our father in Heaven, I am concerned for His good name, for His family, and for the plans that He in His goodness has made for me. I ask that His name may be reverenced especially by me; that His Kingdom may be established, especially by my cooperation; that His will may be done, especially in my own endeavor.

In the opening sentences of the Lord's Prayer, I have changed life from a mechanical process without aim or purpose into a family affair in which I am personally concerned. It orientates my life to a high conception of privilege and obligation. With that background I ask the Father of us all to consider the needs of all His children. Of course, I may take for granted that He will give us what we need and take His blessings without any appreciation of His goodness.

IN THE petitions that follow the first three, I not only express my sense of dependence upon Him, but I anticipate the gratitude that I should feel for His blessings, given not only to me but to all His children. I display a lively interest in His provision for His family. Therefore I humbly ask for our daily bread, remembering that man does not live by bread alone but by every word that proceedeth out of His message to me. I do not take food from Him as a tramp, but as a gentleman with due appreciation of His favor.

I then ask that He have consideration for my weaknesses and remind myself that the extent of my mercy to others is the measure of His mercy to me. I further request, as the dear Lord did in Gethsemane, that He does not place me in such temptation that my strength will be unequal to the victory, but even if I yield that He will deliver me from the fatal result of such transgression. And the reason for all this I acknowledge when I say, "For thine is the Kingdom and the power and the glory forever. Amen."

This prayer is meaningless to those who are so self-centered that they value all things only as they minister to them. After all the difference between selfishness and godliness lies in one's attitude toward the spiritual solar system in which they live. Does the universe exist to give me a thrill before my execution, or do I exist to carry out some purpose which may be discovered if I seek it. All treasure has been uncovered by those who sought it because they had faith that it could be found. The indifferent pass over the hidden treasure oblivious of its existence; but those who seek find that which exceeds all other treasure, and that is the sense of God as a loving father whose presence sustains us in our hour of need as well as in our time of security.

IF WE are not to become a cog in the mechanical world about us, we need to stir up within us, day by day, the remembrance that the God in whom one's breath is and whose are all our ways, is worthy of our affection, our gratitude and of our obedience.

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The Lord's Prayer is a daily exercise which we ought to welcome lest we forget that we have any other mission in life than to experience those temporary sensations which we call pleasure. We live in a world in which no force is ever lost but is transformed into its equivalent. So love will not be lost when this world becomes a cinder, but it will be transformed into something beyond our expectation. But if we shall have a part in that transformation we must be willing to practice the love of God, for of Him and of Him only are all the forces which animate and illuminate our lives.

TRAINING FOR LIFE

By

FREDERICK H. SILL, O. H. C.

Headmaster



FATHER SILL

"SIMPLICITY of Life, Self-Reliance, and Directness of Purpose" I do not recall just when I put these three phrases together, but they appear in "A Statement Concerning a Proposed School" which I sent out in the Spring of 1906. The Papers of Incorporation of the Kent School Corporation mention these three characteristics as essential features of the purpose of the school to be especially encouraged in the boys.

It has been no easy matter to keep these basic principles in force during the twenty-two years of the School's life. The age in which we live has a tendency to pull in the opposite direction. For the average American boy life is not nearly so simple as it was even in his parents' youth. The general tendency is to play with the crowd and let someone else do the jobs. Personal initiative and inventiveness are frowned upon as too individualistic. Why stand on one's own feet when there are so many anxious to act as props along the smooth and easy paths of life? Boys are ushered along the educational railways like people in the subway, from station to station, with the constant warning "watch your step," a warning against personal danger, not an exhortation to step out on one's own path of life.

I was anxious to get a school under way for boys whom I had been meeting in the course of my mission preaching as a member of the Order of the Holy Cross. Most of these boys were from families of moderate means who could not afford the tuition fees at the then established boarding schools of the Church. The standard of life I had in mind was that to be found in the average country rectory. I had visited several schools and it seemed to me that they were presenting an environment which tended toward the luxurious. Their common rooms were like the lounges of the city clubs, with their huge rugs and soft leather chairs. Their dining halls and service were fashioned after the style of the landed gentry in England.

While at the time of our establishment I was making appeals and longing for large gifts for equipment, I am thankful now that the funds did not flow in very fast. We were always trying to figure out how we could expand our original farm house so that we could take in a few more boys from the steadily increasing number of applicants. I believe it is much more healthy for life to come before buildings than for the whole group of buildings to be erected before the life has begun.

I have seen a good many indications that boys accept simplicity as much from choice as necessity. This is shown at times in their choice of rooms and in the adornment of rooms. Simple surroundings make for natural simplicity in other directions. There is opportunity for simplicity in matters of food and clothing, and in the few social events of the year. Simple food is always wholesome. I have no hesitation in explaining why we cannot have certain things on our table which might be found elsewhere. The recognition of limitations in outlay in any direction is wholesome. There is a sort of tradition here that there should be no fur coats in evidence, not that we object to fur coats as such, but to see school boys sporting fur coats as they go around to their games strikes us as rather ostentatious. They are sometimes on exhibition when even an ordinary overcoat is a burden. Simplicity of life tends to keep a man from all forms of ostentation.

SELF-RELIANCE flows naturally from simplicity of life. By self-reliance I have never meant self-sufficiency or the exaltation of self above others. Nor does the term imply self-satisfaction. It is the sort of

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self-reliance of which St. Paul boasts when he says, "I can do all things," but adding "through Christ Who strengtheneth me." Nothing we do is to be divorced from the religion of the Son of God. True self-reliance means that there is a self worth relying on. A weak-willed self, a proud self, a selfish self is not capable of true self-reliance. We must try to send out men from our schools who have been shaping up their ideals by practice and who have learned to trust self. We do not like to see them swayed by the attitude of the compromising crowd around them. This spirit can be fostered by training boys while at school to think and act on their own initiative.

Boarding school life is so constituted that it is possible for a boy to sail through his day's work depending on bells to tell him what to do next, on masters to show him what to study, on coaches of teams to direct his recreation and even on the chaplain to take the responsibility for his prayers and worship. For this reason many think that boarding school life is a sort of hot house nurture. If this is the case, it stands to reason that many a boy will wilt when he strikes the frosty atmosphere of college and business life. For this reason my constant effort has been to reduce supervision to a minimum. We have accomplished a great deal as far as dispensing with faculty supervision is concerned. In engaging a man as a master I emphasize the fact that he has no requirements outside of the classroom. He is in no way responsible for the routine duties of discipline such as supervising the study hall or the dormitories, checking up punctuality, serving tables, etc. All of this is in the hands of representatives of the student body as a part of our self-help system. Consequently there is a tone of group self-reliance as far as the relation of boys to men is concerned.

We are approaching the point where we can say to the boy, "Here is the course of study. It is within your reach. Take it if you wish to but do not expect us to force it into you and so shove you into college. We think that college is well worth while but it would be foolish for you to go unless you realize what you are doing and that you must think things out for yourself and find out for yourself what it is that you are learning. You are not working simply to get a passing mark of sixty or a point towards promotion, but you are satisfying yourself by self-directed discernment that you know as much of the given subjects as a boy of your attainments is capable of knowing. There are a great many lines of thought and study open to you which are not included in the classroom work. Try to do a little investigation on your own initiative." In the early days of the school such self directed efforts were more or less joked about but I believe that the boy who shows some independent thinking and investigation is considered a school asset. There was the boy who knew all about air brakes and was an authority on such mechanical devices. Another boy led his friends about the countryside showing them a score of the birds' nests which he had been quietly observing. We have an authority on the science and theory back of jazz music and who talks intelligently of syncopation. I want to see in a boy a self-reliant attitude which leads him to follow up good desires no matter what the crowd around him may say. May he not have talents and powers worth developing on which he may rely as factors in his future life? In the fear of developing freakishness we are apt to quell individuality.

SELF-RELIANCE like other characteristics may be developed by what at first sight may seem to be rather trivial things. Life at boarding school offers many such opportunities. A students' bank with a check book system, by which boys pay for all of their incidental accounts by their own checks, helps to train a self-reliant attitude in money matters, especially if it is understood that the only accounting to parents will be the stubs and balances made up by the boy himself. We extend the outside study privileges, that is, allowing boys to study outside the regular schoolroom, to as many boys as possible and to all in their last year at school. This trains a boy to rely on his own judgment as to how much time is to be given to this or that subject and how much to outside reading.

Self-help and self-reliance are twin brothers in the development of character. The more opportunities the school gives for the practice of self-help the better it is for the boy. But self-reliance must be developed along with it. Many schools have sent delegations here to Kent to see the workings of our system and have as a result tried to introduce self-help, but in nearly every case the authorities have nipped the effort in the bud by failing to give scope to self-reliance. To ask boys to take care of their own rooms and alcoves and then announce that competent maids and janitors will as before see to all general cleaning, including bath rooms and corridors, is certain to take the edge off the boys' interest in their jobs. They will rely on the competence of the maids and janitors and will not only sweep the dirt out into the corridors but will arrange for the hired help to take a friendly interest in the nearby alcove or room.

I have tried to make the vacation a time for the exercise of self-reliance. Of course I want the boys to set high standards of conduct and to live up to their ideals; on the other hand I have never felt disposed to check them up and I certainly would not make their attitude on vacations a matter for school discipline. I do not want their attitude boosted up by a fear of the headmaster's post-vacation "bawling out" speech. I have never asked a boy to make me any promise as to what he would or would not do in vacation time. I leave it to him to tell me about it if he so desires, but I do not quiz him, nor do I listen to those who would like to "put me wise". I think that results justify this attitude and that sooner or later I know the worst from the boy himself, if there be any "worst". This does not strike me as cutting life up into segments, as another headmaster has suggested, but it is looking life's problems squarely in the face; and if there

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is one thing which helps to make the boy's life a symetrical whole, it is Self-reliance.

WHEN I wrote the term Directness of Purpose in the trinity of characteristics which were to be especially encouraged in the Kent boy, I had in mind the possibility of developing what may be termed particular vocations. The educational systems of England, France and Germany are so constituted that a larger percentage of the youth of those countries discover the *terminus ad quem* of their school and college course than is the case in America. It is an established fact that year by year as the seniors in college approach graduation, the vast majority are still undecided as to what line of work is suited to their particular qualifications. It seems to me that in the eight years of the high school and college course a man ought to be able to discover his particular bent. Most men graduate with a very hazy idea as to what to do next. The majority simply look about for an opening in the business world. One reason for this postponement of decision to so late a date is our failure to show a boy how his education is a real progress, step by step.

Simplicity of life and Self-reliance help towards shaking the boy out of the ordinary ruts, thus making it easier for him to develop Directness of Purpose. I do not want him to think of himself as better than others but I do want him to think of himself as having a distinct purpose in life which he alone can work out. Is it wrong to encourage boys in these days to shine as leaders and to overtop their fellows? Of course we are to remind them continually that they are "to let their light so shine before men that they may see their good works and glorify their Father which is in Heaven."

In the case of Directness of Purpose, as in Self-reliance, we can help the boy in his school life by what may seem at first sight rather trivial details. Watching the first crew at work on the machines or river gives purpose to the novice during those trying days when he first handles the oar in the wabbly shell. Might it not help a boy in putting a purpose back of his course of study if he were to sit in with a class in solid geometry and trigonometry during his career in elementary mathematics? If the younger boys could spend a few hours in the laboratory with the older boys who are doing their experiments in biology and physics and chemistry would it not put purpose in their elementary science course? If the boy is watching the direction of his first steps will he not see as he progresses from step to step a more clearly marked out path of life ahead of him?

On the green lawn of Sanderson's School, Oundle, there is a bronze statue of a boy placed near the pathway to the Chapel. "It is an eager pose: there is duty to be done and danger to be faced and a great creative effort to be made." "Here am I, send me" is inscribed at the base. Is it not possible so to train the boy to direct his purpose, that even though he may not see clearly just what the future has in store for him, he will be ready to offer himself thus: "Send me. I have had a purpose towards which my efforts have been pointing and if God shows me His purpose I shall try to conform mine to His."

The New Books

GREAT THEMES OF THE CHRISTIAN FAITH. *Edited by Charles W. Ferguson. Richard R. Smith, Inc.* $2.



Dr. Tittle

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* * *

BELIEVING YOUTH. *By Homer W. Starr. Morehouse.* $1.25.

Dr. Starr is well known to Church people, being one of the leaders of religious education in the south. He takes up the questions raised by young people during his long experience with them; tells you what are the questions that bother them and gives what to his mind are the most effective answers. It is a little book which will surely be of real value to those working in the Church with youth.

* * *

WHAT CAN STUDENTS BELIEVE? *Edited by Elmore McKee. Richard R. Smith, Inc.* $1.00.

Elmore McKee is now the rector of Trinity Church, Buffalo, but was for a number of years the student pastor at Yale. This book is a collection of sermons delivered at Yale by such men as Harry Emerson Fosdick, Reinhold Niebuhr, Henry Sloane Coffin, Dean Sperry, Charles R. Brown. Needless to say they are good and preachers in search of fresh material will find a liberal supply here.

* * *

A FREE PULPIT IN ACTION. *By Clarence R. Skinner. The Macmillan Co.* $2.50.

This book contains a selected number of addresses which have been delivered before large audiences in Boston during the past few years. The people contributing are all important: Irving Fisher who writes on his favorite subject, Prohibition; Charles Clayton Morrison on Peace; John Haynes Holmes who raises the question as to whether or not there is any value in Prayer; Kirtley Mather who presents Theism from the point of view of a leading scientist; J. Howard Melish who writes on A New World; Norman Thomas who deals with the world he sees in the making. Others contributing are Bishop McConnell, Margaret Sanger, Richard Cabot, Clarence C. Little. An important array of talent, certainly, which has resulted in a stimulating book, well worth the while of the person who means to keep alive to present day trends in thinking.

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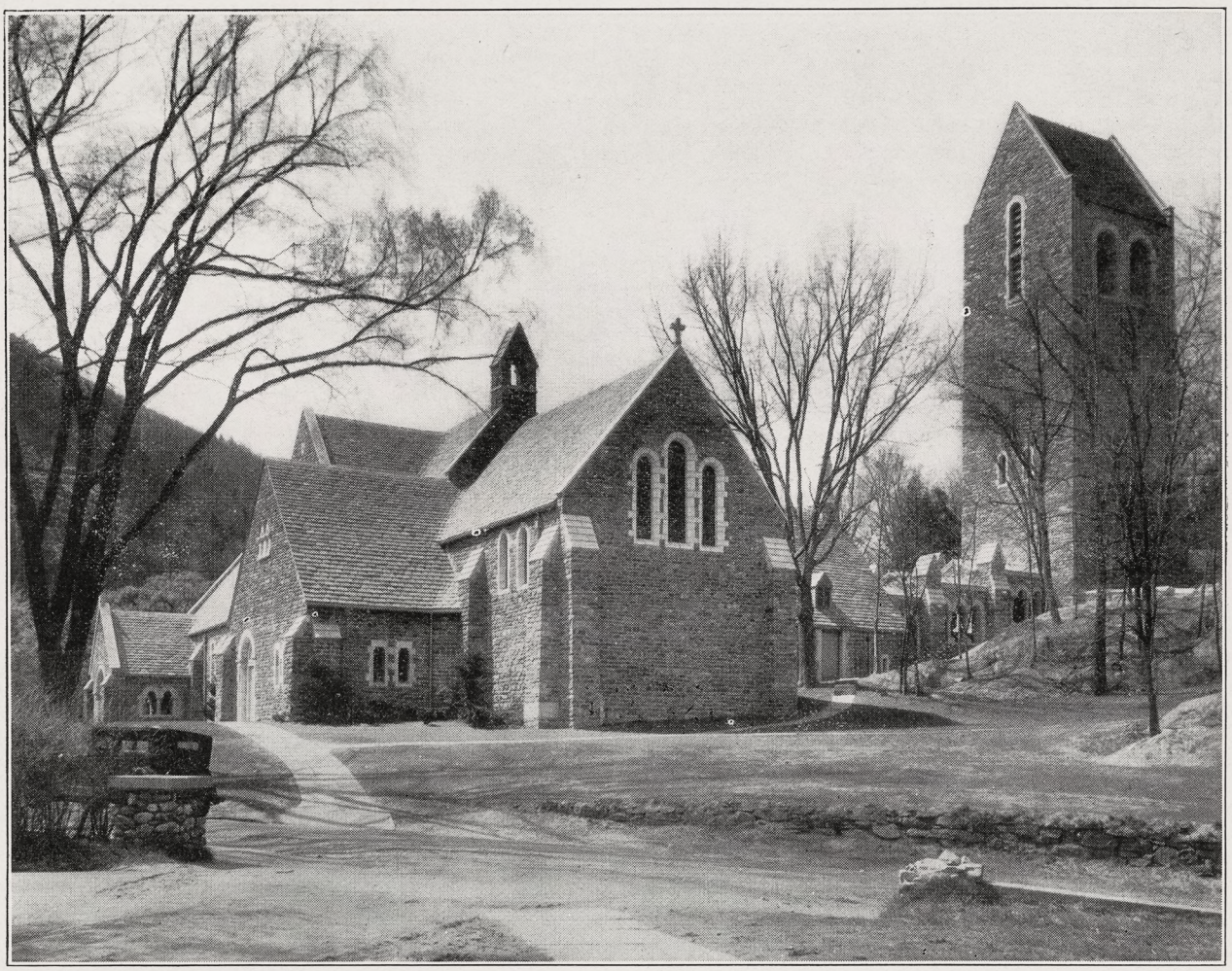

THE NEW KENT SCHOOL CHAPEL

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A CONSIDERABLE number of New York rectors made the aerial demonstration an occasion for denouncing war, narrow nationalism and the extravagance of such a demonstration during such a time of depression in their sermons last Sunday. Dr. Russell Bowie of Grace Church, for example, told his congregation that "it is time for America to put behind her the temptation to trust in guns, and to trust, while there is yet time, in those redeeming forces of international sympathy and co-operation which are the will of God."

Bishop William T. Manning was however of a different opinion. Speaking at the dedication of a world war shrine at St. Paul's, Hoboken, N. J., he said, "The Christian religion stands not for peace at any price, but for righteousness at any cost. Our army and navy exist not for the promotion of war but to uphold the law, right and peace. The great squadrons of airplanes which we saw yesterday, and to which many misguided persons saw occasion to object, was no more a demonstration to promote war than the police parade we saw up Fifth Avenue last week. We know that so long as ruthless and bestial spirits rule the hearts of humanity it may become our bounden duty to rise up in arms and use force to save the weak from oppression."

So you can have it either way you wish and quote some distinguished Episcopalian clergyman to support your opinion. That is one nice thing about New York—one can believe about anything one likes and still be in good ecclesiastical company.

Meanwhile there was being dedicated to the glory of God the beautiful new Chapel at the famous Kent School, presided over for so many years by the popular Father Sill of the Order of the Holy Cross. You will be able possibly to get some idea of its grandeur from the pictures in this number.

The Chapel is situated on a hill north of the school yard, with its jutting rocks and soaring trees which suggest the early Norman style of building.

All of the walls of the new Chapel are of stone, most of which has been taken from the stone fences and quarries in, or near, Kent. The architectural design consequently has a sturdy picturesque character found in the religious structures of the middle ages in England and the north of

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France. The various parts of the building lay in the same direction as in ancient churches; the main entrance from the west and the sanctuary at the east end. All of the buttresses, the windows and gables have simple forms. A stone bell cote above the roof of slate shelters the sanctus bell. The bell tower, standing on a natural rock foundation, at a higher elevation than the main chapel, and north of it, is connected by a low cloister which ascends by steps to the base of the tower. The tower loft contains ten large bells, given as a memorial, for change ringing. Half way up in the bell tower is a music room and ringing chamber. On the south side of the chapel, at the extreme west end, is a small gabled open porch and the main entrance doorway leads into the narthex.

The interior agrees with the exterior in its solidity, permanence and conformity with ancient Christian edifices. The altar with its reredos is surmounted at the east end of the chancel by triple stained glass windows. The interior is spanned by solid oak timber trusses and rafters, extending the entire length of the chancel and the nave. Those in the chancel have been illuminated by the use of color and gold leaf in simple ecclesiastical motifs. The sturdy round Norman stone columns and arches extend along either side of the nave; north of the nave there is a side aisle which extends from the small domed baptistry to the hall and sacristy at the easterly end.

The stonework and timberwork is relieved by rough sandfinish plaster walls of a warm gray tone. The windows are deeply recessed in splayed plaster jambs with Norman arched heads. Those in the side aisle are of grisaille glass of medieval design, each different and each perpetuating the name of the donor and memorial in the glass.

There is a small stone altar in the side aisle; a gift of the Order of the Holy Cross, with stained glass windows above representing St. Dominic and St. Augustine. The three windows over the main altar are of deeper color than the side aisle windows and represent the figure of the boy Christ with the Virgin Mary in the central window and the figures of St. Joseph and St. Louis on either side. A rose window at the west end it is hoped will have stained glass of rich coloring.

The stalls for the sixth form boys flank the nave on either side and at the rear, and are raised up one step above the main floor.

The sacristy and an upper room are placed in an extension at the north of the chapel, from which the cloister ascends to the tower.

The architect of the Chapel was Mr. Roger H. Bullard of New York, with whom was associated Mr. Arthur L. Harmon and Mr. Philip H. Frohman as consultant.

* * *

The Seabury Divinity School commencement was held on the 19th of May at the Cathedral in Faribault, Minnesota, the sermon being preached by the Rt. Rev. Frank E. Wilson. Seven men were graduated and Bishop McElwain also conferred the degree of bachelor of divinity in course upon three clergymen who were present at the exercises and upon three others in absentia.

* * *

The committee in charge of entertaining the General Convention in Denver, having raised an amount similar to that required in other cities, has given careful consideration of how to use it for the comfort and entertainment of their guests. In doing this they have reviewed the records of previous conventions and have determined to make certain changes in the customs that have prevailed.

Instead of having a reception to the bishops only on the first night of the convention, they have postponed that event to a later date, and are going to give a general reception to all delegates of the convention and also the Woman's Auxiliary, at the Brown Palace Hotel. It seemed to the committee that such a general reception, in which all could participate, would be more in keeping with their duties as hosts to the whole group.

They are also planning to give all delegates and those accompanying them an extended trip in the mountains at some time during the Convention.

In unofficial consultation with the Presiding Bishop and members of the



THE BAPTISTRY
In the Kent School Chapel

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National Council, they have decided to discontinue the practice of serving noonday luncheons to the convention as an act of hospitality, but will leave the delegates free to choose one of the several lunch rooms in the vicinity of the convention halls. It was the unanimous opinion of those consulted that the practice of serving luncheons to eight hundred guests each noon had become a burden which prevented many cities from entertaining the convention at all, and that the practice had very little to commend it as an act of hospitality. The committee much prefer to entertain their guests in some other way, and are exercising their rights as hosts to select their own method of hospitality.

* * *

Among the numerous gifts presented to the Kent School Chapel were five handsome sets of silk vestments. The first of these was completed by the firm of J. M. Hall, Inc., for use at the dedicatory service last Sunday.

* * *

Among those who are to address the meetings of the Woman's Auxiliary in Denver are Bishop Littell of Honolulu, Bishop Roberts of South Dakota, Bishop Scarlett of Missouri, Mrs. John M. Glenn, president of the Church Mission of Help, Mr. Spencer Miller. Mrs. Harper Sibley, Mr. Sterling Takeuchi, Miss Claudia Hunter, Rev. D. A. McGregor of the Western Theological Seminary, the Rev. Angus Dun of the Episcopal Theological Seminary (Cambridge), Dr. Adelaide Case of Columbia University and Miss Florence Newbold of the Girls' Friendly Society. The meetings are to be held in the First Presbyterian Church. Each diocesan branch is entitled to elect five representatives and five alternates and as usual visitors will be most welcome. For the first time special seats will be provided for the alternates and it is possible that they will be given the privilege of a voice, though naturally only the delegates will have the privilege of a vote. The theme of the meetings will be *The Kingdoms of Our Lord*, which will be discussed under the five subjects: family life, property and economic conditions, interracial contacts, international relations, and religious thinking today.

* * *

Church leaders who indulge in controversies and contentions over "niceties of ceremonial practice" at a time when economic conditions constitute a challenge and a menace to Christian institutions were scored by Bishop Freeman, in an address before the annual convention of the diocese of Washington.

Passive recognition of Christian ideals he declared to be "wholly out of consonance with the demands of the hour." He insisted upon elimination of "internal strife and controversy in the Church" and urged "unity of action and a larger insistence upon those elemental truths that constitute the very ground work of our faith."

* * *

A Chicago clergyman friend of mine reminded me the other day that my jottings on the subject of industry were always so gloomy that they put him into a blue funk. "Can't you find some bright spot in industry to tell us about sometime?" he asked. It is a bit hard to be a Pollyanna when writing of suffering, particularly the wholesale misery that I have seen in the textile villages and the coal camps. But here is a bit about a pastor down South who is tackling the job in a two-fisted way that is cheering, even if he too is dealing with misery. The Rev. William T. Morgan, pastor of a church in Birmingham, Alabama, ran into a couple of hundred miners down his way whose poverty, I take it, is much like that of coal diggers generally these days. So he set to work and raised some cash, bought a farm of forty acres, and last Tuesday morning put two hundred men and forty boys to work tilling the soil. He has also established a clinic, with a physician and a dentist donating their services. Lumber has been donated and paint so that the homes of the workers are being fixed up; clothing is being given to their families, and the whole place has set out to lift itself by its boot straps. All of this is due to the drive of just one parson who saw, and cared.

* * *

The Rev. Joseph G. H. Barry, rector emeritus of the Church of St. Mary the Virgin, New York City, died on May 28th, in his seventy-third year. Dr. Barry was one of the outstanding leaders of the Anglo-Catholics of the Church for many years, being the dean of Nashotah House for several years before beginning his long rectorship at St. Mary's.

* * *

The Rev. L. S. Mayekawa is to sail next week to return to his parish in Sendai, Japan, after a year's study at the General Seminary from which he received a degree on May 27th. He is the rector of a large and influential church, sufficiently progressive to send their young rector to the United States for a year of study, paying not only his expenses but his salary in full while he was away.

* * *

Admirers of Gandhi will be interested to learn that an All-World Gandhi Fellowship is being organized to cultivate and teach the principles taught by the great Indian, and to study their application in the conflicting circumstances of daily experience.

* * *

The Rev. William B. Magnan, a chaplain of the New York City Mission Society, died in Florida in May. He had been a chaplain at many hospitals and institutions in New York, bringing to the sick and delinquent the benefits of a lifelong contact with people in trouble and a lifetime of fellowship with God.

* * *

Bishop Brown of Harrisburg was the headliner at the meeting of the Auxiliary for the archdeaconry of Altoona, Pa., held at Hollidaysburg, May 21st. He spoke on the important place the women have in the work of the Church.

* * *

Dean Fosbroke of the General Seminary was elected chairman of the social service commission of New York, succeeding Mr. Charles C. Burlingham who retires automatically after four years of distinguished leadership.

* * *

A project has been set on foot to liquidate the debt of the diocese of Louisiana, amounting to $50,000. A committee has been organized which proposes to meet the problem by securing from each communicant in the diocese over a period of three years the contribution of $2 annually. It is hoped in this way not only to pay off the debt but to add substantially to the permanent endowment fund of the diocese.

* * *

In accordance with the expressed wish of the Presiding Bishop, Whitsunday was observed in the diocese of Long Island with an appeal to the young people for their loyal cooperation.

* * *

The Auxiliary of Long Island met at the Cathedral, Garden City, last Monday, with the church filled to capacity in spite of a rather gray and chilly day. It was reported that the United Thank offering of the diocese had already exceeded the offering of the last triennium by over $1,000, so that the offering of Long Island, to be presented at General Convention, will be the largest in its history. The speakers at the meeting were Dean Sargent, Dr. John W. Wood and the Rev. Allan Evans.

* * *

The rural conference of the diocese of Alabama was held at Carlowville for a couple of days in May, with a large number of both clergy-

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men and laymen present. There was a discussion of Church architecture and on caring for the church grounds by professors of the state Polytechnic Institute. Dr. F. M. Campbell, attached to Tuskegee Institute, spoke on rural work among Negroes. There was a clergy conference with a warm discussion of the proposed canons on Marriage and Clergy Placement.

* * *

Incidentally my hat is off to the publicity department of the National Council for the splendid job done in having that report on Marriage and Divorce in practically every important newspaper in the country. It was a big job, well done. As these notes are written the report comes that Bishop Page and his associates on the Marriage and Divorce Commission are in a huddle here in New York, going over the criticisms that have been received, and are preparing a second statement. No doubt their answer to the many criticisms will be presented to you in our next issue.

* * *

The vestry of St. Matthew's, Brooklyn, the church being rather badly in debt, approved a plan by a vote of 8 to 3 to unite with the Good Shepherd, next adjoining parish. The congregation was called to a meeting to consider the matter. The merger was ably presented by the vestry; a letter was read from Bishop Stires deploring mergers but giving his opinion that this one was desirable. But the parishioners apparently felt differently for the plan was defeated by an overwhelming vote.

* * *

Young people of the diocese of Harrisburg met in conference at York, May 15-17, where, among other things, they got a look at their new bishop, the Rt. Rev. Wyatt Brown, who was one of the speakers at the banquet which was the high spot in the affair. The other banquet speaker was the Rev. Paul S. Atkins, rector of St. John's, York. There were conferences and services running through the three days.

* * *

Archdeacon Foreman, rural expert of the diocese of Erie, was the headliner at the annual meeting of the Auxiliary of Central New York, held on May 22nd in Auburn.

* * *

All sorts of organizations have their special services, marching to church in a body, but it isn't every town in the country that can fill a church with its letter carriers. On May 17th over seven hundred of them marched to the Church of the Incarnation, New York, for a service. There was a fine sermon by the rector, the Rev. H. Percy Silver.

* * *

People out in Oregon really make an effort to go to Church meetings. There was the meeting of the women of the district of Eastern Oregon, for example, with a meeting at Bend. Five women from ranches in Langell Valley arose at three, drove 180 miles to reach Bend in time for the communion at nine, attended the meeting all day and then left after dinner to drive the 180 miles back to their ranches. Still another woman drove 351 miles with her two children, one three years old and the other six months.

* * *

Bishop Kemerer, Duluth, recently visited St. Paul's, Virginia, Minnesota, and confirmed a class of 37—record for the parish. He also confirmed a class at the mission at Eveleth, closed for three years, but recently opened by the Rev. Arthur H. Beaty, rector at Virginia, and now a thriving parish with seventy communicants.

* * *

The annual report of the student pastor at Kansas State College, Manhattan, Kansas, Rev. W. A. Jonnard, and the undergraduate student-worker, Maurine Lewis, contains some interesting facts. Of the thirty-six boys and thirty-six girls enrolled as students, 100 per cent of the girls and 84 per cent of the boys have attended St. Paul's, and made their communion at least once during the semester, while 40 per cent of the boys and 67 per cent of the girls at-

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tend regularly. Of these, 22 are members of the Bishop Wise Student Club, although others have attended various meetings and socials of the club, which is now a chapter of the National Student Council.

* * *

The General Convention preacher, the Bishop of St. Alban, England, has been invited to speak at a luncheon given by the Church Club of Chicago for Church people on their way to Denver, which is to be held on September 14th. It is also hoped that the Hon. George W. Wickersham, New York, layman of renown, will also speak.

* * *

Governor Cross, Churchman governor of Connecticut, was the headliner at a dinner held in connection with the convention of the diocese of Connecticut, held in Hartford. Other speakers were the Rev. Arthur M. Sherman, educational secretary of the National Council, and the Rev. Russell Hubbard of Vermillion, S. D., who was voted $15,000 to add to the $20,000 already in his possession, to be used for the building of a new church. Bishop Acheson requested a coadjutor and September 10 was set as the day for the election, though it is quite possible that it will be held long before that date. The convention voted to memoralize General Convention to provide a pension allowance for deaconesses. Deputies to Convention: Revs. F. H. Sill, John F. Plumb, F. G. Budlong and Frank S. Morehouse; Messrs. Frank T. Ames, F. W. Kilbourne, Burton Mansfield and Harry W. Reynolds.

* * *

The Rev. Halsey Werlein, Jr., was installed rector of St. Andrew's, Fort Worth, Texas, on May 20th by Bishop Moore.

* * *

The Richmond Times-Dispatch in reporting the convention of the diocese of Virginia says: "Bishop Tucker scored the Morehouse *Missile* in his convention address." Well, maybe the newspaper is right at that.

* * *

Bishop Brewster in his address before the convention of the diocese of Maine had these wise things to say on the subject of the proposed canon on matrimony: "To my mind three of the main suggestions in the proposed Canon are excellent, namely: the appointment by the bishop of a godly communicant, learned in both the law of the Church and the law of the State, to find the facts of a marital question and to report such facts to him; secondly, the listing of nine definite causes wherefore the bishop may declare a marriage null; and thirdly, the principle explicitly set forth as to instruction on the nature of Christian marriage and its responsibilities. I hope the essential features of these three points will be incorporated in the Canon Law of this Church. As to the proposed section VII. of the Canon suggested, allowing a bishop or an ecclesiastical court to give permission to a minister to solemnize the marriage of a divorced person, provided that the marriage is not solemnized in the church or by the Prayer Book form, I must declare myself as opposed to this section. This section has already received much criticism. And I hope that the valuable points in the other parts of the Canon proposed will not be lost because of the almost certain negativing of this novel suggestion."

Laymen were urged to make aggressive efforts to build up the church in rural communities of Maine which are not now adequately supplied by Capt. B. Frank Mountford of the Church Army, in a missionary service attended by both convention and auxiliary delegates.

Pastoral work should not be confined to priests and every layman should consider their confirmation as an ordination. Captain Mountford said. He lauded the value of personal contacts available to the laity and extolled the rural communities, birthplaces of many leaders, as ideal fields for mission work.

He advised laymen to devote weekends to mission work in Maine communities saying that "consecrated businessmen" and "dedicated roughnecks" could accomplish much in such towns. Deputies to General

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Convention: Revs. Ralph H. Hayden, William E. Patterson, J. Arthur Glasier and Arthur T. Stray; Messrs. Charles F. Flagg, Charles B. Clarke, R. Hollowell Gardiner and Kenneth C. M. Sills.

* * *

The convention of the diocese of Southwestern Virginia was ushered in with a dinner the other evening, given by the Laymen's League of the diocese. One of the innovations at the convention was the printing and distribution of all reports in advance of the meeting; two gains in the plan—one, it saves time; two, delegates have an opportunity to give some previous thought to the subjects to come before them. Bishop Jett, in his address, characterized the American Missal as a "strictly foreign, gravely obtrusive and highly subtle and dangerous publication." The convention later passed a resolution condemning the book. The speaker at the missionary service was the Rev. Bertram E. Brown of Tarboro, who told of the work he has been doing in rural communities. General Convention deputies: Revs. John J. Gravatt, Jr., Alfred R. Berkeley, D. L. Gwathmey and Taylor Willis; Messrs. C. F. Cocke, R. L. Pierce, John A. Lejeune and Charles P. Macgill.

* * *

The convention of the diocese of Long Island passed a strong resolution, presented by the social service department, dealing with economic matters. It endorsed unemployment insurance; proposed more intelligent advance planning of public works to steady the business cycle; the reorganization of private business so as to slow down production, without discharge of workers, and the shifting of employees to other tasks; reduction of the hours of labor; adoption of co-operative unemployment insurance; and the creation of an adequate state employment service, with more nearly adequate employment offices, and better employment statistics.

* * *

Miss Mary Ladd has resigned as headmistress of St. Mary's School, Concord, New Hampshire. During the more than a decade that she has been in charge of this girls' school it has been brought up to a high scholastic standing, with Wellesley College having it at the top of their list of schools giving a good preparation for college. Under her direction the property also has been greatly improved.

* * *

A Sunday School Institute was held at Christ Church Cathedral, Eau Claire, Wisconsin, May 17th, teachers coming from all over the

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diocese for an all day conference on various subjects pertaining to their work. It is proposed to have the institutes twice each year.

* * *

The Rev. Robert Frazier, in charge of the Advance Work Program of the National Council, has accepted a call to be the rector of St. Paul's, Duluth, Minnesota.

* * *

St. Agnes' Church, Orange, N. J., has made the final payment on the debt assumed when the new church and rectory was built in 1925 and it is planned to consecrate the church in the fall. The Rev. Nelson B. Gildersleeve is the rector.

* * *

The corner stone for the new building of the Norton Memorial Infirmary, Church hospital of Louisville, Kentucky, was laid the other day by Bishop Woodcock. The hospital is the oldest in the city. The new building is to cost a half million dollars

* * *

The clergy and their families get together for a party once a year in the diocese of Texas. The first was held last year at the instigation of the Rev. E. H. Gibson of Galveston, who feels that while there are plenty of conferences and conventions for the clergy to attend there is no opportunity to really get to know one another. They had their second party the other day, the parsons playing golf, tennis, bowling and, as it was reported to me, "the usual clerical sports," which leaves a wide opening for a wisecrack or two, but I will let it pass. Meanwhile the wives of the clergy went into a huddle, with each one relating the most amusing criticism that they had received as a rector's wife. That ought to have been a lot of fun. Taking it all in all it was a grand day.

* * *

May I take this opportunity to thank the many readers of these notes for the help, both money and clothing that you have given to the miners of West Virginia. I can assure you that there is a real appreciation of your generosity on the part of these people, which has been put into words, so I am told, but which has not reached me yet. It is in the form of a resolution passed at a large meeting of the miners—I hope to give it to you next week. Among the many contributions of clothing that has been sent by Church groups is a box from the students of the General Theological Seminary collected by the students who are members of the Church League for Industrial Democracy. A useful occupation for seminary students I am sure.

* * *

The convention of Rhode Island, meeting May 19th, passed a resolution memorializing the General Convention to provide a pension system for deaconesses. It turned down a resolution in support of the canon which favors their ordination. A resolution was also passed memorializing the Convention in favor of the proposed canon on the placement of the clergy. The deputies to General Convention; Rev. A. M. Aucock, W. Appleton Lawrence, Stanley C. Hughes, Francis J. M. Cotter; Messrs. John N. Brown Zachariah Chafee, R. H. I. Goddard and Charles R. Has lam.

* * *

Here is still another summer conference; this a new one for the diocese of Marquette, Michigan. It is to be held at the Methodist Epworth Camp on Lake Michigan, with Bishop Ablewhite heading a faculty that includes such notables as Miss Margaret Marston, educational secretary of the Woman's Auxiliary, Archdeacon Deis of Chicago and the Rt. Rev. Paul Jones who is now the student advisor at Antioch College in Ohio.

* * *

St. Paul's, Winona, Minnesota, recently celebrated the 75th anniversary of its founding.

* * *

Canons on marriage, placement of the clergy and the Missal seem to be the matters most frequently discussed when Church people meet. It was no exception at the diocese of West New York. Speaking of the Missal Bishop Ferris said;

"This book never has been authorized by General Convention. Consequently it has no standing in our Church and is not entitled to a place upon our altars. I am grateful to be able to say that no priest of this diocese has sought permission and so far as I know no priest has placed this unauthorized book upon the altar which he serves. It is my duty to protest against the use of this book and to make formal requests of our clergy that it be not used." Bishop Ferris also made a report of his official acts in the diocese during the past year.

Bishop Davis discussed the pro-

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posed canon on marriage and divorce. "There has been a big misunderstanding among laymen concerning this proposed canon. The churches canons can quite properly declare upon whom and under what circumstances her ministers shall give her blessing, and the proposed canon quite clearly does not permit annulment or divorce by the Bishop until and unless the civil court first has acted."

Bishop Davis also discussed that section of the canon which would allow the remarriage of either party whatever the grounds for divorce and said "The first objection to this is based on the theory that though Christ stated not rules but principles of conduct in matter of marriage he made an exception. This I can not believe. I am sure that his teaching and his practice that He set up as an ideal was a life long union. As to the second objection—the objected nature of the proceedings—I can only say that to remove the Christian ideal from its present legalistic and hypocritical interpretation is worth any risk. Christianity depends upon education and not upon law."

Bishop Ferris told the convention that he would urge the division of the diocese at General Convention, a matter which has been under discussion for a considerable time. Deputies; Revs. Charles A. Jessup, Benjamin S. Sanderson, Samuel Tyler, Murray Bartlett: Messrs. M. M. Ludlow, J. M. Prophet, Harper Sibley and F. B. Baird.

* * *

More than two hundred church people were present at the dinner which ushered in the convention of the diocese of Springfield (Illinois). There have been more at these dinners—but then they have been held on better evenings, for it was held in a downpour. People were present from thirty-one parishes. The speakers were the Rev. Charles Clingman of Birmingham, Ala., and Bishop Gilman of Hankow, with Bishop White of Springfield. Delegates to General Convention; Revs. Edward Haughton, Jerry Wallace, F. W. Burford, T. G. C. McCalla; Messrs. H. M. Andre, I. W. Metz, L V. Gates and James Maupin.

* * *

Church Club of Delaware held its 81st semi-annual dinner on May 21st at the University of Delaware, with the Rev. H. Percy Silver of the Incarnation, New York, as the principle speaker. Bishop Cook was toastmaster. It was decided to affiliate with the National Federation of Church Clubs.

* * *

The convention of the diocese of Delaware gave its approval to the proposed canon on the placement of the clergy.

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The WITNESS

CHICAGO, ILL., JUNE 11, 1931

THE SPIRITUAL HARVEST

by

F. W. ROBERTSON

REWARD is not the result of merit. It is, in the order of grace, the natural consequence of well-doing. It is life becoming more life. It is the soul developing itself. It is the Holy Spirit of God in man, making itself more felt, and mingling more and more with his soul, felt more consciously, with an ever-increasing heaven. You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundredfold. You have sown a seed of life—you reap life.

MESSAGE OF THE WEEK

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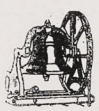
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THE MISSAL—TREASURE OF DEVOTION

By

KENNETH R. FORBES

ANY definite forward step in liturgical or ceremonial development in the Episcopal Church seems inevitably accompanied by the erection of a group of "straw men" which their creators proceed solemnly to knock down. This is equally true whether the forward step is an official one taken by General Convention or an unofficial one taken by individuals and groups within the Church. We witnessed this phenomenon during and after the 1928 revision of the Prayer Book, the motives and effects of the changes being misinterpreted and "viewed with alarm" quite needlessly because they were nothing more than the creations of the apprehensive critics themselves. The same sort of thing we are now seeing as an accompaniment to the recent publication of the unofficial volume called the "American Missal." Perhaps the title was not wisely chosen and has contributed to the misunderstanding of the book's essential nature and purpose.

One hesitates to take issue with the Bishop of Colorado on this subject because of his well-deserved reputation for level-headedness and straight thinking and his frank sympathy with the Catholic position in our communion. In his recent editorial in THE WITNESS, however, there is so clearly a misunderstanding of the essential nature of "The American Missal" that a further analysis of this book is evidently needed. Bishop Johnson has erected a "straw man" and very effectively knocked him down. The gist of his argument is that the Church has officially set forth a Prayer Book containing everything necessary for the celebration of the Eucharist and that, therefore, no volume containing any words not found within the covers of the Book of Common Prayer is legitimately placed upon the altar of any church or cathedral of the Episcopal Church, with or without the sanction of the diocesan.

This position, I believe, contains a false assumption which invalidates the whole argument. The assumption is that a priest, celebrating the Sacred Mysteries before a congregation, reads audibly unauthorized additions to the order of Mass as found in the Book of Common Prayer. This is by no means necessarily the case. I may (and do) say Mass with the "American Missal" before me on the altar and not interpolate any word not found in the Order of the Holy Communion of this Church. Why then, it may be asked, should you have the bulky volume on the altar at all? The answer to this question is necessarily a brief analysis of the contents of the "American Missal."

THE contents is in three distinct divisions, each one with a clear, separate and, I think, quite legitimate purpose. First, detailed ceremonial directions which may be followed wholly or in part, at the priest's discretion, with no disloyalty to the Prayer Book which makes no attempt (quite properly) to define ceremonial in any way save in the "manual acts" at the Consecration. Then the suggested "secret" prayers at various points in the Mass are certainly legitimate for any priest to use for a vehicle of his personal devotion. Would anyone dream of denying him the privilege of silent *extempore* prayer as he offered the oblations of bread and wine or as he received his Communion? Wherein is the principle in any way different? The added collects (on certain days) after the Collect for the Day and the collects provided before the Blessing are valuable to indicate especially pertinent objects of prayer and thanksgiving and need never be used word for word if it is felt that only a collect printed in the Book of Common Prayer is permissible to be used in directing the congregation's petitions.

Second, The Introits, Tracts and Graduals and the Preparation for Priest and Server before Mass would all of them seem to be strictly legal to use just as they stand, in full or in part, at the discretion of the priest. The Tracts and Graduals clearly come under the rubric

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following the Epistle: "Here may be sung a Hymn or an Anthem." The Preparation is said before the Mass begins and is entirely the private and intimate concern of priest and server, while the Introits are sung (as a processional Hymn is) before the commencement of the service.

Third, The Collects, Epistles and Gospels for days not provided for in the Prayer Book give the priest a great quantity of material valuable alike for informational and for devotional purposes. Whether a priest is justified in using them at Masses on days for which the Church provides no special Collects, Epistles and Gospels is, perhaps, debatable. The first rubric before the section of Collects, Epistles and Gospels in the Prayer Book certainly seems to forbid it explicitly. It is, however, pertinent to consider whether this rubric, as a survival of the days when daily Masses were almost unknown in our communion, should not fairly be interpreted by "the rule of reason" (as the Supreme Court does our Federal Constitution) and parishes where there are frequent or daily week-day Masses be permitted, without the stigma of disloyalty, to use such special Collects, Epistles and Gospels if the Bishop of the diocese does not forbid the practice. If such a return to the primitive practice of the Christian Church as daily Masses is not to be condemned or discouraged, it is at least logical that Collects, Epistles and Gospels in greater number and variety should be available for the use of such parishes as care devotedly enough for our Lord's Service to celebrate it every morning—or many mornings—each week.

WHATEVER our opinion may be as to the proper use of the material in this third class of the contents of "The American Missal," it ought to be evident to anyone who has carefully examined it that its presence upon any altar in our Church is quite legitimate and that it may be used there by even the most liberal-minded devotee of the Church's Canons and Rubrics, so long as he finds in it *any* material that helps him to a more reverent and devout celebration of the Sacred Mysteries.

Personally, I find many things in "The American Missal" that I consider ceremonially and liturgically inappropriate to the genius of our own Church, together with much that is thoroughly useful and seemly in any Catholic Liturgy of the Western type. And it is quite simple to use the latter and ignore the former, maintaining the while a quite strict conformity to the Order of the Holy Communion of the Book of Common Prayer, which appears plainly and fully in the volume under consideration. I do not believe that the time has come—or will come in this generation—for a uniform, standardized American ceremonial use. To look to the Roman Congregation of Rites for our model in ceremonial is altogether too cheap and easy a short-cut. A coherent and, in some ways, an unique American use must grow by the slow process of trial and error, as everything else of worthy, enduring quality has grown, in Church and in State. Today, variety and elasticity in details of ceremonial should be encouraged rather than uniformity and crystallization. "The American Missal" has a wealth of well-ordered liturgical and ceremonial material. It should be regarded everywhere as a book of reference and a treasury of devotion which any intelligent and loyal priest can make use of at the altar (as well as in the study) without deviating a hair's breadth from the standards set by the Canons of the Church or the Rubrics of the Book of Common Prayer.

AN ANSWER

By

BISHOP JOHNSON

THE question before us is not the desirability of the end but the rectitude of the method. To do a wrong thing that good may come is unethical and no permanent good can be built upon a wrong foundation.

For the General Convention to authorize a standard Book of Common Prayer is one of those corporate acts which is intended to prevent the substitution of individual judgment for that of the court. If there is any doubt of the attitude of General Convention toward the matter let those who advocate its use propose to that body that it be authorized. If it is so authorized they will remove the objection of many to its use.

The argument which is used in Mr. Forbes' article would apply equally well to those who would use unordained ministers to take the place of the authorized priesthood; or amended creeds to take the place of those in use; or other deviations from authorized procedure. The writer acknowledges that the American Missal is unofficial. Then the question seems to be can any individual substitute an unofficial book for an official one in an official manner? The question is not whether the minister is a better man than the priest; or the creed a better creed than the one in use; or the American Missal a better book than the Prayer Book.

In football you would be penalized for substituting your own rules for those by which the game is played. The vital question is whether one can preserve the unity of the spirit in the bond of peace if individual priests, even if they are conscious of spiritual discernment, make up their own rules for the game. Of course one concedes that rebellion is frequently justified and ultimately emerges into a patriotic revolution, but while it is merely rebellion those who are in positions of trust must regard it as unlawful, and the rebel must accept martyrdom as the price of his effort until he has demonstrated the wisdom of his cause. There are personal virtues and there are corporate virtues, but one hesitates to go camping even with those whose personal virtues are unquestioned but who insist upon having their own way regardless of the group. If one saint claims an individual privilege in matters corporate, then all kinds of saints are going to be very hard to get along with.

If Mr. Forbes claims the right to use the American Missal in his private chapel that is his privilege. If he claims the right to substitute an unofficial book upon an official altar in the face of definite use then I cannot

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agree with him simply because he claims that his book is one of superior character. It is the court which must determine that superiority, and a careful priest ought to remember what he promised in order that he might become a priest. I am sure that he did not audibly state upon ordination that he reserved the right to substitute his private judgment in official acts for the mind of the Church.

THE PIONEER PARISH OF DENVER

By

EDWARD HAGAMAN HALL

IT WILL require an active exercise of the imagination on the part of those who attend the triennial convention in Denver in September, when they meet in the splendid Cathedral, to picture the small and troublous beginnings of the Church in Colorado a life-time ago. The primitive conditions, physical hardships and personal perils which existed when Colorado was made a Territory in 1861 and when the Church was in its infancy there have been described in a former article, the details being drawn largely from the manuscript memoirs of Hon. Benjamin F. Hall, who was the first Chief Justice of Colorado. We now give some particulars concerning the organization of the pioneer parish of St. John's-in-the-Wilderness (now called St. John the Evangelist), derived mainly from the same source.

The first steps toward the organization of the parish were taken just before Colorado became a Territory and almost simultaneously with the consecration of the Right Rev. Joseph Cruikshank Talbot as Missionary Bishop of the Northwest—"Bishop of All Outdoors" as he was sometimes facetiously called. The Bishop was consecrated on February 15, 1860. On January 17, preceding, the Rev. J. H. Kehler, a retired Episcopal clergyman from Virginia, arrived in Denver, and a few days later a meeting was held at which it was resolved to take steps to hold regular services. On February 19 a temporary organization was effected and on April 10 a vestry was elected. During the next two years services were held in a schoolhouse and in private buildings, Mr. Kehler officiating. That was the situation in July, 1861, when Judge Hall arrived from Auburn, N. Y., and assumed his office as Chief Justice of the newly created Territory of Colorado. The Judge was an ardent Episcopalian and worked with zeal for the advancement of the Church. When he opened the first supreme court of Colorado, on July 11, he asked Mr. Kehler to offer prayer. "I had that ceremony performed," said the Judge, "to indicate to the people of Colorado that I recognized the obligations and duties of Christianity." He then drafted a law, similar to the one in New York state, authorizing the incorporation of religious bodies, secured its passage by the new legislature, and in November filed with the recorder of the county the necessary articles for the incorporation of St. John's-in-the-Wilderness.

THE most pressing need of the parish at this time was a permanent house of worship. In casting about to meet this requirement, it was learned that a brick building "in the suburbs" (now the corner of Arapahoe and 14th streets!) which had been used by the Methodist Church South and was owned by a Doctor Hobbs of Central City, could be bought for about $2,000, and the project was submitted to Thomas J. Bayaud, Richard Whitsett, Amos Steck, R. W. Roath, J. H. Morrison, W. Porter, M. M. Deland, O. D. Cass, G. H. Wilcox and others, who promised not only to subscribe liberally themselves but also to see that the amount should be raised at once. The work went forward with enthusiasm; the church was bought in the spring of 1862, and a carpenter and a mason were employed to fit it up for use. Judge Hall and his son Henry prepared the plans for the chancel and altar, modeling them after the chancel and altar in St. Peter's Church in Auburn, N. Y. Four or five ladies procured a carpet for the chancel, damask for the altar, lamps for the entire building, and a small but respectable bell for the belfry. One of the ladies had a parlor organ which she gave to accompany the singing.

As the work neared completion, Bishop Talbot was notified and arrived in Denver on Saturday night, May 31, 1862, for the dedication. Mrs. Talbot, a charming woman with artistic tastes, accompanied her husband. She remained in Denver several weeks while the Bishop visited his missions and she beguiled a part of her time by painting wild flowers. Judge Hall's son Henry assisted Mrs. Talbot to dig up plants and found it difficult work sometimes because in the dry soil they sent down such long tap-roots to reach moisture that it seemed as if they had no end.

When the Bishop and wife arrived in Denver, they were bare-headed, their hats having dropped off their heads while they were asleep in the stage-coach. "He said he would be ready to officiate the next morning if I could contrive the way to supply himself and his wife with hats," wrote the Judge, who succeeded in procuring the necessary head-gear. But the Bishop's arrival took the Judge by surprise, as the Bishop had not sent notice of the date of his expected visit; and the Judge

The author of this article as well as the one that appeared in the issue of May 21st, erroneously credited to Dean Dagwell, is the son of the first Chief Justice of Colorado.

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had not advertised the service. The legislature had passed an act setting apart the first day of the week as the Christian Sunday, but it was disregarded by most people as a day of either rest or worship. Therefore, in order to secure a congregation, wrote the Judge, "I went to Gibson's printing office early Sunday morning and wrote a short notice of the Bishop's arrival and our intention to have religious services in our church that morning. I requested that after the second bell, the business men close their places of business for the day. These were printed on a slip and circulated in the city. The request was generally heeded for as many different reasons as such a mixed population chose to assign. Some closed from religious motives; some out of respect for the Bishop; and some out of respect for me. Jews and gamblers as well as others closed up at the second bell and came to Church. When we (the Bishop and Judge) reached the church it was full and there were twice or three times as many men outside the building as there were in it. But the windows were raised so that the outsiders could hear the Bishop and some of them could see him. The tout ensemble was a gratifying sight to the Bishop and all concerned. The Bishop officiated three times that day, morning, afternoon and evening, preached a fine discourse each time, and sang nicely with the choir. He was a man of great physical as well as mental vigor and appeared to be delighted with his duties."

THE next day the Bishop presided at the parish meeting at which R. W. Roath and Judge Hall were elected wardens, and S. S. Curtis, Amos Steck, J. H. Morrison, M. M. Deland, Thomas G. Wildman, and Henry J. Rogers were elected vestrymen. Services were held every evening that week and on the following Sunday the church was dedicated and a class of five or six was confirmed.

The Rev. Mr. Kehler, who had officiated as rector until June 6, 1862, was succeeded temporarily by the Rev. Mr. Hager, until the Rev. H. B. Hitchings arrived in the fall and began his rectorship which lasted six years.

When, in the fall of 1863, Judge Hall resigned from the bench to accept another appointment under the government, he also resigned from the vestry of St. John's; and under date of September 24, 1863, Mr. Hitchings transmitted to him a series of resolutions adopted by the vestry, one of which said:

"That we do recognize and fully appreciate the many and great efforts he has ever put forth since his residence among us to establish the Apostolic Church of Christ; and that we are particularly mindful that it was through his untiring exertions we became possessed of the edifice in which our praise and prayers are now offered to the Almighty."

Such were some of the difficulties and perils amidst which the Church was planted in Colorado. But St. John's is no longer "in-the-Wilderness" and the present beautiful English Gothic Cathedral in which the members of the triennial convention will meet in September is now called the Cathedral of St. John the Evangelist.

Let's Know

By
BISHOP WILSON

Philistines

ONE of the questions of antiquity is where the Philistines came from. They were in Palestine when the Israelites entered the land, occupying a section of the sea-coast covering some two thousand square miles. Their territory was very fertile and when we first meet them in Old Testament history they were a wealthy and rather well civilized people. Amos tells us they came from Caphtor but nobody knows where Caphtor was. It is most likely that their place of origin was one of the islands of the Mediterranean Sea, either Cyprus or Crete.

In their palmy days they were a very military people, strong as defenders and ruthless as invaders. Their religion had unique characteristics but evidently took over some aspects of the Jewish faith. For hundreds of years they were in a constant state of hostility with Israel. Sometimes they were the aggressors, sometimes they were on the defense. During several extended periods they had the better of this border warfare and held portions of Israel in complete subjection. At no time did the Hebrews really conquer them. Hebrew children grew up with stories of Philistine depredations in their ears much as Scotch children must have been reared in the days of Robert Bruce. It was no wonder that Samson with his naturally adventurous spirit should have grown up imbued with the single desire to expend his prodigious strength against these hereditary frontier enemies. During all the period of the Judges and down thru the reign of Saul, the Philistines were a continual thorn in the flesh to Israel.

Their political policy seemed to be concentrated in a determination to keep the sundry tribes of Israel from effecting a workable consolidation. Even when David set up his kingdom in Hebron, he was restrained from gathering in the northern part of the country until he had fought it out with these ancient enemies. He was the first one to bring them into anything like subjection. And when the kingdom split after the death of Solomon, the Philistines were again up in arms. Never again, however, did they attain to their former prestige. Gradually their power grew less and less until their distinctive history really comes to a close about the end of the seventh century before Christ, tho some of their cities continued to be important centers for some time thereafter.

The influence exerted on the history of Israel by the existence of that sturdy tribe on their western flank is probably of no mean importance. The Hebrews were never able to break their way thru to the sea. Thruout their history they were an inland people which undoubtedly contributed largely to their solidarity and conservatism. Had they been able to conquer the Philistines early in their occupation of Palestine, they

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might very well have become a maritime people with wholly different consequences in their later development. Traditionally the Philistines have been marked as a people of low, narrow and materialistic instincts, oppositionists to loftier levels of cultural development. That is what is meant by "philistinism" in modern parlance—an expression coined, I believe, by Matthew Arnold regarding a certain class of people in England in his day.

News from England

By

A. MANBY LLOYD

"NEVER give anything to the poor," said Bernard Shaw at Letchworth. He was talking round the subject of libraries and the English language. The poor are useless and dangerous, he said, and ought to be abolished. A strange commentary on this comes from Newcastle, where Sir Chas. Trevelyan, M. P., has been challenged by a prominent and wealthy Conservative to distribute half his wealth to the poor. Sir Charles, in a pamphlet, had said that the central need of the world today was a better distribution of wealth. The offer is open for a week.

Philip Snowden's proposal to tax Land Values shows that Henry George is not dead. There is some talk of sending Philip to the Lords for his sins. Concern is felt in the Labor Party at the Pope's attack on Socialism, recalling Leo XIII's Encyclical. Sir James Sexton contends that it only refers to the extreme, the irreligious type of Socialism. Fr. Day, the Jesuit, says we must not judge by condensed summaries of what the Pope really says. The reference "No good Catholic can be a Socialist," is to Communism. G. Bernard Shaw's comment on this is "I have always been a Communist."

* * *

Yesterday (May 21) the Right Rev. Timothy Rees of the Community of the Resurrection, founded by Bishop Gore, was enthroned as the new Bishop of Llandaff. It was proposed that the new Bishop and his attendants, after the ceremony, should proceed to the historic Cross on the Green, where at the end of the twelfth century, Archbishop Baldwin, accompanied by Gerald the Welshman, preached the Crusade. The new bishop is, of course, a very high churchman but the nation will overlook the grevious offense in view of the fact that he is of their own blood and eloquent in their native tongue. It is probably the most popular choice that has been made for centuries. We may trace it to the gradual catholicising of the Welsh church and to its freedom from the shackles of the State.

The chaos in the English church does not lessen. There are thousands of churches where Sanctus bells and censers are used and very many in which are sanctuary lamps. Some churches have seven in a row, a very pretty piece of symbolism, and often lighted, even when there is no Reservation.

Yet at Whitley Bay, in Newcastle Diocese, the Chancellor has ordered the removal of these things, allowing at the same time, the retention of five crucifixes!

* * *

G. K. Chesterton is back from his American tour, and has been treating us to random reflections. There is, he says, supposed to be a sort of Civil War raging in America, between the Puritans and the Anti-Puritans. The latter are men like Mr. Sinclair Lewis and Mr. Mencken, whose one remaining link with the Republic is probably their disinclination to draw swords and die for the King. And they are all Puritans—especially the Anti-Puritans.

But it is not pure Puritanism. . . it is Prohibition. The pure Puritan had a God who wished to damn people rather than save them. He pushed the Parliament to oppose the King and then wrecked it to kill the King. He created the Scottish Sabbath, compared with which the Jewish Sabbath is jolly. But every man has a sane spot somewhere and he was not a teetotaller.

* * *

Just because soldiers are here to uphold the law, some people would have us believe that they are beyond the pale of religion, declared Canon Gowing, Rural Dean of Southend, in protesting against attempts to abolish army chaplains. It is not easy to accept the argument that a chaplaincy implies general consent to the war system. Does a prison chaplaincy imply approval of our entire prison system, including capital punishment!

* * *

Already more than nine hundred thousand pounds has been paid for tickets in the Irish Hospitals Derby Sweepstake, and there are many who would like to see English Hospitals benefit by the same method. A leading London Hospital lately sought the views of its contributors and the result of the canvass showed 59 per cent were opposed to sweepstakes.

* * *

As I write comes the news that the House of Commons has thrown out by 181 to 58 the Bill to legalize lotteries for Hospitals. The House was not influenced by Sir Wm. Davison who pointed out that M. P.'s balloted for seats in the gallery and paid two dollars for seats at the Trooping of the Colours.

M. P.'s lay back and roared with laughter as Sir John Simon, the leader of the rebel Liberals, twitted Mr. Lloyd George for his support of the new Land Tax proposals. "He deserved many blessings, but not the one reserved for the meek. The meek shall inherit the earth. There would not be much good in that if God had given the land to the people."

* * *

The Rev. Horace Fort, Vicar of Holy Trinity, Brighton, and not unknown to your readers, preached at the annual service of the Modern Churchmens Union at St. Andrews Church, London, on May 27th. The Church Tutorial Classes Association, with which he was formerly connected, met last week at Grantham, under the presidency of the Bishop of Middleton.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

CONTRARY to bygone days there is comfort these days for religious people in the statements that are coming from our great scientists. There was a day not so long ago when most of them were lined up pretty solidly as atheists or agnostics, but many advances have been made in the field of science during the past decade so that most of them are now swinging back to theism.

As proof of this we have the replies to a questionnaire sent to the 450 distinguished members of the British Royal Society by the Rev. C. L. Drawbridge, secretary of the Christian Evidence Society.

More than 200 members replied to the questionnaire, the Rev. Mr. Drawbridge said, most of whom answered nearly all of the six questions sent them, and of this number a large majority indicated religious belief.

"The general popular opinion," Mr. Drawbridge said, "has been that scientists are materialists, but that is disproved by the answers to the first question, which was, 'Do you credit the existence of a spiritual domain?' Opponents to Christianity also say that scientists are 'determinists' and do not believe in man's free will. But a very large majority of the replies to the second question, 'Do you consider that man is in some measure responsible for his acts of choice?' a proportion of thirty to one said that man is responsible within limits. Discussing this question, some of the scientists said that hereditary and environment had a considerable determining influence, but that man's will is one of the determining factors."

The third question, "Is it your opinion that belief in evolution is compatible with belief in a creator?" brought affirmative replies, which Dr. Drawbridge explained in the following words:

"A majority of those replying said that evolution referred to what took place and creation to the agency by which it took place. The former word was descriptive and the latter was concerned with the great first cause. Therefore there is nothing incompatible in belief in evolution and in a creator—in what has happened and the cause that made it happen. For example, take a simple thing like a hat. A hat is made by a process, but it is also made by a hatter, or if it is made by machinery, then by machinery made by men."

To the fourth question, "Do you think science negatives the idea of a personal God as taught by Jesus Christ?" most of the scientists replied that as the questionnaire did not define the meaning of the phrase, "idea of a personal God as taught by Jesus Christ," it was difficult for a scientist to answer.



EARL M. HONAMAN
Works Hard in Harrisburg

The fifth question was, "Do you believe that the personalities of men and women exist after the death of their bodies?" On this point there was much less unanimity of opinion than on the previous questions.

Regarding the sixth question, "Do you think the recent remarkable developments in scientific thought favorable to religious belief?" many of those replying said that religious belief and scientific thought had nothing to do with each other, though most agreed they were favorable to religious belief.

Mr. Drawbridge is now working on the replies, which are still coming in, tabulating the answers and analyzing the lengthy disquisitions which some scientists included in their replies. He hopes to complete the work so as to publish a book on the results by the end of the year. Some scientists in replying requested that their names be not published.

In addition to those answering the questionnaire, Mr. Drawbridge received a number of replies declining to answer. Those refusing were divided into three groups—first, those declining on the score that religion was a private, personal matter; second, those who declared that, as the questionnaire did not define its terms, they were unable to answer the questions, and, third, those who simply answered, "Too busy." But, on the whole, Mr. Drawbridge is satisfied that the supposed antagonism between science and religion is thoroughly disproved by the replies he has received to his questions.

"Scientists," he concluded, "are friendly to religion, but very cautious about accepting dogma."

* * *

The smallest university college of arts, letters and science in the United States, St. Stephen's College, Columbia University's country college at Annandale-on-Hudson, New York, held its commencement on Sunday and Monday, June 7th and 8th, five days after the commencement of the city portion of Columbia University, which is probably the largest commencement of the year. In this small college, 25 picked men, trained individually, had conferred upon them the Columbia Bachelor of Arts degree. Dr. Nicholas Murray Butler, president of the university, conferred the degrees. The Rev. Barney Phillips of Washington, chaplain of the United States Senate and president of the House of Deputies at the last General Convention, preached the baccalaureate sermon. The commencement address was delivered by the warden of the college, the Rev. Bernard Iddings Bell. The graduating class was the largest in the history of the college, twenty-five, of whom six plan to enter theological seminaries in the fall.

* * *

Professor Halford E. Luccock, brilliant young Yale professor, said rather pat things to the graduating class of the Yale Divinity School the other day.

"One of the most impressive moments in the graduation exercises of many medical schools comes when the class takes what is known as the Hippocratic Oath," Professor Luccock said. "This is a pledge, honored through long use of centuries, by which the candidate for the degree of Doctor of Medicine binds himself to observe the highest ethical standards in the practice of his profession.

"In like manner, an apostolic oath might well be devised for ministers at the threshold of their life work. Among its pledges I would suggest these:

"I will not wear blinders. I will

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look with realistic gaze at my world, at all of it, and not accept as my interpretation of the world any bedtime stories promulgated by any privileged groups.

"I will not be court chaplain, echoing back the comfortable platitudes which put a religious blessing on the present order of life.

"I will not be Rip Van Winkle, coming into the present scene with the insignificant irrelevancies of battles long ago.

"I will not be a pulpiteer, compensating myself with the opiates of meaningless rhetoric for my failure to deal courageously with the ethical evils of my time.

"I will allow nothing, neither ease nor the prestige of economic tradition or the pressure of a perverted interpretation of patriotism, to deflect my loyalty to Jesus."

Professor Luccock told the young clergymen if they have nothing "but the big booming generalities which echo in every Chamber of Commerce and luncheon club in the land, and—God pity us—in some pulpits, in God's name keep still."

"Bring to the total life of our time," Professor Luccock continued, "to our chaotic morality, our popular magazine philosophy, our individualistic ethics, our trust in force, the chauvinistic nationalism now rampant throughout the world, the challenge of Jesus's valuation of life. Every generation of preachers is confronted with the same alternative—either to conform to the world like a chameleon, taking our protective coloring from prevailing standards and practices, or to transform the world.

"The first is by far the easiest. One never gets into 'hot water' by conformity. But, on the other hand, one never gets into the succession of the prophets without a baptism of 'hot water.' Indeed, the essential point about the apostolic baptism is not the amount of water, but its temperature. The priest is never in hot water; the prophet is never out of it. If you have any word for this time which is peculiarly the contribution of Jesus, sharp edged and thorough going, in God's name say it."

* * *

The conference of Church workers among the deaf is to hold its third triennial meeting in Chicago, October 8th and 9th. Among the important projects to engage the attention of the conference will be the completion within a prescribed time of the fund now being raised to maintain the work. At the moment $8,000 of the $30,000 has been raised.

* * *

The question as to whether or not there should be religious education in the public schools was discussed at a meeting in Wallingford, Connecticut, on May 21st, with the pastor of the Roman Catholic Church, the Rev. Francis Finn, and the rector of our St. Paul's Church, the Rev. Donald Greene, taking the affirmative, while Rabbi Mendel Rosenfeld held that religious training was not the job of public school teachers.

* * *

The diocese of Connecticut has lost two well-known clergymen by death recently. The Rev. George H. Hilton, rector at Huntington, and at Shelton, died on May 25th, after a brief illness. On the 18th Archdeacon W. D. Humphrey, for 39 years the rector of Christ Church, Roxbury, died of pneumonia after a brief illness.

* * *

The clergy of Chicago observed "Bishop's Day" at their last meeting in honor of Bishop Stewart who was there and gave a fine address.

Speaking on "Prose and Rhythms," Bishop Stewart advocated the elimination of the long list of announcements just prior to the Sunday morning sermon and the substitution of the short instruction. The instruction should not be longer than two minutes, he said and may be upon numerous phases of the Church about which the communicant should be instructed.

The Bishop invited the clergy of the diocese to spend the day of June 18, the first anniversary of his consecration, with him at Doddridge Farm, Libertyville. It will be a day of spiritual stock-taking, the Bishop asking that his clergy arrive at Libertyville the evening of June 17 and depart the morning of June 19. The morning of June 18 will be given over to devotions; the afternoon to discussion of common problems; the evening, to recreation.

* * *

The Rev. William H. Milton, rector of St. James Church, Wilmington, North Carolina, has recently reported to the trustees of the American Church Institute for Negroes as to progress in securing the gift of $10,000 pledged by his parish for a girls' trades building at Voorhees, the Institute's school in Denmark, South Carolina. This building is part of the present Advance Work Program. Dr. Milton said that, to date, over seven thousand dollars had been collected in cash and pledges, and that he felt that the whole amount would be available when needed. He reported that approximately ninety per cent of his congregation had made individual pledges or gifts towards this building. No other single parish in the Church, since the Institute was organized, has made itself wholly responsible for an entire building.

* * *

The diocesan paper of Georgia reminds us that the average parson is always in a jam. A few years ago, with prices high, he could usually collect his salary but was unable to buy much with it. Now that prices are lower he finds it difficult to collect his salary. Incidentally from letters received at THE WITNESS office apparently unemployment is also hitting the clergy. Within the past few weeks letters have been received from a number of able clergymen unable to find work. In most cases they have served as curates, the parishes that they have served cutting expenses by eliminating them. All of which may be necessary and desirable but it does raise the question as to whether or not we should be recruiting more men for the ministry when we are unable to keep busy those already ordained.

* * *

The Rev. W. W. Stewart, a master at Holderness School, has been elected rector at Auburn, Maine, and is to begin his work there the first of July. He is a graduate of Harvard and of Bexley Hall.

* * *

There are libraries available for the one million Negroes in Georgia in but three places: Atlanta, Savannah and at our Fort Valley School. Negroes have access to none of the other libraries in the state. This fact is emphasized in an appeal now being made by the Fort Valley School for funds with which to buy more books. A year ago they raised $1,000 from friends and as a result received a grant of $500 from the Julius Rosenwald fund. The Rosenwald

CLERICAL SKETCHES

EARL M. HONAMAN

EARL M. HONAMAN is a young clergyman in charge of four churches in the diocese of Harrisburg, one in each of these towns: Mechanicsburg, Enola, Harrisburg and New Market, all of which means that he has to burn a good deal of gasoline during a week attending to his various services and meetings, to say nothing of parish visiting. He is a native of Lancaster, Pa., a graduate of Franklin and Marshall College, from which he graduated with honors. He then was at the General, but finished his seminary training at Philadelphia, lonesome apparently for Pennsylvania. He was ordained a deacon in the summer of 1928, married in the fall of that same year and was ordained before the new year rolled around.

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fund has now granted another $500 on condition that another $1,000 be raised.

* * *

And here comes Mr. Ralph Adams Cram, architect extraordinary, telling the young ladies at Bryn Mawr in a commencement address, that we have about reached the end of one social era, with a new one, and he hopes a better one, just around the corner.

Mr. Cram said many things indicated the passing of the present era. There was an increasing questioning and abandoning of standards hundreds of years old; there was the "universal failure of democratic Parliamentary government," and there was the "break-down of industrial civilization," with an attendant increase of capitalism and mass production, he said.

The greatest contributing cause of all he characterized as the "progressive abandonment of an age-old scheme of personal ethics, honored if imperfectly enforced."

"There is the turning of the vast new forces and energies deriving from intensive scientific discovery and abnormal inventiveness into agencies not for better life but for quicker and more comprehensive death," Mr. Cram said.

He asserted the Legislatures of the world were going from "folly to folly," and that many religions were "turning to high-powered advertising in an effort to restore the dissolving religious interests of the people."

But modernism he held "merely a fad, a fancy which shall pass away." Civilization, he said, needed to return to the earlier forms of beauty wherein all were co-creators and co-participants instead of merely disinterested onlookers.

Mr. Cram is obviously wise in other matters besides architecture.

* * *

Regional conferences in preparation for the preaching mission that is to be held in the fourth province in the fall were held May 20 to 29th. At Memphis the conference was in charge of the Revs. Bland Mitchell and Oliver J. Hart, two able young parsons who always make things hum wherever they are. At Decatur and Charlotte the conferences were in charge of Bishop Penick, with Mr. Mitchell, Mr. Hart, and the Rev. W. H. Milton assisting. There were about one hundred of the parsons who are to be the missioners in the fall present. It was largely a "281" affair apparently—at least most of the talent was drawn from the National Headquarters, with Lewis B. Franklin, vice-president, David Covell, general secretary, Robert Frazier, advance work secretary, John Irwin of the publicity department and Robert Patton, boss of the American Church Institute for Negroes, showing the gentlemen how the job is done.

* * *

The first bell of a set of chimes was dedicated at Trinity Cathedral, Reno, Nevada, recently, by Bishop Jenkins. It is a memorial to the first bishop of the district, the Rt. Rev. O. W. Whitaker.

* * *

The Rev. Cyril E. Bentley has accepted an appointment as associate director of the American Church Institute for Negroes, beginning his work the first of September. He is at present the rector of Christ Church, Macon, Georgia. He has held many important positions, both in the diocese and in the province, and is for the second time a deputy to General Convention.

* * *

Archdeacon Bentley writes from Nenana, Alaska, that one day in April, as the children were gathering for their prayers in the Chapel, it was learned that Miss Thompson, who usually plays the organ, was not well and could not be with them at the service. One of the smaller children said, "How will we have chapel without a hymn?" An older child replied, "Oh, we'll just read a Psalm. The show must go on." It did.

* * *

A four-day conference for clergy was held at the Divinity School in Philadelphia from June 8th to 11th. This is the second season for this conference, which is conducted by the faculty of the Divinity School and the department of religious education of the diocese of Pennsylvania. Two psychiatry courses, given by professors from the medical school of the University of Pennsylvania, and three others on modern theological thought, industrial relations and Christian principles in present conditions by theological professors and Spencer Miller, Jr., proved to be of great interest to many busy rectors who have little time during the winter to study such matters.

* * *

Bishop Davenport and the Hon. George Wharton Pepper were the principal speakers at the annual convention of the Young People's Fellowship of the diocese of Pennsylvania, which was held in the Church of the Holy Apostles, Philadelphia, on May 21st.

* * *

Compulsory unemployment insurance was the principal topic discussed at the annual meeting of the Church Club of Philadelphia on May 18th. The Hon. Clinton Rogers Woodruff, of the central committee on Christian social service and Reynolds D. Brown, of the University of Pennsylvania, both spoke very strongly in favor of the adoption of unemployment insurance by law.

* * *

The fourth year of Church Army work in the diocese of Connecticut got under way on Ascension Day and will continue thru September. This year Captains F. H. Board, a native of Buffalo, and A. N. Duxbury, of Fair Haven, Massachusetts, will travel about the diocese with their mission van holding services. They are two of eighteen men who have been in training this year at the Training Centre of the Army at Providence. This year, as you know, they are also beginning with the training of women workers. Quite an institution, that Church Army.

* * *

One of the livest young people's groups in the diocese of Georgia is the one at St. Michael and All Angels in Savannah. It has an enrollment of thirty-five in spite of the fact that the parish has fewer communicants than any in the city.

* * *

Not infrequently this office received a genial note from some kind subscriber informing us that after reading their copy of the paper they mail it to some friend at a distant point. Some copies apparently visit five or six households before they are worn out. It is a very good custom—keeping your copy circulating. But here is a fact that you might consider; it costs 3c to mail a single copy of THE WITNESS. We will enter an annual subscription for that friend for exactly the same sum ($1.50 a year) thus enabling him to get a fresh copy each week and on time. More than that; at the time he receives his first copy we will write him a note informing him that the paper comes as a gift from you. When you send in your renewal won't you also subscribe for a friend? The renewal price is of course $2 but for a time we have been accepting a renewal and one new subscription for a total of $3, and we hope to be able to continue doing so. That extra dollar can do a lot of missionary work.

* * *

Trinity Church, Hartford, Connecticut, is to receive a trust fund of $50,000 by the will of the late Henry N. Robertson.

* * *

The Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, was the preacher at the service held at St. Luke's, Evanston, when the united thank offering of the diocese of Chicago was presented. The Church was packed. The amount of the offering was not made known. Mr. Goddard said that the Church as a whole, the

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parish and the individuals are missionary basically. He stressed the necessity of missions and answered various objections which are frequently voiced against the missionary program of the Church.

* * *

All who contributed to the Porto Rico Hurricane Fund in 1928 and 1929 will rejoice to learn that the new building for St. Luke's Hospital, Ponce, Porto Rico, opened on May 12. It is a fine building and the greatest possible credit to the local committee.

St. Luke's was founded in 1906. The old building, it may be remembered, was already patched and propped to the limit after the earthquake of 1918 and then, after ten more years of constant use, was all but demolished in the hurricane of September, 1928. The new hospital is not only up to date and well equipped but is a really beautiful building, of Spanish architecture.

* * *

Bishop Ablewhile of Marquette was the preacher at the commencement of Shattuck School, held June 7th thru the 11th. The graduation address was delivered by the Rev. Phillips E. Osgood of St. Mark's, Minneapolis.

* * *

Plans are under way to go ahead with the construction of the Pro-cathedral of the diocese of Maryland in the fall. The building will be constructed at the present undercroft, which is located at St. Paul's Street and University Parkway, Baltimore. The cost has been cut to a quarter of a million dollars, the plans having been reduced in scale to provide for a seating capacity of 500 instead of 800 as originally planned.

When the Church of the Ascension contemplated consolidating with the Pro-cathedral congregation, it would have been necessary to have the large seating capacity, but Ascension has now united with the Church of the Prince of Peace, Walbrook, and the larger plan for the Pro-cathedral is not needed.

The proposed building will be the first of the cathedral group. A number of memorials have been presented for the new edifice, principally furniture for the Chancel.

* * *

The Rev. Alexander M. Rich, after 41 years as rector of St. John's, Charleston, S. C., has retired from parish work and is now living at Jacksonville Beach, Florida. He hopes however to do supply work and to preach an occasional mission, work for which he is well equipped.

* * *

The young people of the diocese of Georgia had their annual diocesan convention in Augusta, May 23-25 with about a hundred delegates present. Bishop Reese made the principal address.

* * *

The current issue of *The Spirit of Missions* has an important article by Dr. John W. Wood on India. Certainly the question as to whether or not our Episcopal Church should en-

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ter that field is to be one of the most important matters to come before General Convention. In his article Dr. Wood says:

"The strategic importance of India in the evangelization of the Orient; the peculiar contribution which our Church can make to the development of a Christian India; the growing interest of our own people in India, intensified by the study in which thousands of Churchmen and women recently have been engaged; the increasingly urgent calls from India for our help; the recent change in the status of the Church in India whereby it became an independent national Church, an integral part of the Anglican Communion; all these factors enhance the importance of this action of the National Council which it is hoped will receive the enthusiastic approval of the General Convention. No other proposal coming before that body is of such vital missionary significance."

* * *

The Rev. David Cady Wright, Jr., recently ordained son of the rector of Christ Church, Savannah, Ga., has accepted a call to Waynesboro, Virginia.

* * *

The Good Shepherd, Oriskany Falls, N. Y., is to receive $2,000 from the estate of the late Edward Hamblin, parishioner.

* * *

A class of eighty-nine was recently presented to Bishop Fiske for confirmation at Trinity Church, Watertown, N. Y. It was one of the largest classes in the history of the diocese.

* * *

The Episcopal Church, with a gain of 3,600 members last year in Chicago, stood fourth among non-Roman communions of the city according to a report made public this week by the Rev. Walter Mee, executive secretary of the Church Federation of Chicago. A total gain of 55,000 was reported. Plans were announced by the Federation looking toward work in a city with a population of 7,500,000.

The Lutheran church, with a gain of 13,565, lead other churches in membership increases. Other ranking churches in order were: Methodist, Presbyterian, Episcopal, Congregational, Baptist.

* * *

Leaders in religious education of the province of the Mid-west met in Chicago last week and made plans for children's missions next fall. The plan will be a follow up of the King's Ship program which has been widely adopted during the past year.

The plan to be followed next year pictures the children as "Ambassadors of Christ" and carries out the

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idea of travel by taking children on story trips to foreign lands and mission fields. The motto is: "Here Am I, Send Me." The doings of an interesting family, called the "Send Me" family, are related to the children. The program will be practical in every detail as well as informative and entertaining.

* * *

The Rev. Austin Pardue, Sioux City, Iowa, has been called to be the rector of Gethsemane, Minneapolis.

* * *

The Rev. Jerome Fritsche, Denver, Colorado has been appointed the headmaster of St. John's Academy, diocesan school of Salina.

* * *

Several items of wide interest have become known regarding the schedule for evening meetings during the Conference for Church Work to be held in Wellesley, Mass., from June 22 to July 3. Although such announcements are not usually made until the conference opens, there are various events and speakers which can be announced as certain.

The Rt. Rev. Thomas Casady, of the missionary district of Oklahoma, will attend the conference and will be one of the speakers on "Missionary Night." Mrs. Alfred A. Gilman, wife of the suffragan bishop of Hankow, herself a missionary of many years' service and a brilliant writer and speaker, is also to be present. Two evenings will be devoted to the consideration of social ethics and modern conditions, under the leadership of Miss Vida D. Scudder and faculty.

* * *

At the Hare Industrial School (a memorial to Bishop Hare) on the Rosebud Indian reservation in South Dakota, the first class will be graduated this month. The boys that attend are from 15 to 18 years old at entry, and stay for three years to study: farming, carpentry and live-stock raising—learning a trade to help them take their places in American life today. The principal, Mr. Carl W. Sacre, last week took some of the boys to the State College at Brookings to compete with the Indian schools of North and South Dakota in the live stock and field crop judging contests. The Hare School boys won 1st place as a team in judging Holstein cattle, 1st place in judging field crops, 3rd place as a team in judging live stock, 3rd place as a team in the entire judging contest.

* * *

The Conference for Church Work asks the question, "Are we reaching out too far toward an ideal when we say 'the year's program of dramatic worship for every parish'?" It will be answered during the ten days from

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* * *

The western missionary districts find a special meaning in the words, "this transitory life." The migrating population in the district of North Texas, for example, results in the fact that while there were one hundred persons confirmed last year, this being well above the average for the twenty-one years of the district's history, the net gain for the year was only two communicants. There is encouragement, however, in the fact that for the past decade the population increased 89 per cent, and the Church's communicant list increased 88 per cent, so nearly keeping pace with the gain in population.

Bishop Seaman and his clergy have taken as a major project for this year to extend the services of the Church into every county where the Church has not yet gone. Each clergyman is "taking certain neighboring counties." There are eighty counties in the district. Bishop Seaman said to his 1931 convocation:

"I go through a good many towns where we ought to be having services. I feel very strongly that we have scattered members who if located might in some cases cooperate in a program of Church extension. I am therefore submitting to our department of missions a map showing that of 80 counties in this district no more than 45 have ever had, so far as our records show, an Episcopal Church service of any kind. These counties are grouped around the counties where we have a resident clergyman or regular services.

"I am asking the department to seek the cooperation of all the clergy in providing, during this year, some

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kind of Episcopal Church service in each of these counties yet unvisited, and report at the clergy conference in September. The laity could help very much if they would get a list of the counties into which we should like to make visits and send to me the name and correct address of any Episcopalians they know in any of these counties."

* * *

Soon after coming to Oklahoma, Mrs. Thomas Casady, wife of the Bishop of Oklahoma, organized a club for the wives of the clergy of the District. Recently a house-party was held at the episcopal residence, with all present.

* * *

The Rev. Edward A. James went to Minneapolis, Minnesota, the first of January to be the rector of the Negro congregation of St. Thomas'. Since that time he has presented forty-two persons to the Bishop for confirmation.

* * *

The diocese of Southern Virginia has twenty-nine Negro congregations, ministered to by twelve Negro clergy. There are about 2,000 communicants and 1,800 Church school pupils. Only two of the congregations can be considered self-supporting and they all have had a considerable struggle. Appropriations from the diocese and from the general Church help to meet the small salaries of the clergy.

* * *

New Orleans, largest city of the eastern South, has among its 458,000 population about 120,000 Negroes. Our only work among them is at St. Luke's Chapel with about 130 communicants. Bishop Morris of Louisiana, long familiar with the West Indians in the Canal Zone, wants to extend the Church among the New Orleans colored population, many of whose parents came from the West Indies. Alexandria is another large Negro center where the Bishop hopes to be able to start work.

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The WITNESS

CHICAGO, ILL., JUNE 18, 1931

The Church Paper

By

ROGER BABSON

I BELIEVE that every Christian home should have a Church paper on its library table, not only for its own inspiration but for the influence on the children. We should have our children understand that we are just as much interested in religious news as we are in travel news, fashion news, financial news and various other forms of news in which different magazines specialize.

MESSAGE OF THE WEEK

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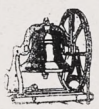
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THE WITNESS

A National Paper of the Episcopal Church

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THE SHIP

An Editorial by

BISHOP JOHNSON

THE Church has a hard time in keeping on its way because of the cross currents and contrary winds which it encounters and which necessitate frequent spinning of the wheel and adjustment of the sails that it may pursue its course. In discussing this question one ought to always keep in mind that the first concern of the ship is for its passengers. Even if the ship is blown out of its path the passengers must be fed and their wants attended. So under all circumstances the Church is a sanctuary for the traveller on his way to a distant port. It continues to concern itself with children and penitents, with the sorrowful and the dying, with the poor and the lonely.

That is one phase of its work which should never be confused with its chart and compass. The Church has to sail in the seas that are provided. For example there is one problem in Russia, another in Italy, another in England and quite a different one in the United States. The Church is an institution which, while it ought not to be of this world, must needs be in it, and the officers and crew are composed of those who belong to the clime and time in which we live. Consequently the corporate character of the Church is seriously affected by the kind of crew it is able to gather in the particular port from which it sails. These sailors are the product of the environment from which they sprang, and while the Church may cause them to conform to its discipline, still there is always a percentage of failure in this endeavor.

THEN the members of the congregation are not merely Church people segregated from the world. They are merchants and lawyers, teachers and housewives, millionaires and paupers, liberals and conservatives—in fact all sorts and conditions of men. Now each time and place has its own cross currents, the strong motives which govern and animate men. First there is the financial current. The urge to make a living and to acquire wealth. With this motive is tied up love of family, responsibility for service, anxiety for the future. It is extremely difficult to make headway against this current and not at all easy to cross it. This is evident from the number of people who are Christian Socialists, but who do not carry it to the point of their own personal discomfort. They are concerned for the poor, but are not willing yet to sell their goods for their ideals. The love of money has always been the veil which blinds men to the love of God.

Then there is the social current. This also is powerful. To illustrate, I have in mind two excellent institutions in the same city and of similar value. The one institution was mothered by the Church; the other by the social set. There were many more cups of water given in the name of society than there were for the institution that was founded in His name. This caste spirit enters into the Church, sits in particular seats, brings the world into the household of faith and unconsciously but effectively shuts out the humble and meek.

The clergy are not immune to the seductive charm of this cultured but worldly group. It makes hard sailing for the Gospel of the Nazarene Carpenter.

AGAIN there is the scholastic current which would see Christ in order to dissect Him rather than to follow Him. There is nothing more difficult to overcome than the cocksureness of the scientist, even when he invades the area in which he has no accurate information.

Then there are the sectarian cross winds, blowing here and there with exceeding vehemence. They lack the steadiness of trade winds but come in gusts of unequal fury. They take a ghoulish glee in buffeting the Church and are never so joyous as when they stop its progress.

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Then there are the cyclones of personal passions and prejudices which would gladly wreck the ship providing they can demonstrate their own superiority.

IF ONE could have a handpicked crew it would be better sailing, but there are so few academically trained men who know how to negotiate swift currents and to adjust themselves to hard blows. Really the selection of a crew to man the ship is not a matter of the quantity of candidates, but their quality. They too come out of the world as volunteers, and somehow we get an undue share of the lame and the halt and the blind.

I have in mind several clergy who could sail a private yacht magnificently but who are a nuisance as one of a crew. It is so easy to be ego-centric and fancy that we are Deo-centric. It is a matter of emphasis on what one means by "Thou shalt have none other gods but me." Who is the me?

And yet in spite of all these difficulties the Church has weathered the storms of many centuries and shows no signs of disintegrating yet. It is a cause for lifting up our hearts that these winds and currents have not engulfed her, and that her motley crew has not wrecked her.

One must be impressed with the fact that Christ is in the boat, even though at times He seems to sleep, and that the Holy Spirit has been guiding the bark so that it has never fallen into fatal error. It is true that there have been many tragic episodes in which some of us may have been involved, but they have not affected the staunchness of the vessel nor the trueness of her course.

It is quite the fashion to blame the vessel for the weather and to rock the boat through fear, but after all she seems to continue on her way and will eventually bring us into the haven where we would be. What seems to be needed is good seamanship in the boat rather than taking to the hastily constructed rafts on which the fearsome embark, probably with the inevitable fate of the timid.

It is the courageous who weather the storm or, if not, who go down manfully because they have done their best.

MAGNA CARTA: IT'S SPIRITUAL SIDE

By

JOSEPH BUFFINGTON

Senior United States Circuit Judge, Third Circuit

EVERY school child is taught that Magna Carta, the great charter, is one of the foundations of Anglo-Saxon law and liberty. When patriotic speeches are made, I often hear eloquent allusions to that document, but I have seldom met a man who has read the charter, or, indeed can tell me much in detail about its contents, save that it was wrung from King John by the English barons and was the bedrock of English freedom. It is the purpose of this brief article to quote from the charter itself and show what its broader purpose was.

The island or meadow of Runnimede where, on June 15, 1215, the charter was signed, is a bit of alluvial ground on the Thames about half way between London and Oxford. Desirous of getting two stones from this historic spot, one for the court room of the United States Circuit Court of Appeals at Philadelphia, the other for the open cloister of the noble collegiate chapel which is now being erected at Trinity College, Hartford, through the generous gift of my Trinity College roommate, William Gwinn Mather, of Cleveland, Ohio, I applied to the municipal council of Egham, county of Surry, wherein Runnimede is situated. That body courteously granted the request but informed me Runnimede had no large stones, but they would have two concrete blocks made in which small Runnimede stones would be imbedded. They did so but the blocks, which were shipped by way of Canada, were lost in transit. I fear the person who perchance purloined the package was disappointed when he opened it, did not realize the historic worth of the slabs and that they possibly found lodgment in an ash heap. On report of the loss the council of Egham duplicated the slabs and one is now at Philadelphia and will in due time and with appropriate ceremony be placed in the court room where it will be an object of keen interest to lawyers who appreciate the basic relation of Magna Carta to English and American law.

BUT why place the companion block in churchly surroundings when in common thought we couple Magna Carta with law and never think of it as reflecting religious facts or principles? Nothing could be further from the fact as the words of the charter themselves bear witness. So also in common thought we picture on one side King John as the grantor and the barons as the grantees of the liberties at stake. Nothing could be further from the truth for as we shall see, coupled with the King in the grant, was the Roman Church acting through the then Pope's legate, and coupled with the barons as grantees was the English Church. Let us turn to the facts which led up to wringing of this charter from King John and the Pope. For some years prior to its grant King John had contended for his right as head of the English nation to select bishops for the English Church. On the other

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hand Pope Innocent III had as strongly contended to so appoint as the head of the Roman Church. The contest continued for some years, and finally the Pope sent Pandulf, an Italian priest, as his legate to England, to treat with King John, giving to Pandulf that dreaded dernier resort—a bull of excommunication. For a time John stood firm on his rights as the representative of England and no satisfactory settlement could be effected between him and Pandulf, but when the Pope's sentence of excommunication was produced by the latter, King John surrendered and in May 1213 Pandulf received King John's submission to Rome and as stated in the British Encyclopedia "Formally surrendered England to the representative of Rome to receive it again as a papal fief."

In discussing this surrender of English right to foreign domination, Sir William Blackstone, in his commentaries, says, "the Pope in the reign of King John gained a still greater ascendant here than he had ever before enjoyed" and in commenting on the subsequent grant of the charter, he says it "Confirmed many liberties of the Church." What those pre-existing but now confirmed liberties were, the Charter, as noted below, states and it was to compel King John in addition to preservation of other rights, to retract his surrender of the English government and the English Church to foreign domination that the barons and many leaders of the Church rose in protest and threatened rebellion which was only ended when King John and Pandulf, the Pope's legate, yielded and gave back what King John had surrendered when he made submission to Pandulf in May 1213.

LET us see from the Charter who were the grantors. Without quoting its opening in full and confining ourselves to King John and the Roman Church, we quote from the Charter's opening recital, namely, "John, by the grace of God King of England. . . . . greetings—known that looking to God. . . unto the honour of holy church and for the reform of our realm (we have granted as under written) by advice of our venerable fathers, Stephen Archbishop of Canterbury, Primate of all England and Cardinal of the Holy Roman Church . . . of Master Pandulf, subdeacon and member of the household of our Lord Pope." We next turn to the charter to see what grants were made, for "the advancement of Holy Church" "by advice of our venerable fathers, Stephen . . . Cardinal of the Holy Roman Church" and of "Master Pandulf, subdeacon and member of the household of our Lord the Pope" and which the charter states had been ratified by the Pope. At this point we note that this grant of freedom to the English Church is not made in one of the sixty-one intermediate provisions of the charter but is the very first and foremost grant and, as we will see, was restated in the very last grant of the charter, thus showing the paramount importance of the spiritual questions at issue. The first provision of the charter is:

"In the first place we have granted to God, and by this our present charter confirmed for us and our heirs forever that the English Church shall be free, and shall have her rights entire, and her liberties inviolate; and we will that it be thus observed; which is apparent from this that the freedom of elections, which is reckoned most important and very essential to the English Church, we, of our pure and unconstrained will, did grant, and did by our charter confirm and did obtain the ratification of the same from our Lord, Pope Innocent III, before the quarrel arose between us and our barons, and this we will observe, and our will is that it be observed in good faith by our heirs forever. We have also granted to all freemen of our kingdom, for us and our heirs forever, all the underwritten liberties, to be had and held by them and their heirs, of us and our heirs forever."

The charter's last clause is: "Wherefore it is our will, and we firmly enjoin, that the English Church be free, and that the men in our kingdom have and hold all the aforesaid liberties, rights and concessions, well and peaceably, freely and quietly, fully and wholly, for themselves and their heirs, of us and our heirs, in all respects and in all places forever, as is aforesaid."*

This "freedom of Elections" thereafter enjoyed by the English Church, crossed the seas and when Samuel Seabury was by this same "freedom of Elections" chosen as the first bishop of the overseas American daughter of the English Church and was ordained and served as Bishop of Connecticut, and when historic stones, which felt the tramp of king, baron, papal legate and cardinal in assemblage at Runnimede as they contended whether "the freedom of Elections, which is reckoned most important and very essential to the English church" should perish from the earth, were brought overseas it was meet and right that they should be placed in this college chapel located in the diocese where Bishop Seabury served, where his name was given to its first Chapel and where it is now perpetuated in one of its noble buildings.

*That Magna Carta was a surrender of Roman Church claims is seen from the fact that on August 24, 1215 Pope Innocent in a papal bull issued at that date at Rome declared Magna Carta null and void and following such bull excommunicated the barons. The bull condemning the great charter was as follows:

"We utterly reprobate and condemn any agreement of this kind forbidding, under ban of our anathema, the aforesaid king to presume to observe it, and the barons and their accomplices to exact its performance, declaring void and entirely abolishing both the Charter itself and the obligations and safeguards made, either for its enforcement or in accordance with it, so that they shall have no validity at any time whatsoever."

Let's Know

By

BISHOP WILSON

Magna Carta

SUNDAY, June 21, will be widely observed in English speaking countries as Magna Carta Sunday, being the Sunday following the signing of that famous Charter of Anglo-Saxon liberties.

King John was without question the worst king who ever sat on the throne of England. Not that he was incompetent. Truth is, he was far too able a man for the peace and comfort of his kingdom. But he was

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false, cruel, disloyal, unscrupulous, immoral to the last degree. He raised duplicity to a fine art and played off one enemy against another with the greatest of finesse. His tyrannical conduct has become classical but his energy and shrewdness enabled him to keep his people cowed into submission for many a long year.

Innocent III was Pope at that time and was the most powerful man who ever occupied the papal chair. John got in trouble with him as indeed he did with everybody else, but Innocent was of sterner stuff than most of John's adversaries. The Archbishop of Canterbury died and the Chapter quietly chose his successor. John, however, was determined to have as Primate of the Church a man whom he could control. Therefore he compelled the Chapter to elect another. The rival claimants appealed to Innocent to settle the difficulty. To the consternation of all concerned, the Pope quashed both elections and demanded that a third man, Stephen Langton, should be chosen for the office. John was furious and refused to receive Langton into his Kingdom. Innocent laid an interdict on the country, forbidding all religious observances. A little later he excommunicated King John. This was a serious matter but John was still defiant. Then Innocent declared that an excommunicated king was no longer a Christian and called upon Philip of France to institute a crusade against the de-christianized king of England. John gathered an army for defense but the response was hopelessly inadequate. The barons of England had been abused and cheated long enough and they refused to support John any further.

Then John made a characteristic move. Recognizing that his former game was hopeless, he did an about-face, made a quick submission to the Pope, even going so far as to turn over his kingdom to Innocent, receiving it back again as the Pope's vassal. Then he planned to take bitter vengeance upon his barons, relying on the support of the papacy. By this time, however, the barons had had their fill and presented a solid front to their wilful monarch. Curiously enough it was the new Archbishop, Stephen Langton, who acted as their leader. John was brought to terms and was forced to meet the barons at Runnimede on June 15, 1215. There he was obliged to sign the Great Charter specifically pledging himself to observe certain rights of the people. This, of course, did not please Innocent, who promptly annulled the Charter and tried to support John in repudiating it. But the barons, led by their Archbishop, stood firm and John was forced to make good his word.

One of the first provisions in the Great Charter says that "the Church of England shall be free." Primarily it means freedom from royal tyranny but it was also the first note of that great chorus of protest which swelled louder and louder during the next three centuries against the foreign domination of the English Church by the Roman papacy, reaching its climax in the tumultous days of Henry VIII. The Great Charter marked a real turning point both for Church and state. It is worthy of commemoration.

What Is God Like?

By

S. M. SHOEMAKER, Jr.

IN ALL the possible relations between God and us, God takes the initiative: it is the heaven already lying about us which dawns upon our sleepy eyes; it is the God Who from the beginnings of what we call time "so loved the world," that finally He came to live in our condition. Our religion forgets this. We are so perky and flip. We find God, and then act as if He were our own idea! The truth is we make too much effort to create in religion, and not enough merely to receive. And in our strain to use God for our purposes, we fashion an idea of God which is our own, but is not Himself at all. Happily this comes to an end: you make the God who affects you up to a point—after that God emerges as He is. And He is better than our ideas of Him. And His dealings with us are better than our prayers would have them. For you who are not only trying to find a worthy concept of God, but also to know Him for yourself, I beg you to remember that He is more eager to find you than you are to find Him.

Now there arises another difficulty in answering the question, how shall we think of God? For us personality is inseparably connected with a body. But God is spirit, and spirit is without body. How shall we conceive of spirit? We see spirit in some representation. Now the representation of God is the character of Jesus. There is in Him precisely the unsoiled perfection which we image as being the nature of God. His life was a clear space, like a mirror in which God's face is seen. Years ago I stood in the Baptistry of St. John Lateran in Rome, craning my neck to see over my head the ancient mosaics: when all at once, the guard slipped into my hand a tiny mirror—and in that mirror I could see a perfect reflection of the mosaics. I could study something over my head by means of something in my hand. That is the purpose—or one purpose—of the life of Jesus, that we may understand the God Who is infinitely above us by means of the Christ Who is at our side.

BUT for some, Jesus is as distant as God. They know little of the barest outlines of His life. They think of Him in terms of a Baby or a Crucifix. Even the Gospels are strange books to them. They need a Gospel on two legs. They need a Gospel not only according to St. Matthew and St. John, but according to you and me. As God sent Jesus, Jesus sent us. We are to be reflectors of Him, as He was for God. We must dare to try to be God-like, to see as God sees, to think as God thinks, to speak as God speaks. The world outside knows very little of the intricacies of our religion, and has little time for them. But it knows well enough when we live up to our profession, and when we fall down on it. It says little, but it is glad when we live like Christians. It says

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much, it often sneers, because it is sorry when we fail to live like Christians. Our daily spirit of love and friendliness, our business tactics of generosity and fair play, our own joy and peace in believing—these are the symbols and sacraments of God to the man in the street. And you can never persuade him that anything in the Church is worth having unless he finds these things in you. It is very easy to criticize others: but are you giving to the world any unmistakable sign that God is in your life? Abstract arguments about religion do very little good: but genuinely Christian people preach more sermons and carry more influence than all the disputation in the world.

For us the great God is gentle, the infinite God is available. For us, God is just like Jesus. The Deity of whom philosophers and theologians discourse and dispute is the Heavenly Father whom our little children love. "The oldest and youngest are at work with the strongest." Professor Hocking, in his great book on "The Meaning of God in Human Experience," says that "all knowledge of the whole is of the simplest order. In the presence of the ultimate we shall always remain primitive." Jesus says that except we be converted and become as little children, we shall not see the Kingdom. What some of us need to find God is not only *con*version, but *re*version to the child's open-minded simplicity. How shall we think of God? Think of God in terms of Jesus Christ. That is how we shall think of God.

News from England

By

A. MANBY LLOYD

A far-reaching change in the attitude of the Church of England on the questions of marriage and divorce was advocated in a debate by the Bishops of the House of Canterbury. Acting upon a unanimous resolution, the Archbishop appointed seven Bishops to serve on a joint committee of the Church which is to inquire into the question.

The bachelor Bishop of Salisbury, Dr. St. Clair George Donaldson, referred to the "degrading" methods of collusion between husbands and wives to obtain divorces and its demoralizing effect upon hotel servants and others. He suggested that the joint committee should consider "as the ultimate way out of the present distress" a system whereby marriages should be performed by the civil authorities, after which those who took a Christian view of marriage should seek the Church blessing.

The rule should be established, the Bishop added, that no marriage should be celebrated in the church of a person whose partner in a previous marriage was still alive. He also spoke of "the increasing impatience with the thralldom of the marriage tie."

The importance of a definite stand by the Church on the question of marriage and divorce was emphasized by the Archbishop of Canterbury.

"I am convinced," said the Archbishop, "that we can no longer drift in this matter of marriage and fidelity to our own principles and our relations to the law of the State without grave peril. The time has come, and more than come, when such an inquiry as is proposed should take place."

* * *

Miss Wilkinson, the red-haired little lady who sits on the Labor benches, has just discovered that the cave-women are far more numerous than the cave-men. She means the women who are sentimental enough to work for love. The emancipation of women has meant their freedom to do work and enjoy rights hitherto confined to men. A few become famous or notorious as doctors, barristers, M. P.'s, or athletes on land, air and sea, the rest are mere office drudges. Typing may be a cleaner job than polishing saucepans, but it does not confer freedom. Normal marriage does. All over the country one hears of bank staffs being reduced and the males transferred to other offices to make way for adding machines and girls at thirty bob a week.

* * *

On the evening of Ascension Day the annual open-air service at Finchale Priory, re-instituted many years ago by the late Rev. J. B. Dykes, was repeated. This year the bishop was present. It is believed that this is the first time a Bishop of Durham has attended the service for many hundreds of years.

* * *

The late Dean of Manchester, Dr. Hewlett, having gone to Canterbury, his place has been filled by Dr. Garfield Hodder Williams, late Dean of Llandaff. Dick Shepherd is still at a loose end.

* * *

The monument to Archbishop Davidson now being erected in the courtyard of Lambeth Palace will be unveiled on June 19th.

* * *

The Bishop of Portsmouth, addressing his diocesan conference on Tuesday, said that disintegrating forces were at work in our civilization, relentlessly, persistently, and under many disguises. In the literature of our own country too many of the books offered to the public secretly or openly set aside the faith, misrepresented the teaching of the Church, and jeered at the old paths and those who walked in them, unhesitatingly used repulsive and sacrilegious expressions, together with descriptions of indecencies that would have caused such a wave of disgust in our fathers' time a generation or two before that such obscene allusions would have been burned by the common hangman. On the top of all that was the onward march of the purpose to commercialize Sunday.

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

THE STANDARD BOOK OF CONFIRMATION INSTRUCTIONS

50c a Copy—$4.00 a Dozen

THE WITNESS

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

TO BRING up a son in the way that he must go and then see him kick over the traces once he reaches his majority must be trying for a father. Anything that Corliss Lamont, young instructor at Columbia University, might say would be relatively unimportant were it not for the fact that he is the son of Thomas W. Lamont, partner of J. P. Morgan. Put his remarks against the background of his environment and they become news. Said this young gentleman the other day: "After all a millionaire has only one stomach. Hence this minority invests its vast surplus of money for the sake of still more profits, recklessly producing and piling up goods which the great majority cannot afford to purchase. Now if this is not a stupid and crazy system, what is? This system, whatever its good points, permits and encourages the exploitation of the many by the few in the name of a cruel and unintelligent god called rugged individualism and worshipped fanatically by Republicans and Democrats alike.

"This system concentrates two-thirds of the wealth and one-third of the income in the hands of approximately 10 per cent of the people and provides for the other 90 per cent chiefly on the marvellous theory that enough will somehow trickle down from the top.

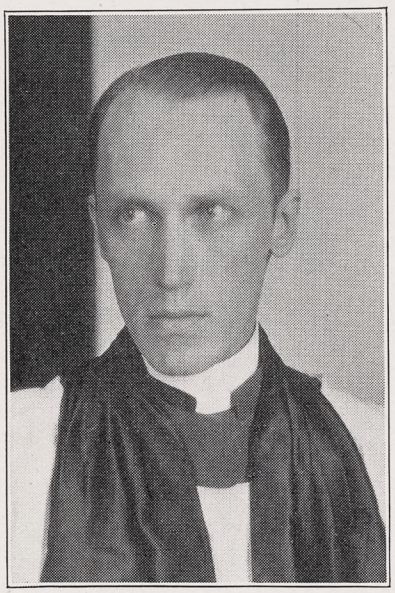
"It is a system, furthermore, which carries within it unmistakably the germs of another terrible war, in the form of a high tariff which is a near-embargo, an unrestrained economic imperialism and struggle for world markets, and an unco-operative policy toward other nations.

"Worst of all, perhaps, in a crisis like the present the master minds who control this system allow little or nothing to be done to bring security to the masses.

"When we ask the master minds why today more than 6,000,000 American children are suffering from malnutrition, or why more than 6,000,000 unemployed adults walk the streets with lean and hungry looks, the answer is that the reason for there not being enough to eat is that there is too much to eat. I submit that such a system is a veritable wonder of wonders!"

* * *

Samuel Seabury, grandson of the first American bishop and clean-up man of New York City, was the headliner at the 106th commencement at Hobart College, and he held out some hope that city corruption might be dealt with properly.



NORMAN R. ALTER
Covers Much Territory

"Do not be misled," he said, "as to the power of organizations actuated by anti-social purposes. They may be overthrown or compelled to alter their purposes, so as to bring them in accord with social progress.

"Often has this truth been demonstrated in history. A new idea in the field of industry may revolutionize social conditions and open up new and wider fields for multiple forms of endeavor. A corrupt political organization may seize the treasury of your city and use the power of its government for self-enrichment, while the poor and the humble who live within its gates are plundered by the malefactors who fatten upon their misery. They may have back of them many of the organized forces of civil government.

"Notwithstanding that they may be thus strongly intrenched they are not invincible. Why? Because there is one force which is stronger than they are. It is the power of an ideal. That, and that alone, can arouse the spirit and the conscience of the people upon whose apathy these anti-social agencies are accustomed to rely. It alone possesses the potency to overwhelm them. Before it their organizations crumble and their allies and connections are unable to protect them. All this is possible with the power of an ideal and an aroused public conscience that responds to it."

* * *

Then at the commencement at St. Stephen's College, the warden, the Rev. Bernard Iddings Bell, took universities to task for their tendency to "drown human genius in a sea of complacent mediocrity. American universities are void of anything worthy of the name of education and unless they devoted themselves to the training of more skilled and flexible mentalities capable of understanding modern industrialism, our civilization, which is soon to perish, will never be rebuilt."

* * *

A memorial tablet to the late Rev. Stephen R. Tyng, for forty years the rector of St. George's, New York, was dedicated on May 31st. It is in massive bronze, finished in light antique, and was designed and executed by the J. and R. Lamb Studios. It was the gift of Dr. Tyng's children.

* * *

Young people today are thinking religious questions and those of vocation as well as about frivolous things in life. This is the verdict of a group of leaders in the young people's movement in the Church, expressed in opinions published in the June *Diocese of Chicago*.

Some of the more prominent questions listed by the young people as uppermost in their minds are: What am I going to be when grown up? Is God real? Is there a hereafter and what is it like? If there is nothing after death, what is nothing? How do you know what is right—who decides? What of prohibition, Sovietism, marriage and divorce?

"When one gets past the barrier that most young people present to adults, one finds a sincere interest in serious problems," says Miss Virginia Zimmerman of Ohio. "There is a great hunger among young people for leaders who will be honest enough to think about problems but still be advanced enough in their own development to have something to give."

Earle Harrison, president of the Chicago Young People's association, comes in contact with hundreds of youth seeking employment in a large Chicago department store. He finds that "getting ahead," is the foremost question in the minds of youth today. "Perhaps the hip flask

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is in some cases a part of the party equipment today," he comments. "It seems to be the thing to do. Any accusation beyond that, seems to be unjustified."

The university student's attitude is expressed by Miss Sally Ewart, Topeka, Kansas, another leader in the national young people's movement. She admits there is a good deal of drinking among university and college students but pointedly adds that many co-eds do not approve of the drinking habit. While religious organizations do not hold a very prominent place in campus life, she believes there is more serious thinking going on among students than is generally believed.

David E. Evans, Chicago, national councilman of the young people's federation, believes young people are thinking about the same social and economic problems as adults—religion, prohibition, Sovietism, marriage and divorce.

Speaking on behalf of adult leaders, the Rev. F. H. Sill, O. H. C., headmaster of Kent School, expressed satisfaction of the trend of questionings among boys. "I am very hopeful," he says, "for the future as forecast by the thoughts and talks of the boys with whom I am surrounded."

* * *

About a thousand Oneida Indians on the reservation in the diocese of Fond du Lac are baptized members of the Church, living within a ten-mile radius of the Mission of the Holy Apostles, toward which the National Council makes an annual appropriation. The Indians are desperately poor; the mission has to do a good deal of relief work, especially in the winter. There is a day school for about forty boys and girls. The Sisters of the Holy Nativity have a branch house at Oneida, for this Indian work. The Normal Sunday congregation is the best in the diocese. In a special season such as Lent, they have an instruction or a service almost every night, well attended. Bishop Sturtevant says, "These Indians do love their Church and appreciate its ministrations."

* * *

Bishop-elect Stephen E. Keeler of Minnesota was the guest of the Church club of the diocese at a dinner and reception on June 3rd. He pleaded for a united diocese, without divisions as to Churchmanship, with all accepting their full responsibility in the upbuilding of the diocese.

* * *

The Berkeley Divinity School held its 75th commencement on June 3rd and 4th, with the largest attendance of alumni and friends in its history. Colonel Edward L. Taylor of New Haven was elected treasurer to succeed Mr. S. A. York. Other trustees elected were the Rev. Frederick Sill, O. H. C. and the Rev. Floyd Kenyon. Bishop Woodcock of Kentucky was the alumni preacher, with the Rev. F. R. Barry, fellow of Balliol College, Oxford, giving the address.

Mr. Berry said that with so many agencies taking over work which formerly belonged to the clergy there had arisen a question in people's minds as to whether the clergy had any place in the modern world. New developments are in fact driving the clergy back to theology, thinking about God, which is their proper work. The modern world has put its faith in man and has become disillusioned. People today are interested in nothing so much as in theology. This offers the Church and the clergy their great opportunity. Mr. Barry referred in closing to the need of modernism in our forms of worship.

* * *

The seventh annual summer conference of the College of Preachers of Washington Cathedral was in session last week on Mount Saint Alban. Forty-six clergymen from fourteen states were in attendance. A week's consideration was accorded preaching problems. Lecturers included Prof. Wilbur Urban of Yale University, who spoke on "Religious Belief and the Present Situation in Science and Philosophy"; the Rev. Professor R. K. Yerkes of the Philadelphia Divinity School, whose subject was "Sacrifice as Man's Act of Worship", and the Rev. Professor G. Glenn Atkins of Auburn Seminary, Auburn, N. Y., whose lecture topic was "Message and Method in Preaching".

* * *

On Wednesday, May 26th, members of the Church of the Incarnation, New York City, were given an opportunity to see in operation the Convalescent Home maintained by that Parish at Lake Mohegan, N. Y. The Incarnation Convalescent Home is an up to date and complete institution located in the beautiful section of Westchester County near Peekskill. Recently, considerable enlarging and improvement of the buildings has been effected, increasing both capacity and efficiency of the Home. At the present time seventy-five patients can be accommodated. After luncheon at the Convalescent Home, Dr. H. Percy Silver, rector of the parish, was host to the party at his country home in Bedford.

* * *

For the first time degrees were conferred by the college department of St. Augustine's College this year. The school, oldest of Church institutions training Negro youth, added a college department two years ago and just graduated its first class. The baccalaureate was preached by the Rev. Charles A. Harrison of Charleston, S. C.; the commencement address was made by Dean Hawkes of Columbia University.

* * *

Vacation Church schools are being held this summer in Nevada. The Rev. John Higgins of Western Seminary is to be in the state during the summer, as is also Mr. Ernest Kellett, recent graduate of St. John's, Greeley.

* * *

As a result of a membership contest in the Church Service League in the little town of Hawthorne, Nevada, where a church building was erected during the past year as an Advance Work project undertaken by Southern Ohio, the attendance was increased from 16 to 39,—with 23 new members paying dues. This was the result of two weeks' work on the part of the women interested in getting greater interest in the work of the Church in the community.

* * *

Two hundred and fifteen boys from sixty-one parishes attended the Second Annual Diocesan Brotherhood Convention in Michigan recently.

* * *

Paul Rusch, of St. Paul's University, Tokyo, Japan, who has been in this country on a mission for St. Luke's Hospital, returns to Japan July 26, to undertake the organization of a national Brotherhood of St. Andrew in that country.

* * *

Continued steady increase in the number of Brotherhood chapters was reported at a semi-annual meeting of the Executive Committee in May.

CLERICAL SKETCHES

Norman R. Alter

MR. ALTER is the rector of the Church of the Holy Apostles, Ellsworth, Kansas, with charge of churches at Beloit, Mankato, Glen Elder, Cawker City, Sylvan Grove and Geneseo —just to remind you that pastors in the western part of the country do have work to do. Mr. Alter is a graduate of St. John's College, Greeley, Colorado, a school which has been particularly successful in training men for work in a difficult field. He was ordained priest by the Bishop of Salina in 1927 and has spent the years since in the missionary district of Salina.

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Michigan still leads with forty Advance Division Brotherhood chapters, but other dioceses are coming forward.

* * *

The Anglican Church, according to reports from London, is pushing forward plans for Church Union. A joint commission on doctrine, composed of representatives of the Anglican and the Eastern Orthodox Churches, will meet this summer in Roumania. At the same time, according to the report, negotiations will be carried on with representatives of Protestant Churches looking toward establishment of cooperation in all Christian projects, notably missions.

The recent visit of the Archbishop of Canterbury to Palestine focussed attention upon Anglican-Orthodox relations. For many years the Church of England and the Orthodox churches of the East have been on cordial terms, but actual union was always impeded by disagreement over the validity of orders.

This involved the question of whether the ministry of one Church could be recognized by the other as a true, valid ministry. The question was virtually settled at the Lambeth Conference in 1930, when Orthodox delegates admitted that the Anglican ministry bore all the valid marks of a true ministry. Four of the nine Orthodox churches already have approved this view.

* * *

Bishop Darst is the director of the senior camp for young people in the diocese of East Carolina, meeting at Camp Leach, near Washington, from June 15th through the 25th. The junior camp is to follow immediately, closing on July 12th, with the Rev. F. D. Dean as director.

* * *

The National Conference of Social Work is in session this week in Minneapolis, with our own Church having a conference under the auspices of the department of Christian social service, and another church conference also being held under the auspices of the Federal Council of Churches. Several joint sessions are being held so as to relate the church conferences to those of the national group, and thus bring the secular and the religious workers into closer fellowship. Among the subjects being discussed at the church conferences: the pastor and life adjustment, with a paper on "The Spiritual development of Girls" by the Rev. C. Rankin Barnes which we hope to publish next week; the church as a factor in the social development of a community; the rural minister and social work; the church and unemployment; religion and mental hygiene; spiritual effects and values of community chests; and a session, which no doubt will be lively, on the subject of birth control. Among the leaders at the church conferences are Dr. Richard Cabot of Boston, Dr. Worth M. Tippy, Dr. Graham Taylor, Miss Gertrude Vaile and J. Prentice Murphy.

* * *

There has been considerable discussion in the newspapers as to whether or not Austrian and German war veterans should be recognized in war memorials. The issue has been brought to the front because of the action at Harvard and at Cornell in refusing to grant such recognition. Now news comes of a dinner given by an American Legion post of New York in honor of German and Austrian world war veterans who have become, or are becoming, American citizens. This significant resolution was unanimously adopted at the dinner:

"Whereas, this evening there have met and broken bread men who in the great World War bore arms against each other—each fighting for the cause which our respective countrymen felt to be right; and

"Whereas, we who know that war is demanded only when envy and hate have been engendered by political leaders; and

"Whereas, we of the Lexington Post, 108, of the American Legion know that our fallen comrades who threw to us the torch did not intend it to be a perpetual pillar of hate to be transmitted to children even to the third and fourth generations; and

"Whereas, the only way to prevent the breeding of hate and envy in the minds of the children of Europe is by eradicating the causes thereof; therefore be it

"Resolved by the Lexington Post that we urge either new treaties or the revision of old treaties so that love and friendship may supplant envy and hate in the minds of generations in Europe yet unborn and insure that our children's children may never be drawn into the horrors of another war."

* * *

Hamilton West was ordained deacon by Bishop McDowell at the Advent, Birmingham, Alabama, on June 7th. He was presented by the Rev. E. R. Neff, the Rev. Charles Clingman preaching the sermon. Mr.

MAGNA CUM LAUDE

TO THE Rev. John Nevin Sayre whose work for international peace and against the militarization of educational institutions in this country is an outstanding accomplishment—To the diocese of Virginia for changing its constitution so as to give to Negro clergymen a seat and vote in the diocesan council—To Dr. William S. Keller of Cincinnati, who has again opened the summer school for theological students, with the largest enrollment of carefully selected students in its history—To Bishop Jenkins of Nevada whose tiny *Desert Churchman* is one of the most interesting of diocesan papers, a model for brevity, economy and interest.

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West has left for Idaho there to begin his ministry under Bishop Barnwell, his former rector.

* * *

Two bits of news about the American Missal, after which the matter is closed as far as we are concerned since it is getting to be a weary subject. First a letter arrives from Bishop Benjamin Ivins of Milwaukee in which he says:

"It has been brought to my attention that certain individuals are being associated, at least in the minds of some, with the editing and issuing of The American Missal. In justice to them, may I state that the responsibility for the MISSAL is entirely my own. I began the work alone and when I found that because of lack of time it was impossible for me to complete it, I associated with myself the Rev. Marshall M. Day, and the Rev. Vivan A. Peterson. Later we had the assistance of the Rev. Winfred Douglas on the musical portions of the book. The publishers in accepting the manuscript were in no way responsible for anything in it, and much of it they did not see except ultimately in proof form."

Then the diocese of West Virginia appointed a committee at their convention to study the matter and make a report, the chairman of the committee being Bishop Strider. They deplore the publication, stating that while willing to countenance wide liberty, they are sure it is a mistake to allow variations to be standardized and legalized. If one group in the Church is allowed to move toward Rome another has an equal right to move toward Geneva, they point out. Furthermore they state it as their opinion that the book is illegal, since General Convention alone has the power to effect changes in the Holy Communion service.

* * *

Bishop Burleson has returned from a visit to our churches in Europe with interesting bits of news. For one thing he confirmed the American Ambassador, Walter E. Edge, while in Paris, and also the Hon. Charles M. Burke, former commissioner of Indian Affairs, now assistant commissioner of our American exhibits at the Paris Exposition. He found the Rev. Randolph Ray of the Little Church Around the Corner, New York, ministering temporarily in Florence, and the Rev. Theodore Sedgwick doing fine work in Rome. He also visited the Rev. William van Allen, former rector of the Advent, Boston, who is in Munich recovering slowly from a recent illness. As for affairs generally in Europe Bishop Burleson says:

"I found Europe still in the midst of a great depression, and looking to America for signs of improvement. They realize that what happens here will tremendously influence the welfare of the rest of the world."

* * *

The young people's camp of the diocese of Kansas—Bishop Wise Camp—was held from June 3 to the 7th, with 125 present. Faculty; Rev. James P. DeWolfe of Kansas City; Rev. W. A. Jonnard of Manhattan; Rev. Samuel E. West of Wichita, and Dean Day.

* * *

Dean Day of the cathedral, Topeka, Kansas, was recently elected president of the ministerial association. The association has taken the lead in organizing unemployment relief in the city.

During the winter of last year a committee of citizens spent twenty thousand dollars administering a commissary at which men were given food stuffs in return for their labor on public works. The coming year the citizens' committee on employment is going more deeply into the problem and is planning on more thorough measures.

* * *

Bishop Stires laid the corner stone on June 6th for the new parish house for Christ Church, Manhasset, Long Island. The cost of the new building will be close to $200,000, of which $160,000 was raised last year.

* * *

Bishop Brown of Harrisburg was guest of honor at a reception held recently at Trinity Church, Williamsport. The following day the rector, the Ven. Charles E. McCoy, presented a class of twenty-eight for confirmation. On the 27th of May Bishop Brown confirmed a class of sixteen at Carlisle.

* * *

The installation of a new pastor at the South Third Street Presbyterian Church, in Williamsburgh, Brooklyn, recalls a friendship between three clergymen that was unique. Dr. Wells was pastor of this church, Dr. Haskins was the rector of our St. Mark's, and Father Malone was pastor of the Roman Catholic Church in the neighborhood. The three men

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were leaders in their community, and worked together in strong and lasting friendship to the permanent good of their neighborhood. Dr. Haskins was the rector of St. Mark's for sixty years and was remarkable, among other things, for the number of men he sent into the ministry. Dr. Wells, his Presbyterian neighbor, was succeeded by his son and their two pastorates covered seventy-nine years.

* * *

The House of St. Giles the Cripple, Long Island diocesan hospital, recently received a legacy of $10,000 from Mr. John Welz.

* * *

One hundred Negro clergymen were present at the annual St. Augustine's conference, Raleigh, N. C., June 2nd through the 6th. There were courses given by leading authorities, including the Rev. Gardiner L. Tucker, religious education authority; Miss E. V. Brown, field secretary of the Woman's Auxiliary; the Rev. W. B. Crittenden, general secretary of the National Council; Miss Edna Beardsley, also of the Auxiliary; Mr. Wallace Battle and Dr. Robert Patton of the American Church Institute for Negroes; Rev. Alfred S. Lawrence of Chapel Hill; Miss Edith Steele of the Bishop Tuttle School and Miss J. E. Guernsey of St. Augustine's College.

* * *

Under the heading "Not So Good" the treasurer of the National Council, Dr. Franklin, passes on to you this note:

"On May 1st our collections against the quota were $45,836.16 ahead of last year. On June 1st we were $106,306.54 behind, a loss of $152,-142.70 in one month. These erratic variations are in part due to the changing dates of Easter but the $106,306.54 decrease as of June 1st is real as all collections of Church School Lenten offerings should now be in hand. We must remember however that the dioceses have told us to expect $154,918 less for 1931 than for 1930 so that our collections in proportion to pledges are not much worse than last year."

* * *

Receipt of $100,000 from an unknown donor to be used in forwarding construction at Washington Cathedral and in providing employment for additional workmen has been announced by Bishop James E. Freeman. The gift was transmitted through a New York bank. Officials of the bank requested in behalf of the donor that it be applied immediately to the building of the south transept so that an increase could be made in the Cathedral's working forces.

* * *

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prominently engaged in the life of their several communities again became choristers in the choir of Grace Church, Utica, in a service observing the 50th anniversary of the Grace Church Choir Association. In the processional of the choir were 25 boys and 94 men, including present choir members together with three visiting clergymen who once sang in the choir. The occasion brought back to the console for the first time in 22 years J. Francis Day, former organist and choir director.

The sermon was delivered by the Rev. Granville Mercer Williams, S. S. J. E., rector of the Church of St. Mary the Virgin, New York, member of the choir from 1900 to 1903 who was baptized and confirmed in Grace Church. The Gospel was read by the Rev. William Curtis White, St. Michael and All Angel's Church, Baltimore, choir member in 1884 and former curate. Among the choristers was the Rev. Robert C. McGregor, pastor of the North Avenue Presbyterian Church of New Rochelle, who was with the choir from 1883 to 1886.

* * *

Tulsa, Oklahoma, has 25,000 Negroes, the largest Negro colony in the state. The National Council a year ago appropriated $5,000, from a legacy designated for such use, toward a new building for St. Thomas' colored mission in Tulsa. A little stone church has recently been completed, with a capacity of 150. The Rev. James E. Stratton, a graduate of Bishop Payne Divinity School and later a student at General Theological Seminary, has been in charge for the past year. He presented a confirmation class of eight last winter and has another of ten awaiting the bishop's visit. There have also been some baptisms, and he is urging his people to efforts for self-support.

* * *

The present registration for the Conference for Church Work which opens on June 22 at Wellesley, Mass. represents one-third of the total registration at last year's conference, and is 20% ahead of the total at this time in 1930. Mrs. V. K. Davis, registrar, reports that twenty-five dioceses are already represented on her books and that of the number so far enrolled 30% are new delegates, who will know the joys of this pioneer summer school this year for the first time. One-third, again, of the total registration will come under the classification of Juniors. In these statistics there is hope and reassurance for those who have feared the effect of this depressing year upon the summer educational work of the church.

* * *

Going to Denver? Here is a bit of information for you. The General Convention halls are all selected with reference to their proximity to the leading hotels. At least a dozen of these hotels are within four or five blocks of the regular meeting places. Denver does not possess any very large hotels, but the Brown Palace,

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The weather in September should be delightful if it runs true to form; warm in the daytime, and cool at night, with the possibility of frost.

Delegates from the east should purchase their tickets via Denver to Colorado Springs, at no extra cost, thus permitting them to make a week end trip to the Pike's Peak Region without additional train fare. The Convention is open on Wednesday, September 16th, and is expected to close on September 30th.

* * *

Just waiting, it seemed, for the ordination of his son, which took place on April 26th, the Rev. Philip Joseph Deloria died on May 8th after a long illness. He was a former Sioux chieftain, ordained in 1883 by Bishop Mare, and as he was a lay helper before his ordination, he gave a half century of devoted service to the Church, as catechist, missionary priest, orator. translator, and friend. Tipi Sapa was his Indian name.

* * *

To illustrate the well known fact that a missionary never knows what he may be called upon to do, the Rev. John Linsley had been less than a month at his remote destination, Zamboanga, at the far southern tip of the Philippine Islands, when he and a Roman priest were invited to edit, in the regular editor's absence, an issue or two of The Minanao Herald, a 16 page weekly. Moral: Study publicity methods. at a summer conference or in the class to be held at General Convention.

* * *

Bishop Roots recently confirmed twenty-seven persons in three of the Wuhan Churches and in the Chapel of St. Hilda's School, Wuchang, China.

* * *

"The migratory habits of our people still remain," says Bishop Howden of New Mexico and southwest Texas. "People come and go, they are baptized and confirmed, attend church, and then leave for other parts of the country." He adds. how-

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ever, that there seems to be a steady growth and development of Church life. Young people's societies have been established or enlarged, so that the number of boys and girls engaged in Church activities is greater than ever before.

A new oil field developing suddenly in the eastern corner of the state has caused one or two little villages to become towns of eight or ten thousand. The future of oil towns is problematic, of course, but there is great opportunity for Church work. Captain Hamilton of the Church Army is working here, and meeting an encouraging response.

* * *

San Sebastianito is a little new mission in Mexico. At one of their earliest meetings to organize and elect officers, they adopted a quota of twenty dollars for missions.

* * *

Bishop Gilman of Hankow and Miss Grace Lindley of the Woman's Auxiliary were the headliners at the annual meeting of the Auxiliary for the diocese of Minnesota. It was held at Winona on May 27th and about three hundred were present.

* * *

The church school of Grace Church, Cortland, N. Y., has grown so rapidly recently that it has been necessary to build four additional class rooms in the basement of the church.

* * *

Close to 1,200 church school children crowded into St. John's, Savannah, Ga., on Whitsunday for the presentation of the Birthday thank offering.

* * *

West Texas is one of the great rural mission fields to which the National Council makes an appropriation, especially toward the salaries of the archdeacon and three other clergy who have charge of several missions, scattered out over fields larger than some eastern states. They are making a good impression among the ranch people, and in spite of the fact that other mission boards have built up strong centers with good equipment, at least half the popula-

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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
Rev. John Mockridge
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays. 10.

Trinity Cathedral, Cleveland
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Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
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Rev. Robert Holmes
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(Summer Evensong, 3:30).

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago
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St. Luke's, Evanston
Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California
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tion is not reached by them and the opportunity for the Episcopal Church is great. The Rio Grande Valley is increasing in population and according to recent surveys is on the way to rapid development within the next three years.

* * *

The following timely resolution was passed at the recent convention of the diocese of Georgia:

WHEREAS, the State of Georgia has suffered the disgrace of three lynchings within a year after freedom from such occurrences for a period of two years, therefore be it

RESOLVED: By the Woman's Auxiliary of the Diocese of Georgia of the Episcopal Church in Convention assembled,

that, this Auxiliary hereby expresses its abhorrence of the crime of lynching and repudiates the belief as sometimes asserted that this crime is justifiable or excusable as a protection of the white women of the South. They believe that lynching is under all circumstances a crime against the dignity of the State, a riotous rebellion against the peace and stability of the social and civic order, under the constituted authorities, of which, legally exercised, women and all other citizens should find the guarantee of their personal protection and safety.

* * *

A parson in Toronto apparently believes that something besides passing resolutions should be done about this birth control matter. He has a clinic where information is being given to brides and bridegrooms and to the husbands and wives of his parish, St. Anne's. He has been threatened with prosecution for his activities. He replies that he does not propose to allow women to go to their deaths from bearing too many children simply because doctors and the government will not inform them. He is being vigorously supported by his congregation of over 1200 working class families to whom he has ministered for over thirty years.

"If people realized, if they lived among working people as I do, heard their tales of trouble and tragedy, they would appreciate the immediate need of the right sort of education," he said.

"God never intended children to be born in squalor and despair. There is a cure for it. We should take it."

The recent Lambeth Conference report favoring birth control and reporting that abstinence was the ideal form of birth control, brought this comment: "Of course it's ideal. But it isn't human.

"It's a question of prevention or operation. One is harmless, the other dangerous. Every hospital can give you evidence of that."

* * *

Plans are under way for an endowment for the diocese of Alabama and its institutions. A committee of 22 laymen has been appointed to handle the matter.

* * *

Bishop Sterrett of Bethlehem was the preacher of the baccalaureate sermon at the commencement of Lehigh College on June 7th. This is the second year in succession that he has preached the sermon at commencement there. Dr. John Dewey, eminent philosopher, gave the commencement address, his subject being "science and society." The next big job of science, he said, is to build new men and women who shall be able to cope with the material advances that science has made.

* * *

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, was in the diocese of Duluth the last week of May, spending most her time in the Indian field, though she did meet with several Auxiliary groups in the diocese.

Read Your General Convention News in

The Spirit of Missions

ALREADY The Spirit of Missions is giving its readers the General Convention News which they will need, whether they intend going to Denver or whether they want to be informed stay-at-homes.

The June Spirit of Missions, now out, includes articles on problems facing General Convention, the Convention city itself, and the Woman's Auxiliary Triennial as well as striking illustrations of Convention interest.

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The WITNESS

CHICAGO, ILL., JUNE 25, 1931

ALL IS SPIRITUAL

by the

ARCHBISHOP OF YORK

THE main work of the Church now as always must be the conversion and sanctification of individuals. But the Church must also have its direct impact upon the ordered life of the community—its politics, industry, and all the rest. It will not pretend to expert knowledge, or offer to settle technical disputes. But it will constantly affirm the spiritual principles which are involved in any department of public life, and it will try to bring together in mutual good-will those who are at variance, that together they may find the solution of their problem. Above all the Church will perpetually insist that no question touching human life is ever merely secular, merely economic, merely material. All that touches human life is fundamentally spiritual, and can only be rightly settled under the guidance of the Holy Spirit.

MESSAGE OF THE WEEK

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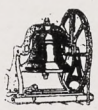
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THE WITNESS

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MORE ABOUT COAL

By

WILLIAM B. SPOFFORD

THOSE of you who read *The Living Church* in addition to this paper possibly recall that an article appeared there several weeks ago written by Mr. Randolph Bias, an attorney and leading Churchman of West Virginia. He called his article "Your Victim: The Coal Industry" and it was, for the most part, an attempt to refute the facts I had pointed out previously in an article called "Your Servant: the Miner." Mr. Bias not only questioned my facts but he also challenged me to suggest some method of bringing happiness to the operators as well as the miners. That was asking a great deal of me certainly, but the news of the Church being rather dull and the time hanging heavy, I accepted the task and very promptly dispatched, air mail, special delivery, an article to Mr. Morehouse of *The Living Church*. Mr. Bias had said in his article that I was a rather unreliable witness. I fully expected, therefore, that Mr. Morehouse would allow me space for rebuttal. But today, a couple of weeks later, the article comes back with a pleasant note from Mr. Morehouse—the sort of note all editors write reluctantly, about "our columns are extremely crowded just now." So here I am, accused of telling lies about the miners, with the opportunity of self-defense denied me.

What to do—what to do? Well, Mr. Morehouse himself suggests the answer by asking why I do not reply in the columns of THE WITNESS. The reason, naturally, is because the article by Mr. Bias appeared in *The Living Church*. However, good Church news is still rather scarce, leaving me less to do on my end of the paper, so I set down here my answer to Mr. Bias, leaving it to you to tell your friends of what Mr. Morehouse calls "The Living Church Family," that there was an answer even though it was not printed where I wish it might have been.

MR. BIAS called his article, "Your Victim: The Coal Industry." It is nice to be able to say that I agree thoroughly with Mr. Bias' chief contention, even though we may still differ as to details. The coal industry is, indeed, a victim. The question is, "A victim of what?"

It seems to me that his article merely presents further evidence that coal, like most other industries, is the victim of our present economic and industrial system, which comes as close to anarchy as anything possibly can. He says that I am unfair in allowing my wrath to be aroused against the coal operators. He is quite wrong. No feeling of wrath has arisen in my soul against these gentlemen. They, quite as much as the coal diggers, are the victims of a stupid and thoroughly unchristian economic system. It is this stupid system that burns me up, not its victims.

It is correct that I am more concerned about the miners. After all, they are suffering from a lack of the very necessities of life. The operators have not reached this stage yet. I did have a pleasant two hours with one of the operators, a genial and intelligent gentleman. He convinced me in short order that the owners are having an exceedingly difficult time. Nevertheless he has not yet been forced to drop his club memberships or sell his string of polo ponies. So most readers, I feel sure, will understand my greater concern for the miners and their families at the present stage of the game. Mr. Bias says, "While conditions are far from good for the miners they are equally bad, or even worse, for a vast majority of mine owners." The owners and their families are eating regularly. The miners and their families are not. Crosses are of various weights, but I believe there is none quite as hard to bear as being compelled, day after day, to look into the glassy, staring eyes of your starving children. The miners are up against just that.

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My little story, printed in the Church papers, and the remarks I made about coal at the Church Congress, seem to have been misunderstood, at least by Mr. Bias. My story was in no sense a survey of the coal situation in West Virginia. I happen to be an officer of a Church organization which tries to help the workers. We had been appealed to for aid by the miners. I therefore went to West Virginia to see if we were justified in giving it. I was there but three days. I saw misery and starvation. I told the people of the Church about it the best I could, believing that many of them would want to do something to relieve it. I am glad now to report that two thousand dollars has been sent to these people, in the name of Christ, by the Church Emergency Committee, with which the Church League for Industrial Democracy of our Church is affiliated, and that we hope to send another substantial check shortly. A letter has also been received from Mr. Tom Tippett, heading up a relief work among the miners, saying that a great deal of clothing has been received from Church groups. He, in behalf of these suffering people, is profuse in his thanks, which he asks me to pass on to you who have so generously helped.

As for my remarks at the Church Congress, to which Mr. Bias objects, they were in no sense critical of the Church. I had been asked to speak on Russia. I began by saying that many things were happening in that country which we, as Christians, disapprove. But I cautioned the audience against self-righteousness, reminding them that there are bad situations right here in the United States requiring all of our energies to correct. The coal situation in West Virginia I presented as one of them. My remarks were less critical of the coal industry, really, than was the article written by Mr. Bias. And they were not critical of the Church at all, as Mr. Bias implies in his article.

AS TO the questions of fact between Mr. Bias and myself, they are of relative unimportance, since we do not seem to agree on the one outstanding fact, that the coal industry is the victim of our stupid economic system. Yet I will stand by my story as printed in the Church weeklies in spite of the fact that I was in the coal fields for but three days, against Mr. Bias' lifetime of fifty years. He says that coal operators do not issue "scrip;" that they cannot do so because it is against the law. Mr. Bias has the misfortune of being a lawyer. We are familiar with the old story of the attorney who visited his client in jail and assured him that he could not be locked up. The client quite properly replied, "That may be true, but here I am." So with "scrip." Against the law of West Virginia it may be. Yet I have on my desk as I write this a handful of "scrip" (Chinese money as it is called by the miners) handed to me by miners in the various coal camps I visited. This is paid to the miners in place of real money. It can be exchanged for merchandise only in the stores of the companies issuing it, as it states clearly on each coin, and enables the companies to charge whatever prices they like for their commodities.

There is still another law in West Virginia to which some attention might also be given. By the law of the state there is to be a check-weighman at each mine. A check-weighman, as I understand it, is a man elected by the miners themselves who is to see that they are not cheated in the weighing of coal when they are paid for tonnage. An investigation I believe will show that this state law is rather generally disregarded. I do know that I had a rather thrilling experience in one coal camp where there was a strike over this matter, it being the contention of the strikers that they were being cheated at the weights since they were not allowed to have a check-weighman. The engineer at this mine himself told me that the law was disregarded.

THEN Mr. Bias questions my figures as to wages, and says that after all I gave the wages of but one man, Carl Basham. The men are paid twice each month. I have before me the envelopes for a number of miners, giving their earnings for two weeks of work. I set them down. In doing so it is to be kept in mind, however, that the amounts given were not drawn in actual money. In practically every instance the company gets back in house rent, doctor's fee, burial fund, hospital, company store, etc., all that these men earn. If there is any balance in favor of the miner, at least in the camps I visited, he is paid in "scrip." Here are the figures (all for two weeks' work): $22; $19.80; $16.80; $16.10; $21.35; $19.00; $14.80; $11.20 $24.00; $29.40; $12.80; $18.90; $18.45; $21.32. There may be miners who earn more. I hope so. But these are the figures on the envelopes before me.

As for the company houses and the living conditions at the camps, I am glad to learn from Mr. Bias that most of the camps have four-five-and six-room houses, with running water and ordinary plumbing. I can merely repeat that at the several camps I visited the miners were living in miserable shacks, with a privy behind each one, and with the water for all purposes coming from pumps, with one pump for every six or seven houses.

The agreement (yellow dog contract) which the miner is compelled to sign before he is given a job, and which Mr. Bias justifies, is important since by means of it the miner signs away, on penalty of being denied the right to work, rights that are the heritage of American citizens. The contract is held over his head as a club. Let him attend a union meeting, let alone join a union, and he is fired from his job and compelled within five days, by this contract, to move his family out of this company house. This very morning I received a letter from West Virginia telling me that fourteen miners had been evicted from their homes, and of course fired from their jobs, for attending a union meeting. I previously gave the case of the miner who was fired and evicted because he asked for pay for overtime—thrown from his home with wife, sick mother and eight children, one ill with infantile paralysis. That contract is merely a method used by the operators to intimidate the miners. Mr. Bias must know this

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very well. If he doesn't, then I am compelled to say that I learned more in three days among the miners than he has discovered in his lifetime of fifty years.

BUT as I said at the start, I agree thoroughly with Mr. Bias' main contention, which after all is the important thing. He makes it much clearer than I possibly could that the coal industry is in a horrible mess, and that there is little that the operators can do about it. There is gross waste in the industry, with thousands of mines throughout the country producing several times the amount of coal we can possibly consume. As a result of this anarchy, operators are drastically cutting prices in order to get contracts, and are of course cutting each other's throats in the process. I do not place blame on the operators. They are merely doing what is being done in every industry—competing for private advantage. And the one thing that all of us seem to be entirely unwilling to recognize is the fact that the suffering, to owners and workers alike, that is caused by this system of unrestricted competition for private advantage, is entirely unnecessary, and I believe thoroughly unchristian.

Mr. Bias challenges me to devise some method which will remedy the situation. He suggests getting 50c more a ton for the operators. That would be merely taking it from one suffering group and giving it to another—robbing Peter to pay Paul. No, the way to correct the evil has been given to us by successive Lambeth Conferences and by innumerable General Conventions. "An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principles of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage." There is the cure for our economic ills, not only in the coal industry, but in every other industry. And it is, I am happy to say, the official position of the Church.

The difficulty is that most of us privileged people of the Church, being quite comfortable with things as they are, are not willing to make the personal sacrifices necessary to bring such a system into being. But I repeat what I said at the Church Congress, if we refuse to share in love we will be forced to share in hate, and nowhere, within recent months, have I seen greater evidences of this fact than in the coal fields of West Virginia. There is dynamite in any situation where thousands of families are allowed to starve, and particularly when the heads of these families are men who were brought up on the tradition that the king of sports is a bit of skillful gun-play.

Finally may I say that I am delighted to learn of the survey that is to be made by the diocese of West Virginia of the coal industry. Through personal conversations with Bishop Strider and through indirect contact with Bishop Gravatt I have known for a long time that they were greatly concerned over the situation, and that they are, and have been, doing everything possible to ease the burdens of those suffering.

Meanwhile may I again thank those who have already helped. If there are others who feel able to do so money should be sent to the Church League for Industrial Democracy, 154 Nassau Street, New York City, or to the Church Emergency Committee, 287 Fourth Avenue, New York City. It is then promptly forwarded to a relief organization in West Virginia that is thoroughly reliable. And in giving through these organizations you give in the name of Christ, which I am sure is important. If you have old clothing it should be sent to the West Virginia Mine Workers, Old Kanawha Valley Bank Building, Charleston, West Virginia, thus saving a second postage.

THE CHURCH ARMY

By

EVELEEN HARRISON

ONE of the landmarks of London is the Marble Arch, an important center for tourists travelling on the London buses, as one may change there for many desired destinations. From all corners of the Marble Arch one is faced by a big sign (electric by night, white by day) THE CHURCH ARMY. It stretches across a large building, seven stories high, housing the 60 departments of this wonderful organization.

What is the Church Army of England and who supports it? The answer to these questions in a nutshell one finds in the history of the founder of the Army, Wilson Carlile, prebendary of St. Paul's Cathedral, London, and one of the seven Companions of Honor to the King of England; that, "the Church Army is the outward and visible sign of the inward and spiritual life" of this remarkable man. To quote from a speech of the former prime minister of England, the Rt. Hon. Stanley Baldwin, "When the history of the nineteenth century comes to be written, I believe there will stand out the names of two men, William Booth and Wilson Carlile, who represent the spiritual revolt against the materialism of the industrial system. The record of the Church Army is a modern chapter in the Acts of the Apostles, and, in its work, as inspired as anything of which we read in the sacred scriptures themselves."

The Army, which was founded to battle for the souls

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and bodies of the poor of the slums of Westminster about 46 years ago, now numbers 900 staff officers: 425 men and 475 women. Nearly 4,000 young men and women have been trained in its colleges and commissioned in the Church Army, wearing the small piece of red cord, the badge of the Army and a witness that the wearer is trying to lead a "godly, righteous, and sober life." This red cord originated in the story of Rahab, the scarlet cord hung in her window as a sign of security in the midst of great danger.

The Army has been financed entirely from the beginning by voluntary contributions from the people of England. Its ordinary yearly income is now over $2,000,000. Should you desire to know the romance of this rapid rise to power you must read the wonderful story of this great Army of God in the book called "Wilson Carlile and the Church Army," obtainable from the New York headquarters of the society. Meanwhile come with us on a tour of the Army's English headquarters.

A SURPRISE awaited us, as we entered the hospitable doorway, in the shape of a "sister" dressed in dark gray uniform with a tiny white cap, for we did not know there were women as well as men on the staff of the Church Army. This sister was not only young and pretty, but had a most winsome personality and received us with great cordiality. "Visitors from America wishing to learn about the Church Army? I will be delighted to show you over our building and explain the different departments." She did this even though it took two hours from her regular work.

Perhaps my readers know more about the English Army than I did before visiting London, but to me it was a revelation of a wonderful plan; and the Army headquarters, with every one of its sixty departments, a live wire reaching into the highways and byways not only of London but of all England.

Needless to say, we did not come in touch with all the departments in our short visit; that would take a week at least to cover, but our guide told us much of the ones we did not see, and the literature given to us contained many interesting stories of a work which touches the souls and bodies of the submerged thousands in England.

It is only possible here to outline briefly a few of the Army's great undertakings. Our first visit was to the temporary clerks' department, a large room with about twenty men bending over addressographs and circulars and letters. The head of the office welcomed us with a smile. "Look around the room at the men who are working," he said. We were impressed with the quality of the men, some quite distinguished looking and all gentlemen. "In this group are doctors, lawyers, a clergyman, business men, and," he added in a low tone, "every one of them has been behind the bars. We take them here for three months, pay them a salary, and then find them positions. Yesterday one man left here with renewed courage, for a position paying him five pounds a week, which is quite good money in England."

The opening of another door brought us the handclasp of an elderly sister. "This is the department that carries on the 'Bar-Maids Club.' Our sisters go into the bars and invite the girls to attend an afternoon tea or an evening club meeting, also giving them literature. Many come and join the club, we make friends with them and frequently persuade them to give up the bar and enter more womanly occupations. Hundreds of bar-maids in London need the outstretched hand of a friend." Bar-maids! In America we know them not, but shudder to think of all their terrible temptations in London, and again thank God for this department of the Church Army.

"Here we have the department for work among prisoners," our sister guide explained as she introduced us to the officer in charge, "and Oh, sister, will you please tell these ladies about the prison 'huts'?" "Yes," replied the officer, "we are experimenting in a new way toward the question of helping the friends and relatives of the prisoners. We have built little 'huts' or small stations near the entrance gates to some of our large prisons around London. When the wives, mothers, or friends of the prisoners come to see them, they come first to the 'hut' and are welcomed with hot tea and buns, by a volunteer Army worker, who advises them as to their home needs, and comforts them with the knowledge that they have real friends ready to hold out a helping hand."

One of the interesting side issues of these huts is the fact that the women visiting the prisons may now ask the conductor for a "ticket to the Church Army hut" instead of to the prison, and thus save their self-respect. "These huts," the officer said, "are managed by volunteers from the large group of London women who form the auxiliary committee of the Church Army. This group of women interested in prisoners pledge a day a week in a hut to act as hostess."

UP AND down elevators and through corridors we went that morning, catching glimpses of many interesting departments of the work. The inviting lunch room where food is served daily to the staff and their friends, the special committee room with pictures of the presiding officers, a large assembly room where prayers and meditations are held each day at 2 P. M. in charge of one of the staff officers. We were told that these meetings were attended by nearly 200, including, in addition to the staff officers of the building, the cadets from the training school next door, the sisters on probation and the clerical workers from the departments.

One department we entered contained records of all the parishes where sisters are employed, for they are sent out to do parish work in many parts of England much as the deaconesses do work in our country.

Fascinating toys, handwork, rugs, pottery, vases, etc., faced us in a glow of color at the opening of another door. Work done by the derelicts of the war

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and sold to help them gain a living. Time failed us to visit the clothes departments in the basement where hundreds of parcels are opened, sorted, and assigned daily by the volunteers' committee; the department for unmarried mothers; camps for boys and girls, homes for children's fresh air work, and the dispensary.

A busy publishing office attracted us, for the Army edits a weekly paper called the Church Army Gazette. Nearly one-quarter of a million sold weekly for a half penny a copy. And in addition, innumerable posters, leaflets, cards, aiding all branches of the work.

We were told of the hostels on the embankment and in the slums (40 for men alone) and the rescue shelters for women, where those in need are taken at night for lodging and helped to regain control of their souls and bodies.

The Church Mission of Help is, also, the work of the sisters, and nightly they walk the streets of London to help the wrecks of womanhood. "That is part of my work," commented our sister guide; "I go out two nights a week between 12 and 4 A. M. trying to rescue the poor 'street walkers'." Surely this is a Christ-like act for these cultured young women.

ONE has to go to the thrilling story book of the Church Army to learn of the adventures of their "Pilgrim's Progress" in a "Robinson Crusoe" cover, which in plain English means life in one of the sixty Church Army vans, which constitutes their "fleet" used for mission work all over the country, under the supervision of Captain Davey; the work carried on in prisons under Mr. Carlile's motto: "Go for the worst," which includes an eight day mission once a year in all the large prisons in England, and the Labor Home system which extends a hand of help to ex-convicts and ex-prisoners; with bulky scrap books in the ex-prisoners' aid department holding particulars of noted criminals, many of them won over from the criminal rank and helped to be honest, self-supporting citizens. A touching incident is told of a mission at Parkhurst Prison. The Church Army captain was asked by a man to accept a little present, and the convict held out a tiny bird. It had flown into the cell through the ventilator and he had tamed it. Remember that it was all he had in the world, his little chum for many a weary day and night, but he gladly gave his little companion as a small gift of gratitude.

Following up the work of the 2,000 Church Army huts maintained during the Great War, missions have been established in naval and military centers; but space fails us to do more than outline in brief some of the daily miracles in making over human life; possible through the God-given inspiration of such a man as Wilson Carlile and carried out through the creation of his heart and soul, the Church Army of the English Church. Gladly we welcome the extension of this great Army into our United States under the splendid leadership of Captain Mountford, a worthy representative of Wilson Carlile. The Church Army, circulating from their headquarters, 416 Lafayette Place, New York, has already invaded 16 dioceses and created centers of work throughout America.

Let us catch the vision of this work for God and man, and join with the Army in their daily reminder to pray:—

"Every morning lean thine arms awhile
upon the window-sill of Heaven—
And gaze upon thy Lord!
And, with the vision in thine heart—
turn strong to meet thy day."

Let's Know

By
BISHOP WILSON

GOSPEL OF ST. PETER

ST. PETER'S DAY comes on June 29.

As the outstanding figure in the original Apostolic band and as a vigorous preacher of Christ in the early Church, one thing seems rather strange. We might well expect some pertinent and authoritative writings from him but, as a matter of fact, we have only the two brief epistles in the New Testament bearing his name. Evidently St. Peter was an aggressive, energetic worker for Christ but was not of a literary turn of mind, like St. Paul. It was something of a custom, however, in those days to attach the name of some prominent person to certain writings, not to convey the idea that he actually wrote them but rather to indicate that they represented his teaching.

Perhaps that is the way St. Peter's name came to be associated with a Gospel which it is quite certain he never wrote and which for hundreds of years was completely lost. Back in the early centuries various writers refer to the Gospel of St. Peter showing that it had a good deal of currency in the third and fourth centuries. Then the book itself entirely disappeared. As late as 1886 a French Archaeological Mission was excavating in the grave of some departed monk in the upper valley of the Nile near a spot called Akhmim when they came upon an ancient vellum manuscript dating from about the eighth century. Scholars quickly recognized it as the lost Gospel of St. Peter.

It is only a fragment of what was probably a much longer composition originally. It has an abrupt beginning and an unfinished conclusion. The first sentence reads—"But of the Jews one washed his hands, neither Herod nor any of his judges." Then it goes on with a brief account of our Lord's crucifixion and resurrection. Evidently the account of Pilate washing his hands must have preceded the beginning of this fragment which remains to us.

An account like this, written long after the events took place, is just about what one might expect it to be. The main incidents coincide very accurately with those contained in the canonical Gospels but there are

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such minor variations as would be sure to enter in with the re-telling of the story by many people over a long period of time. We are told how, during the three hours of darkness on the first Good Friday, the people went about with lamps thinking it was night. We read of the apprehensions entertained by the Jews as they began to realize what they had done. The name of the centurion who was placed in guard over the Savior's tomb is given as "Petronius". It all ends up by saying—"I Simon Peter and Andrew my brother took our nets and went to sea; and there was with us Levi the son of Alpheus, whom the Lord . . . . " At that point the manuscript stops.

One can imagine how it might have gone on. Peter and Andrew went back to their fishing in Galilee thinking their whole marvellous experience with our Savior was done. As a matter of fact, it was only beginning. Soon they were back in Jerusalem for the Feast of Pentecost and St. Peter found himself drawn irresistably into the apostolic leadership of the Church. From that time he was a marked man. There was no escape for him. He was dedicated to the service of his Lord for time and eternity. So we observe a day in his memory once every year.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE commission appointed at the last General Convention on adapting the office of deaconess to the task of the Church has issued an interesting report, which is to be submitted to General Convention meeting in Denver in September. There have been three meetings of the commission, with interested persons, officers of the Woman's Auxiliary and officers of other organizations sitting in. The functon of a deaconess, they point out, has already been defined by resolution of the 1930 Lambeth Conference as follows: (a) to assist the minister in the preparation of candidates for baptism and confirmation; (b) to assist at the administration of Holy Baptism by virtue of her office; (c) to baptize in church, and to officiate at the Churching of women (if you are unfamiliar with this service turn to your Prayer Book); (d) in church to read Morning and Evening Prayer and the Litany, except such portions as are reserved for the priest, and to lead in prayer; with the license of the bishop, to instruct and preach, except in the service of Holy Communion.

So much for their jobs. The commission urges that the deaconesses be provided for against sickness and retirement through the Church Pension Fund. The commission then points out that there are many tasks to which the Church calls women—secretaries, religious educational workers, trained case workers, teachers, doctors, nurses. Rarely are these women deaconesses. The commission believes that the functions of the order should be put clearly before the people of the Church, with an idea, apparently, of including many of these women workers in the order, thus making for its greater development, both in numbers and efficiency. Finally the commission recommends that the service for the setting aside of deaconesses be given the same position in the ordinal as the office for the ordination of deacons, thus maintaining the position that the Church has a ministry for women apostolic in its authority and supported by the deliberate intention of the whole Church acting through the Bishop as its instrument.

* * *

St. Luke's, Scranton, Pa., for the 39th season, opens this week a home in the country for women and children who otherwise would get neither rest nor recreation during the summer months. Last year 130 women and 261 children were entertained there for a period of eleven days each.

* * *

The diocese of West Texas has recently brought to a close their 7th annual summer conference, reported to be the best ever held. There were a large number of young people there—for the first time outnumbering their elders.

* * *

At St. Luke's, Mount Joy, Pa., each year they have a service the second Sunday in June for the church school, with stress on the ministry. The offering is held in a fund to be used to help educate some young man for the ministry.

* * *

The Rev. Harold L. Bowen, rector of St. Mark's, Evanston, was the commencement preacher at Kemper Hall, Church school at Kenosha, Wisconsin. Bishop Webb of Milwaukee was present, together with his guest, the Lord Bishop of Algoma. Dean Philbrook of Davenport preached the baccalaureate sermon, and the commencement address was given by Professor Robert V. Merrill of the University of Chicago. There were a large number of alumni present.

* * *

Sayre, Pa., has the largest vacation Bible school in its history—four times the size of the school for 1930. The sessions are held in the parish house of the Church of the Redeemer, the Rev. Glen B. Walter, rector. Every member of the faculty is a trained teacher. The unique thing about this school possibly is the fact that parents pay a registration fee for each child. From this fee and from offerings taken at the Sunday evening Union services of five churches the expenses are met. These Union services Sunday evenings began with the High School Baccalaureate service May 31 and run through September 6. Each Sunday evening the service is in a different church and no pastor will preach in his own Church. The result has been packed churches so far and a fine Christian spirit among the people of the community.

* * *

Miss Laura F. Boyer, vice president in charge of education of the Woman's Auxiliary, diocese of New York has announced that $612.51 has been sent to Captain Davey in London for the Church Army in India to be used for training native workers in the diocese of Dornakal. This money was given as the voluntary offering of this year's mission study classes of the New York Branch of the Woman's Auxiliary to the National Council. The subject of study

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for the year was India and Christ and so great was the interest aroused that the usual offering was doubled. It gave the Woman's Auxiliary particular pleasure to send this money to the English Church Army for use by the Indian Church Army as a part repayment of the debt the United States owes for the original sending to this country of Captain Mountford and the English men who accompanied him.

* * *

Several hundred people of the diocese of Northern Indiana gathered at Mishawaka on June 12th to honor the dean of St. Paul's Pro-Cathedral who was celebrating the 50th anniversary of his ordination to the priesthood. The celebration brought together three college-mates from old Racine in the days of James deKoven—Dean L. C. Rogers, who was the one honored on this occasion, Bishop Gailor of Tennessee, who came to preach the sermon, and Mr. A. du Pont Parker, prominent layman of Philadelphia. And here is another interesting bit, sent by our correspondent for Northern Indiana, the Rev. Alfred Schrock, Dean Rogers and Dr. Parker played in the first intercollegiate football game played in the middle west, Racine vs. the University of Michigan, played in Chicago. Racine had imported the Rugby game and had great difficulty in scheduling games, since it was not widely played. Racine lost this game, but by a small score—and of course you must remember that Racine has forty students and Michigan had a thousand or more.

Well, this party was a dandy, with services, receptions, dinners, telegrams and congratulatory letters, and of course presents. And if I had known about it in time I might have persuaded the Intercollegiate Football Association to present Dean Rogers with a gold football to wear on his watch-chain. Certainly anyone who played in the first intercollegiate game played in the middle-west ought to wear one.

* * *

A spiritual background in curing the ills of what he termed a "perishing world" was declared essential by the Rev. Alfred Newbery, rector, Church of the Atonement, Chicago, speaking before the Clergy's Round Table. The group met at the home of Mrs. Theodore W. Robinson in Lake Forest.

"There is no process of healing, whether it be of the mind or body, which does not essentially involve some measure of faith and love," stated Mr. Newbery. "Especially is this true of emotional disturbances. To evoke this faith and give forth this love is the important function of



WILLIAM A. SPARKS
Rector at Painesville, Ohio

the cure. This is as true of a talisman or a crystal ball as of a Mrs. Eddy or a psycho-analyst. Church Mission of Help aims to fulfill these requirements. It seeks to focus upon the individual the faith evoking power of the Christian religion, to display the qualities of Christian love and to bring to bear on the individual needs the technique that is the highest product of modern social work."

The speaker urged the clergy to call in expert workers of Church Mission of Help to assist them in solving many social problems which come to every priest.

* * *

Last week—I think it was last week—we printed here what we said was to be the last remarks about the American Missal. Now comes a letter from the Rev. Kenneth R. Forbes, whose article on that subject appeared in a recent number, together with an answer by Bishop Johnson. In fairness to him this letter is printed. This is the last—unless we run terribly short of copy during the summer months—and even then we can write about golf or baseball or something.

"Since Bishop Johnson has chosen to publish a reply to my simple paper on the "The American Missal", it would seem to constitute the three articles a species of miniature debate in which, I presume, I am entitled to a "surrebuttal." It shall be exceedingly brief and, I hope, to the point.

"The good Bishop, in his rebuttal, has completely missed the point of my original paper, which was—and is—that any priest may legitimately have a copy of The American Missal (or any other book) on the altar for reference and for personal private devotion, provided he celebrates the Holy Communion according to the Order of The Book Of Common Prayer, — without additions, subtractions or other changes. *That is my whole case for the American Missal.* If there are priests who celebrate the Holy Communion otherwise than by the text of the Book Of Common Prayer, it has no bearing whatever on the basic principle. They may, for aught I know, be saying Mass in Latin and according to the Roman rite, but it does not oblige or even suggest to me that I do likewise, even though I possess a copy of the Roman liturgy.

"This small furore about the so-called 'American Missal' seems, in principle and logic, to be very 'much ado about nothing'."

* * *

The Rev. Henry W. Bell, rector at Carthage, N. Y., has been appointed dean of the first district of the diocese of Central New York, to fill the unexpired term of the Rev. Francis W. Eason of Watertown, dean for the past twenty-five years.

* * *

Fourteen young ladies graduated the other day from St. Katharine's School, Davenport. Two of them entered Wellesley, two Vassar, one Smith, one is to go to the University of Illinois and still another to Northwestern, with one going to Iowa College. A high percentage certainly entering colleges, which speaks well for the standing of this Church School. Three of the class are entering business colleges and one is to take up nursing. Also ten of the class have received diplomas from the department of religious education of the National Council, admitting them to the national accredited teachers' association. The baccalaureate service was held at Trinity Cathedral, with Bishop Longley preaching.

* * *

A high school class of eleven and a junior college class of nine was graduated the other day from All Saints' College, Vicksburg, Mississippi. The baccalaureate service was held at Christ Church, the sermon being preached by Bishop Morris of Louisiana. It was announced during commencement that All Saints' had won each of the three Mississippi prizes for which it entered the national magazine world contest; the Atlantic essay contest, the Scribner fiction contest and the poetry contest. The school has an enviable high record of achievement in all departments.

* * *

Twenty clergy of Utica, N. Y. and vicinity, members of the Utica

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Clericus, were the guests of the Rev. F. C. Smith at Long Lake in the Adirondacks on June 9th. The feature, so the word is received, was a corn chowder prepared by Archdeacon Jaynes.

* * *

The fifth annual convocation of town and county pastors of Western New York was held recently at St. John's, Sodus. There were conferences on rural evangelism, with the Rev. Guy Madara of Rochester leading; community cooperation, with Rev. H. deW. deMauriac as leader; rural preaching programs, with the Rev. Edgar T. Pancoast leading. The Rev. F. T. Henstridge of Elmira read a paper on the rural evangel and both Bishop Ferris and Bishop Davis took active parts in the conference.

* * *

Lots doing recently at Christ Church, Little Rock, Arkansas. A banquet for the boys' basket ball team of the parish, that won the city championship. Then the men's club gave a picnic to the church school. On the 12th the vacation Bible school held its closing exercises—the school this year was twice as large as last year. A couple of nights later the young peoples' societies of a number of parishes were entertained at Christ Church, with stress on the provincial summer conference that is to be held at Winslow from July 23rd until August 5th. Finally on the 15th the young people gave a banquet in honor of Miss Lynette Geisecke who has been doing fine work as their director.

* * *

Bishop Casady of Oklahoma is suffering from nervous exhaustion. Acting upon orders of his physician, he has been reluctantly compelled to cancel all engagements for the next three months. He had decided to take no vacation this summer, and had agreed to speak at various conventions and occasions throughout the summer, but this has proven to be impossible. Complete rest is imperative.

* * *

Mrs. J. M. Oglesby, St. John's parish, Savannah, Ga., was the guest of honor at a farewell tea, given by her home branch of the Auxiliary. She is to sail presently for Japan where she is to serve as secretary for Bishop Nichols of Kyoto.

* * *

At Bluffton, South Carolina, there is a church known as the Church of the Cross, a quaint old building which seats nearly 600 persons. Now there is a scattered congregation of but 19, though 'tis said that before the Civil War the church was crowded each Sunday with its white and colored parishioners. The other day the choir of St. Paul's, Savannah, motored to Bluffton and sang evensong. The Rev. Maynard Marshall, rector of historic St. Helena's, Beaufort, was the preacher. The Church of the Cross is in charge of the Rev. Joseph Burton, who is the rector of St. Michael and All Angels', Savannah.

* * *

Church marriage at St. John's, Norman, Oklahoma, on June 9th, when the student chaplain at the University of Oklahoma, the Rev. Marius Lindloff was married to Miss Frances Atwater, daughter of Mr. and Mrs. John W. Atwater of Topeka, Kansas. Bishop Casady officiated.

* * *

The Rev. Stephen E. Keeler was consecrated Bishop Coadjutor of Minnesota on June 24th at St. Chrysostom's, Chicago, where he has been the rector for the past two years. Bishop Rogers of Ohio was the preacher. A large delegation was present from Minnesota.

* * *

The corner stone of the new parish house for St. Thomas', New Haven, was laid the other day by Bishop Acheson. It is hoped that the building will be completed by September. It is also planned to build a new church and a rectory, though it is uncertain just when construction will get under way. The Rev. William A. Beardsley is the rector.

* * *

An outstanding event in the life of Long Island was the gathering of children from more than one hundred parishes and missions of the diocese, to keep "Cathedral Day" in Garden City. This function, primarily designed for the symbolic presentation of the missionary offerings of the schools of the diocese, has grown into an annual event of wider scope and of great importance. It has certainly fostered a spirit of diocesan solidarity among the children of the scattered congregations, and has also helped to increase the missionary interest and offerings by a spirit of friendly rivalry, and to further the development of the best educational methods by granting awards in recognition of progress. It is distinctly one of the great days of the year in this diocese.

There was a procession of the schools reviewed by Bishop Stires and the officers of the educational department of the Council. The reviewing party stood on the steps of the Cathedral, while the schools marched—not in, but past; for the assembly years ago outgrew the capacity of the church and has to be an out-door function. Forty-five minutes were required for the march past; and a careful computation of the number in the procession put the total at just about five thousand. From the reviewing stand the procession went to the lawn at the rear of the Cathedral, where a platform had been erected. Amplifiers about the grounds carried not only the voices of the speakers, but also the music of the cathedral organ for the

CLERICAL SKETCHES

William A. Sparks

WILLIAM A. SPARKS, the rector of St. James', Painesville, Ohio, was born in Milton, New York. He was graduated from Coburn Institute, Waterville, Maine, in 1893, and from Trinity College in 1897. He entered the General Seminary in the fall of that year, graduating in 1900. He then took charge of Christ Church, Biddeford, Maine, leaving there to be the rector of St. John's, Presque Isle, Maine. From 1904 to 1911 he was the rector of St. Mark's, Leominster, Mass., after which he went to Far Rockaway, N. Y. to be the rector of St. John's. He is active in civic and diocesan affairs, being the director of the county health league, a trustee of the diocesan orphanage and a member of the diocesan missions board. He is also an active Mason and a member of the Rotary Club.

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hymns. This latter feature was new and very successful.

The total missionary offerings of the schools of the diocese was not announced in exact figures, for lack of reports from some schools; but the figure, it is said, will certainly be above $20,000 and may be $25,000.

A pleasing feature of this year's program was the presentation of a complimentary address and a substantial purse to Miss Eveleen Harrison, who is retiring from her position as executive secretary of the department of religious education. Her years of intelligent and ardent work have been very fruitful throughout the diocese. It was Miss Harrison who first suggested the Cathedral Day idea, and who urged it when few thought it could be made successful.

* * *

It has been some time since there has been anything in these notes about diocesan or parish papers. A new one has entered the field, *The Kalendar*, which is brought out each month by the men's club of St. Luke's Church, Marianna, Florida. And a very good job it is too. It naturally would be since it is published by a member of the club who is also the publisher of the daily newspaper of the town. It is a neat job of printing, and the paper contains articles of general interest as well as the usual parish items. And what is perhaps more important, it gives the men's club a definite Church job to do, which it has been my observation, many men's clubs of the church lack.

* * *

Mrs. Charles Spencer Williamson this week started organizing 400 churchwomen in Chicago to assist in entertaining those going through Chicago to General Convention on Sept. 14. The entertainment is being sponsored by The Church Club and present indications are that between 1,000 and 1,500 churchmen and women will be present. The Club is giving a complimentary luncheon and the women are providing private automobiles to take the visitors around the city.

* * *

The Community of the Holy Name, a new sisterhood, was instituted by Bishop Stewart last Sunday at St. Ann's church, Chicago. At the same time he dedicated the convent of the order, a three-story structure which formerly was the St. Ann's rectory and which has been remodeled and enlarged for its new use.

Sister Mary Joan who recently completed her training at St. Ann's Convent, Kingston, N. Y., is superior of the new order. The Rev. Walter P. Crossman, priest-in-charge of St. Ann's church, has been instrumental in founding the order. The order will be of the working type, devoting its efforts to establishment of parochial week-day schools and similar parish activities.

* * *

The University of the South conferred a doctorate upon the Rev. R. Bland Mitchell of Birmingham, and also upon the Rev. Gardiner C. Tucker, forty-five years the rector of St. John's, Mobile. Dr. Tucker has given three sons to the Church; the Rev. Gardiner L. Tucker, the Rev. Irwin St. John Tucker, and the Rev. Royal K. Tucker.

* * *

During the vacancy at St. Paul's Cathedral, Buffalo, the Rev. Francis Lynch is in charge of the work. As you know Dean Brown is now the Bishop of Harrisburg.

* * *

A curious friendly contest has arisen over the title at the Chapel of the Good Shepherd, in Southbury, Connecticut. It illustrates the necessity of legal precision in such matters. By the laws of the diocese all titles to the property of missions must be held by the Missionary Society. In 1915 a Mr. Olsen deeded to the Chapel of the Good Shepherd a certain piece of land. Since then the State has taken part of this land for highway purposes. Whether the officials took it technically from the

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Chapel or from the Missionary Society is now being decided.

* * *

The annual picnic of the faculty and students of the DeLancey Divinity school will be held this year on July 7th at the summer home of the warden, the Very Rev. G. Sherman Burrows, at Cedarcroft, Olcott Beach, N. Y.

This picnic, which is held each year at this time, is very important in that this year definite plans will be made for an alumni association.

* * *

A reception was given the Rev. J. Frederick Sexton, rector at Westville, Connecticut, the occasion being the 35th anniversary of his rectorship and the 45th anniversary of his ordination. The class of 1886 of the Berkeley Divinity School, of which Dr. Sexton was a member, were all present at the party.

* * *

The young priest of today was urged to atune his life to modern conditions, to avoid superficiality, "mechanical ceremonialism" and the "lullaby of creeds," by the Rt. Rev. Harry S. Longley, of Iowa, in delivering the commencement address at the Western Theological Seminary.

"A young priest goes out into a world where faith in God has become dim and the religious life and morals which have guided the human race in its progress from paganism to civilization have been cast aside and questioned," declared Bishop Longley. "Devotion, loyalty and spiritual power must be the first element to turn back an unbelieving and skeptical world.

"The world today demands reality and superficiality is soon detected. There is a danger in the priestly life of being content with the historical position of the Church, with mechanical ceremonialism and the lullaby of creeds. The priest must be a man who turns to the great experiences of life.

"Men today facing the problems of the world turn to philosophical panaceas and conventions and are not finding a solution. I do not despair nor doubt the ultimate victory of virtue over vice, but I seem to feel the waste of life, the dreary round of passion and disillusionment and the loss of that inner holiness and glory that to my mind make a man or a woman admirable and lovely."

* * *

Mr. Charles H. Graf, postulant, has been placed in charge of St. Lydia's, Brooklyn, under the Rev. George T. Gruman, rector of Trinity Church, the adjoining parish which is to act as "big brother" for this

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mission. The mission was started in 1905 and for several years gave much promise, but a shift in population brought on trying days. It will be determined at the end of the year whether or not the mission will remain open.

* * *

The city of Hangchow, China, where the general synod of the Chinese Church has been meeting, has been chosen as a chief demonstration point of the public health program in which the Health Organization of the League of Nations is cooperating with the Nationalist Government.

Public health activity is very nearly non-existent in China though something of that nature has been carried on since 1921 when a limited plague-prevention service was organized in the North; this organization has survived all political upheavals and exists to this day. There have been other small efforts at scattered points.

Chekiang, the province of which Hangchow is the capital, has a population of more than 26,000,000. Hangchow not only has 380,000 residents but being a city celebrated in Chinese history and literature and containing many temples and shrines, it is visited annually by hundreds of thousands of pilgrims and tens of thousands of tourists, many from long distances. Obviously, the effect of epidemic diseases prevailing in Hangchow will be felt in many parts of China.

The League of Nations Bulletin says that "provincial and municipal authorities in Chekiang are fully alive to the necessity of providing the highest degree of health protection possible with the means at their disposal." The Chinese Ministry of Health aims first to concentrate on a few fundamental activities. The fact that Hangchow has as yet no public water system, though one is now planned, is but one illustration of the rudimentary work necessary. The mayor of the city is, unless there has been a recent change of officials, a sanitary engineer, a graduate of Massachusetts Institute of Technology.

* * *

We have a new Archbishop, according to the Savannah Morning News, which bestowed the title upon the Ven. J. H. Brown, in charge of Negro work in the diocese of Georgia. The newspaper gave more than a column to its report of the diocesan colored council, including warm tributes to Bishop Reese and the Rev. Dr. Robert Patton.

"In the matter of employment," Archdeacon Brown said, "pernicious influence has been brought to bear on employers so that Negro laborers might be displaced, yet in spite of such pressure, hundreds of white people in every community comprising our diocese have stood like Gibraltar against such discrimination and retained their Negro help regardless. I am not one of those who say that there has been no suffering but with President B. J. Hubert of Georgia State Industrial College, I take my stand and emphatically state that hunger and its attendant evils have not been as rigid here as in some other sections. Whether you agree with me or not, we should appreciate these friends and encourage our men gainfully employed to give a full day's work and service for value received."

* * *

When Bishop Cook of Delaware went to the North Dakota Convocation a few weeks ago, he was returning to a former field of service. His first mission, when he was a deacon, was at Minot, North Dakota, and included an area larger than his present whole diocese. He returned to consecrate a fine church which had just been freed of debt.

North Dakota parishes are still fairly large. One priest is responsible for an area as large as the state of Ohio. Another parish boundary runs 100 miles north, 138 miles south, 30 miles to the east, 60 to the west, an area slightly larger than Delaware, New Hampshire and Vermont combined.

* * *

The District of Mexico reports for last year 1,640 communicants: 3,428 baptized persons, including communicants; 445 pupils in 22 Church (Sunday) schools. There are fourteen Mexican priests and one deacon. Twenty-nine mission stations. Hooker School had 337 pupils; including 25 in the kindergarten. Four other schools had 244 pupils.

* * *

Economic conditions in Cuba have dealt hardly with the Havana Cathedral congregation. More than half the families on the parish list have left Cuba since June, 1930, and the exodus still continues. Three families left late in March; three more went early in April. The latest departure included the Sunday school superintendent.

* * *

The District of Porto Rico reports for last year 5,542 communicants; 11,209 baptized persons including communicants. There are eight "foreign" and eight native priests, and 13 lay readers. Twenty-nine

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mission stations. There were 20 adult and 363 infant baptisms during the year, and 323 confirmations.

* * *

There are approximately 225 deaconesses in the Episcopal Church. Of these, about forty are missionaries regularly appointed by the National Council in domestic or foreign fields. Many others are doing work that is essentially missionary, under diocesan or parochial appointment.

* * *

Heroic pastoral work in the diocese of Northern Indiana is carried on among the Hungarians in South Bend and the surrounding area, by the Rev. Edwin E. Smith. Some of his parishioners live in South Bend but many are scattered about in a five-mile radius. This will seem nothing at all to many missionaries with a much vaster field, but this missionary has no car and although he is sixty-eight years old he makes his constant rounds on foot. His confirmation classes are always larger than the usual proportion.

Bishop Gray, writing of the Northern Indiana diocese as a whole, says the Church has no work in one-half the counties of the diocese. There are many rural areas whose people are constantly adding to the population of the large towns and cities. They will also strengthen the city churches if they are reached by rural missions first. One mission that has had only thirty families in all lost fifteen families who moved to the city last year, all of whom had been supporters of the mission.

The clergy in charge of parishes are making greater effort to serve neighboring missions, which will help to strengthen the work. More difficult is the necessity of starting work in places where the Church has not yet begun.

* * *

Reciprocation. Church Army is working in Honolulu for Bishop Littell, and Edward Littell, a son of the Bishop, is working for Church Army, during his holiday from General Seminary, doing rural work with Captain Atkinson in West Virginia.

* * *

The congregation of the Negro Mission, St. Cyprian's, in San Francisco, has for many years been worshipping in the Church of the Advent. They are gradually accumulating funds for building, and have two thousand dollars in hand. The diocese of California has one other Negro Mission, St. Augustine's, Oakland. It is well organized with a good church building, and is almost self-supporting.

* * *

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for Arapahoe Indians, at Ethete, Wyoming, had eighty-nine enrolled during the past year and is becoming over crowded. Recognizing the good work done by the mission in fighting trachoma among the Indians, the federal government has provided a nurse, paying her salary and expenses, the only instance, it is said, where the government has placed a nurse on a mission staff.

The mission is not only serving the Indians but through the activities of its warden, the Rev. A. A. Hastings, and another clergyman on the staff, the Rev. F. M. Morris, it is becoming the center of all the white work in Fremont county. The two men hold services in a dozen towns and villages.

* * *

Dealing with the statistics reported annually from the district of the Philippine Islands, Bishop Mosher notes that in the larger mission stations, among the Igorots, it has never been possible to keep track of the thousands who have presented themselves for baptism. Primitive people appear and disappear; they change their names for the slightest reason; they die, so far as the Church is concerned, and then suddenly they come to life again. The figures for baptized Church members have hitherto included all who have been baptized; obviously, therefore, they include many who are "irretrievably dead." The same is true of confirmed members. Therefore the figures for these two items are not at present reported in the annual statement but the staff is working toward an accurate record.

The number of communicants, however, is carefully kept and shows the actual number receiving their Communion during the year, 4,828 persons. There were 1,129 baptisms during the year, and 858 persons were confirmed. In matters of finance, it may be noted that local income exceeded by about $3,000 the entire appropriation made by the general Church for work in the Philippines.

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The WITNESS

CHICAGO, ILL, JULY 2, 1931

THE CHURCH TODAY

by

BISHOP ROBERT GOODEN

A MINISTRY which makes the Church the shrine of the past can never touch the present. The world, as of old, will not be interested because we have inherited a great tradition but in what we do with it. Instead of always trying to prove and justify the position of the Church by argument we should justify it by a gospel which meets modern needs. There is no room for the Church today if she is just respectable and proper, if she offends nobody and helps nobody. "Woe unto you when all men speak well of you." There is no room for the Church today if she is the home of the comfortable people and the plaything of the wealthy, if her music and building and preaching minister more or less to artistic sensibilities or luxurious and selfish worship. I sometimes fear the effect of some of our expensive and marvelously beautiful churches we are building today, because they may be selfishly and pridefully used. If they are they will arouse hostility or else contempt. There is room in the world today, limitless room; yes, the world will make room for the Church which uses its accumulated spiritual heritage and vast corporate wealth without stint for all sorts of people. This is why I almost envy a man who is ordained to the ministry today and who is determined to take heed to his ministry. There never was such a chance in all history for the Church as there is today. The Church, through the minister, may proclaim an ethical gospel which will touch all life with authority. It will affect wholesomely the art of living together, of working together, of doing business together, of playing together, of worshipping together; in fact all civilization.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

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OUR OPPORTUNITY

By

BISHOP WILLIAM McDOWELL

THE present financial depression offers a special challenge and opportunity to the Church. It calls on us to show the quality of our Christ-likeness by sharing what we have with those who have not. But it does not call for a blind and unthinking benevolence; it calls for deep study and constructive, cooperative treatment. It is not enough to say "God bless you, be ye warmed and filled." It is our duty not only to see that our help is worthily bestowed but that it does good and not harm to its object. The reason much of our benevolence goes astray is because we dread to give ourselves with the gift, and yet that is the Christ-like way.

But more important still is a study of the causes under the present crisis. Where we can discern a moral cause, it is the Church's duty to present a remedy. One of the undoubted causes is the general extravagance in the recent era of so-called prosperity. This is an economic term for presuming on God's providence. The vicious circle is something like this: our desires are inflamed by clever advertising till we feel we must indulge them for the things we want. We delude ourselves into thinking we must have the things we crave and that we can afford them. We sign obligations to pay for them as long as any one will take our signature. The increased demand brings an inflated business expansion and a spurious prosperity. The limit of signing paper is reached, business falls off, unemployment begins; then comes failures, bankruptcies, bread lines, mental breakdowns, suicides. The innocent and the guilty suffer together. The stronger help the weak. Finally we pay for our debauch, live soberly for awhile, and temptation returns. Have we really learned by our experience?

Wherever there are such dire results as we are suffering, there is a broken moral law. In this case it would pay us to study the Tenth Commandment. God our Father has promised us what is needful if we will put first his moral government of the world and his principles of right. He has enough and to spare for all of us, if we only restrain our greed and our haste. Covetousness, a distrust of his providence, a disregard of his laws for our welfare, conspire to cheat us of our enjoyment together of our heavenly Father's abundant provision for us all.

MANY are the assurances that if we just pull ourselves together, we shall soon be back where we were in 1928. God forbid! Have we learned nothing? Does a blind fate keep us forever alternating between indulgence and disaster? The Church of God has been given the task of showing a more excellent way of life; now is the time when men will listen as she speaks of temperance in every desire, of honesty and regard for the welfare of others, of honor in our obligations, of a deeper trust in God and an observance of his plain simple code of right living.

Another cause of the present depression is the failure of our moral controls to keep up with our inventive genius. Our efficiency of machinery and of method has become a veritable Frankenstein because we have not yet endowed it with an adequate moral sense. Efficiency as interpreted today calls for the constant improvement of machinery and the consolidation of business that are constantly turning off people faster than they can be reabsorbed into gainful occupations. Men become mere pawns in the game of modern business. The old, the weak, the inferior, the unskilled are thrown about at will. Man wears himself out serving the machine which casts him on the human scrapheap to die. In bitterness man looks at the monster he has made, and then wonders if there be any God.

Last summer I marveled at the patience and stead-

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fastness with which the best of Englishmen sought to maintain a moral control over a machine age; to think of men before methods; to put human rights before dividends. I came back to find the same need at home. The Church must stand behind America's best as they think through our problems of industrial life. She must maintain unceasingly that the machine is made for man and not man for the machine; that the right to live comes before the right to wealth; that the general welfare is the first law of the divine society. Her Gospel is the dominance of the spiritual over the machine, or it is no Gospel at all; her Christ is a savior from the machine, or He is no Savior at all.

A CORPORATION is adjudged wise when in hard times it is able to pay good dividends out of its reserves from prosperous years. It safeguards the interests of those who provide it with money on which to do business. What of the interests of those who furnish the manpower by which they operate? The day is at hand when a wise corporation or employer will likewise make provision for the laborer and the clerk in hard times. This is not a socialistic theory but a principle of ethics and of the Gospel. God grant that this principle may not go down the Jericho road and fall among politicians, as some other matters of principle have recently done.

Perhaps the worst wrecks of a depression are not the poverty-stricken or the morally destitute but those bankrupt in courage and in faith. When courage fails, men lose their power to fight on, their manhood. The mind wavers, self-pity overwhelms them. Or they lose their faith in those they looked up to and trusted, and they begin to wonder if God is, or if He really cares. The Church has its supreme opportunity here and now. Through hard times she keeps her courage and her faith in people because she believes in God revealed in Jesus Christ. She must stand by the despondent and disillusioned till they get new courage and faith from God. The Church's money and supplies may run low, but she has inexhaustible courage and faith to draw on. Don't mind if the budget has to be cut; we can still minister to men out of a full spiritual store. This is not a time for the Church to draw in, but to go out after men. They would not heed in 1928 when they felt rich? They will listen now when their self-sufficiency is shaken. If we are faithful, 1931 will be the greatest year for bringing men to Christ. They will know we are not seeking their money but their wefare. Then Fling out the Banner! Let this be our message: "Fear not; I bring you glad tidings, Jesus is come to save!"

PROBLEMS OF YOUNG PEOPLE

By

RUSSELL S. HUBBARD

Student Pastor at South Dakota University

SO MUCH attention and thought are being given to the young people of our day, their ways and problems, that one would think young people had never before been a problem. Yet from Babylonian days to the present they have been a continual worry to their elders. But in a very real sense there is a youth problem today that is more serious than has usually been the case. Whereas in the past the action and attitude of youth was merely a convenient itch that kept humanity moving, today our younger generation is seriously calling in question the accepted standards and codes of our moral and social life, and bids fair to replace the old codes with others which may or may not be to the liking of the older generation. Our young people are facing problems born of human instincts and of the environment in which they live. They are attempting to solve these problems, all too often without paying much attention to the thought and experience of their elders. They care not so much for tradition and authority as for reality and experience. These they are seeking.

What are these problems they are facing? They are pretty well known to most of us. There are the moral problems, becoming most serious about the age of adolescence and continuing usually until they are married and settle down, and sometimes through life. The acute moral problems are those of sex, drink, and their adjustment to an extremely complex economic order.

Sex adjustment is perhaps their biggest problem, simply because they find strong urges, perhaps the strongest in a human being, coming to birth at about the age of thirteen, urges which they are forbidden to express openly, which society demands that they sublimate for another decade, or a decade-and-a-half. Most of our young people are experimenting with these urges pretty freely. Some are thinking of their proper use and meaning, but many exercise no self-discipline.

THEN there are the problems of drink, a question which is much debated. It is certain that there is drinking among college students, especially at times of festivity. Judging from the reports of those who were in a position to know the conditions before the

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prohibition enactment, I am forced to the opinion that there is less today than there was before 1918.

Nearly all of our young people, who have any degree of responsibility, are wondering what their future life occupation will be. It is one of the serious questions which they face, but unfortunately they usually face it too late in their college course to be able to make specialized preparation.

Then there are their intellectual problems. These arise partly from the fact that they know only a narrow, and a comparatively shallow margin of life; and partly as the result of an educational system which is woefully departmentalized. There is no attempt to give a picture of life as it is, no effort to make them "see it steadily, and see it whole." One course has no bearing on another, and neither has any bearing on the extra-curricular activity or their life outside of school. In such an environment it does not seem strange that religion, which essentially is an attempt to find a unified way of life, should be left out of the picture or misunderstood, especially when any constructive religious education is forbidden by law.

These problems are pretty well known. But there is one problem that is not usually thought of, which I believe is perhaps the most serious that our young people face—the question of their relation with their various pastors and masters. Briefly what is the situation they face? They are born into a world with customs and codes based on an old economic order, when there was no rapid means of communication, when young people grew up under the shadow of the home, when there was no widespread knowledge of effective contraceptives, when society was comparatively unified. They would grow up and for the most part live without much knowledge of the customs and moral codes of different stratas of society, without knowledge of the customs of the Armenians, the Portuguese and the Greeks. Today the old restraints have gone, and a new world-wide economic order has come into being. "Fear of consequences," something they laugh at, has followed "fear of hell." They no longer feel the absolute dependence on their elders. Further, they dimly realize that things have changed; and that very often their elders have not changed. They sense an inconsistency in the lives and thinking of their elders, for examples on such questions as that of Sabbath observance, or of social position. They are taught to honor their parents and teachers, and sometimes they feel rightly that their parents and teachers, living by a double standard, are too hypocritical to deserve honor.

GENERALIZATIONS are never altogether true, and there are some of our young people who are just as dependent on home and parents as they used to be. There are some who seem to delight in being told what to do; who play the part of "yes-children" and grow into "yes-men!" Personally these are as big a problem, I believe, as are those who most violently reject all the experience of their elders. Certainly they cannot be counted on to build the Kingdom of God.

This problem of youth's relations to its pastors and masters becomes then, not a problem of youth, but of the parents and teachers. Youth has its problems to solve today, and they are big ones. Young people know it, or at least the best of them know what they face, and they want guidance and constructive suggestion. But—as one student phrased it,—they want not discipline, but sympathy. They know that a society that could debase itself by the slaughter at Ypres and Verdun, that has for ages maintained a double standard for men and women, that turns millions out of work while dozens feast in plenty, is far from perfect, and is perhaps hardly an adequate guide. They seem to feel instinctively in their relations with their elders the truth of that which they do not practice with each other—that love and sympathy, not force and ignorance, are constructive Christian forces. They resent deeply the harsh control of their elders, and the attempt to brand their mistakes with the stigma of former social brands, or as sins against God.

Personally I feel that very often educators as well as parents are seriously at fault. If the pupil feels injustice at home, the school will also be unjust because of a binding contract with the parent. We seek to turn out Christian character by armies of pupils rather than to build individuals into the stature of Christ. By and large there is a premium put upon inefficiency and sloppy methods. It is hard for our college students to be at once popular and earnest in their studies.

So, while the students have big enough problems of their own to solve, I feel that perhaps their biggest problem is in the need they feel to treat cautiously when approaching their elders, who ought to be able and willing to guide them sympathetically; to tread cautiously because of fear that they will be judged by old, very imperfect, and very unChristlike moral and social standards.

By and large our young people ring true. They are seeking for the real values in life. In seeking they are courageous, adventurous. Sometimes their vision is warped and mistaken, due to lack of experience; but usually they are still pliable enough to turn from degrading to constructive ways of life.

Lure of the Convention

By

BISHOP JOHNSON

WE ALL need a change from the monotony of our daily grind. Some seek this relief in the solitude of the open spaces. Others find their solace in travel. Others seek companionship in attending various conferences and conventions. We are all somewhat depressed at this particular time since everyone is hard up, or thinks that he is. As a matter of fact, those who are receiving their regular salaries are really better off than they were in the days of prosperity, for

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money will buy more than it did a few years ago.

In looking forward to change and refreshment it would seem as though the General Convention in Denver, opening on September 16th, offered many inducements. If you want the open spaces, Denver is surrounded by them. It is five hundred miles from any other city, and it lies at the foot of the Rocky Mountains into which excursions can be made without difficulty. It ought to appeal to those who love travel. One can go one way and come back another and pass through states which hitherto have been merely names, and see cities which have been previously unknown to you.

If you want companionship the General Convention is the best collection of fine people that we have ever witnessed.

Then there are the debates in the House of Bishops, in the House of Deputies and in the Woman's Auxiliary meetings which one can attend, for the halls are commodious enough to include all who care to be present.

There will be plenty of hotel accommodations for all and there will be interesting gatherings outside the regular meetings, of an inspirational as well as a social character.

Of course it takes an effort to get ready and it costs something to go, but the tourist rates to Denver will surprise you if you will inquire about them at your local ticket office. Besides there are excellent roads for motoring and plenty of tourist camps if you enjoy that sort of thing.

There are few events in my own past which are as pleasant to remember as the contacts made and the ties formed at General Convention. Cincinnati, New York, St. Louis, Portland, New Orleans, Washington each had its particular charm and carries with it a pleasant memory. It was in these places that I learned what the Church is striving to do and how it is achieving it. Attending General Convention is an education in itself and deepens your interest in the Church and broadens your vision of its scope. It familiarizes you with those who are leaders in the Church and so gives a personal interest in those whom you have known about.

One does not have to be a delegate to enjoy all this. In fact if you are not a delegate you will have a better time than if you were, for you will be able to attend whatever sessions you care to, without being tied down to the routine of any one.

Denver is one of the most beautiful cities in the United States. In September the air is cool at night and warm in the middle of the day. The elevation is just enough to be stimulating and not high enough to be dangerous. Why, the Grand Army of the Republic had a reunion here a few years ago and these men of eighty found it delightful. It was not too high for them.

Denver is making careful preparations for our guests. It may be a long trail to get here but we believe you will be repaid for the visit.

Let's Know

By

BISHOP WILSON

Ninety Years

I HAVE just been presented with a copy of *the Spirit of Missions* under date of February, 1842. Only ninety years ago and yet how strange it all seems. Bishop Kemper is noted as the Bishop in the Northwest and his modest little jurisdiction is given as Wisconsin, Indiana, Iowa, Missouri, and the northern portion of Indian Territory. What, I wonder, would Idaho, Washington, and Oregon say if that section were denominated "the Northwest" today?

The Rev. R. F. Cadle writes of his work in Wisconsin. He was ministering in and about Racine, Whitewater, and Elkhorn but made his real headquarters in Green Bay, about 125 miles distant. The reason for centering in this last named city was the existence of a beautiful Church building where services had been held just twice in the course of a year and because the parish had the large number of 26 communicants.

The Rev. Benjamin Halsted writes of his efforts at Evansville, Ind. "The field had been so long overrun with the rankest growth of infidelity, that there scarcely appeared to be a spot for the word of truth to take root. Though there was a small number of persons quite anxious for the establishment of regular religious services in the place, yet most of them doubted the possibility of so desirable a measure. The attempt had been made by several other denominations and had failed, and our first step was met by organized infidel opposition. Not a single communicant of the Church could be found, and but two of another denomination."

The Rev. D. Barker writes from Michigan—"Jonesville is a central point in many respects, particularly in regard to the Church in this region; that is, there are many villages around us in which there are Episcopalians. These are waiting and anxiously hoping that they may see the Church established here first and that, in process of time, they may derive aid from us. Jonesville is the most important and the largest village in the county."

The Rev. J. J. Scott writes from Alabama—"I have observed no difference in the size of the congregations (at Livingston); they are still very respectable and characterized by the usual degree of propriety and decorum during the public services of the Church."

The Rev. Dr. Savage (!) writes from West Africa—"An important feature in the intercourse of the Dutch with the interior of Africa is the obtaining of recruits from the King of Ashantee for the colonial forces of Batavia. After limited service in Batavia they are entitled to their freedom. I saw a company of forty or fifty . . . waiting for the ship, daily expected, to be

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transported to their place of service. What awaits them there is known only to a gracious Providence. But, no doubt, some of them will wear their heads the longer for their transportation; for it is with these miserable beings, his prisoners, his slaves, that the King of Ashantee sustains the horrid custom of human sacrifice by which hundreds, if not thousands, fall annually."

The Rev. W. J. Boone writes from China—"The arrogance and presumption of being discouraged in the missionary work for want of immediate success, has lately been very deeply impressed upon my mind . . . Who are we that we should stipulate with our Maker for the wages He will give for our service in China, ere we will heartily and cheerfully give ourselves up to the work?"

Such was the spirit of an earlier generation. Thank God for them—and be encouraged.



MARY ELIZABETH WOOD

By

MARIAN DEC. WARD

MARY ELIZABETH WOOD, whose death occurred at her home in Wuchang, China, in May, was a woman of great ability and charm. A woman of strong will and wonderful determination, and yet lovable and appealing with a childlike quality which was most attractive. She went to China over thirty years ago to be with her brother, Rev. Robert E. Wood, a missionary in Wuchang, and being there she made herself useful by teaching English at Boone School. Her stories of those early days were always amusing and she enjoyed a joke on herself as well as another, but she took her work seriously and was soon reaching out for more.

As a trained librarian her attention was naturally drawn to the needs of the school library and she set herself to enlarge it and increase its value. The story of what she did for libraries in China is a long one and has been told before so that it need only be sketched here. With the approval of the Bishop of Hankow and the President of Boone College (later Boone University and now Central China University), keeping in touch with the Church Missions House in New York and helped by her Chinese colleagues; with financial assistance from an ever-increasing number of friends at home and, more recently, friends of Boone in China; she accomplished the erection of a commodious library building on Boone compound, provided the first modern public library in China, sent two of her advanced students to New York to study library science and with their help founded the first, and until now the only, library training school in China; and was largely instrumental in developing a library movement which was both the cause and effect of the visit to China of Dr. Arthur L. Bostwick of St. Louis (representing the American Library Association) and the founding of the China Library Association.

It is an open secret that Miss Wood had much to do with the return of the remaining portion of the Boxer Indemnity money to China "for educational and cultural purposes". By going to Washington and interviewing very many Congressmen, she made it clear how great a help to a new and struggling Republic this would be and the influence on international friendship which such an act of courtesy would have. An enduring friendship between the two countries, founded on a better understanding and appreciation of each other, was always a prominent desire in Miss Wood's mind; she dearly loved both with all the strength of her patriotic soul and was a wonderful interpreter of the best in each to the best in the other. For some years now the China Foundation, which controls the spending of the Indemnity money, has granted $5000 annually to the Boone Library School, which is educating librarians for the whole of China. The influence of men trained under such auspices, as they go out to take charge of educational, commercial and private libraries, can hardly be overestimated.

But with all these great national and international interests Miss Wood had the deepest personal sympathy with the poor and suffering in her adopted land. She was one of the foremost in a group of missionaries who, co-operation with the Chinese, formed the Wuchang Poor Relief Committee and worked for the amelioration of conditions among the very poor in Wuchang, Hankow, and during the summer in Kuling. As no vision was too great for her, so no opportunity for usefulness was too small. Her life was given for others and from her typically New England home on the Boone compound there emanated a kindly spirit which will be sadly missed. Not that she was given to entertainment for the mere pleasure of seeing her friends. To the Chinese student she was always available, but her time was too much taken up by her work to be spent in social intercourse. Whatever helped the cause to which she felt herself divinely called was given due attention; all else had to be cut out. And yet, a more agreeable hostess or guest could hardly be imagined, and whether as a public speaker or as a friend at home the mingling of inimitable humour with matters of deep seriousness which was characteristic of her made an impression which cannot be forgotten. Her influence was far-reaching, for her conscientious devotion to duty, which overcame all obstacles; her enthusiasm for her work and her high ideals for the student; things could not but have their effect on the hundreds of young with whom she had to do. Today there is not a foreign woman in China more honored, none whose work is of more permanent value, none whose self-sacrifice for them is more deeply appreciated by the Chinese than Mary Elizabeth Wood.

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Last spring, had conditions been favourable, there would have been celebrated at Boone a triple anniversary: The thirtieth of Miss Wood's arrival in China, the twentieth of the building of the library, the tenth of the founding of the library school. Postponement for a year was necessary and only a few days before the proposed date Miss Wood, after an illness of some weeks, was called to "go up higher" by the same Master Whom she had so earnestly endeavored in her life among us here. China will mourn her loss and honour her memory. May the Church at home continue to give its support to the work to which she gave her life and help to carry it on in the spirit of fervent devotion which animated all she did.

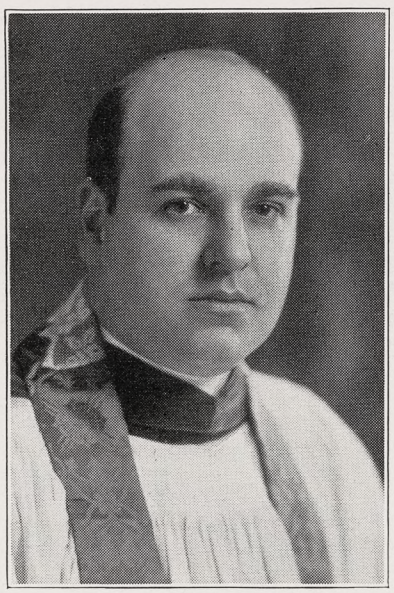
NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

IT HAS always been something of a problem to know just what to do with provinces. A couple of them function throughout the year, notably Sewanee and to a degree New England. But for the most part they are merely an excuse for coming together occasionally for a pow-wow with the inevitable resolutions. There is a commission to deal with the matter, headed by Bishop Parsons of California, which has just released a report that is to be submitted to General Convention. They point out that there are two functions for provincial organizations; one to aid the constituent dioceses, particularly in taking over certain kinds of work that can be handled better by the larger unit. The most notable work has been done in the field of religious education. The second task of provinces is to aid the National Council with its program. Here the committee finds that little has been done, since neither the General Convention nor the National Council have delegated the provinces any important tasks.

The committee therefore suggests ways that the provincial organization might be of some help to the National Church. First of all it is the judgment of the committee that some of the duties at present attaching to the office of the presiding bishop might well be delegated to the presidents of the provinces. It would, for instances, seem unnecessary that the presiding bishop should always be present at the consecration of a bishop and even more so at lesser occasions when a diocese, or some gathering of clergy or laymen, desire the presence of a representative of the larger organization of the Church. Relief from some of these duties would enhance the dignity of the office of presiding bishop and give him more time for the more important task of directing, in its various departments, the general work of the Church.

The committee then states it to be its opinion that departments of work in each province should have direct representation in the national departments. They point out that department representation that comes up from the field is in general more efficient than when the entire membership is appointed by a central administration. They therefore definitely recommend that the Council be requested to appoint as part of the membership of its department of missions, religious education, social service and the field department, one person in each department from each province, with the persons to be nominated by the corresponding departments of the province.



EARL RAY HART
Rector at Michigan City

The committee also gives its approval to an opinion expressed in a report that came out of the first province that "some of the work now being undertaken by certain departments of the National Council could be more effectively handled by the provinces with the same expenditure of money" and that "there is need for a readjustment of the work now being carried out by the National Council and for a more extensive use of the provincial organization with provision for adequate financial support."

The next recommendaton is that the resignation of a bishop within a province be made, and acted upon, by the house of bishops of the province. Under the present practice the resignation of a bishop must be acted upon by the entire House of Bishops. This means either a special meeting, with the loss of time and money, or else that the resignation remain in abeyance for a considerable time.

Finally the committee recommends that a committee on provinces go into the whole question of the number and boundaries of the provinces with an idea of forming units that can function most effectively.

The report is concluded with a summary of provincial activities. The synods, they report, are of value—exchange of experiences and sharing of burdens. But one province, the first, has a full time secretary. The fourth, Sewanee, has three part time workers in religious education. The seventh appropriates $1200 a year for a young people's secretary, and at the last synod voted to have a part time secretary for religious education. The fourth and fifth provinces support wholly or in part missionaries for the deaf. All of these workers are supported without assistance from the National Council.

The most effective work is done in the field of religious education, with the first and fourth provinces leading. They have conducted training classes, institutes and conferences. Much literature on the subject has been issued. The sixth province has had successful demonstration classes in Church drama, and the fifth province has had the children's crusade which the committee finds to have been a notable bit of work.

It is also pointed out that the

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province is the best agency for the organization and control of conferences, with the summer school at Concord, N. H., and the Sewanee Conference given as notable examples.

Also the provincial organizations, the committee reports, have done fine work in the college field. As for social service, it rather appears that the committee had a difficult time in finding anythng to put to the credit of the provincial organizations. Committees there are, but it ends about there. They conclude with a brief but eloquent paragraph on finances which says in effect; if you give us no money at all how can you expect us to do any work.

* * *

The Episcopal group conference, held in conjunction with the eleventh national conference on social service convening in Minneapolis, opened its sessions with a dinner at which the Rev. C. Rankin Barnes, acting executive secretary of the social service department of the national council, presided and Dr. Richard C. Cabot, president of the national conference on social service, extended greetings.

In addressing the group of 100 persons representing 25 dioceses, Dr. Cabot said that he had a sense of being at home with the Episcopal group for it represented a distinctive Christian body. "My great desire," said Dr. Cabot, "is that the greatest thing in the world, Christianity, may take possession of social work. Christianity does not have to be socialized for the Gospel of Jesus Christ is social and I urge this group to pledge itself to put the teachings of Jesus Christ into every phase of social service, that it might be christianized."

In presenting the major objectives of the department of social service, Mr. Barnes mentioned first the training of ministers for proper social contact. "This training," said Mr. Barnes, "is being accomplished to a great extent, through the summer school in social service conducted for the past eight years under the guidance of Dr. William S. Keller in Cincinnati, where this year from July 1 to August 30, 28 young men representing 12 seminaries will work under Dr. Keller's personal supervision, in 39 social agencies of the city of Cincinnati, gaining first hand experience in ways and means by which a rector can co-operate with social agencies."

The other project mentioned by Mr. Barnes was the conference for rural workers held at the University of Wisconsin each year and where as a usual thing, one-half of the entire group is composed of Church rural



SUGGESTION FOR REJUVENATING AN OLD CHURCH . . INEXPENSIVELY

Scores of leading churches of all denominations have followed this suggestion. One and all, they have been amazed that the small cost of reflooring could effect such an amazing transformation.

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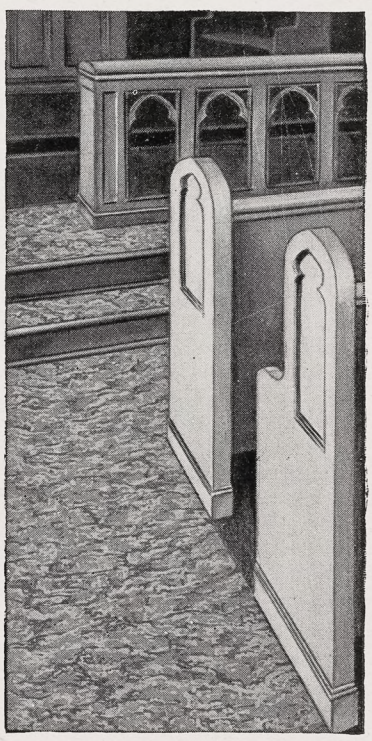

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workers and clergy. The morning sessions are spent in classes pertaining to rural problems; the afternoons in discussions as to how this information has been and can be applied.

Other features of the church program included luncheon on Wednesday, June 17 under the auspices of the Church Mission of Help and the Girls' Friendly Society. The subject was "The Spiritual Background and Motivation which Influtnce the Behavior of the Abnormal and Normal Girl," the negative presented by Miss Marguerite Marsh, representing the Church Mission of Help; the positive, by the Rev. C. Rankin Barnes, representing the Girls' Friendly Society.

On Thursday afternoon Mr. Spencer Miller Jr. conducted the program of industrial relations and on Friday afternoon Mr. George R. Bedinger, director of public charities of Pennsylvania, spoke on "Spiritual Effects and Values of Community Chests." The Episcopal section of the conference concluded with another dinner on Friday evening.

* * *

Here's a "believe it or not"; at the chapel of the Resurrection, near Anniston, Alabama, a year-old baby and a great-grandmother were baptized at the same service—and the great-grandmother gave her age as fifty-two. Figure it out for yourself.

* * *

Do clergy change parishes too often is a question often asked. In Alabama for instance, there are but nine clergymen who have been at their present tasks as long as ten years.

* * *

The Synod of the province of the Pacific passed real resolutions dealing with the present unemployment situation. After expressing joy that the clergy of the province had been to the front in the administration of relief the resolution went on to say:

"While rejoicing in what has been done to relieve immediate distress and to plan for the immediate restoration of confidence, desires to remind the people of the Province that this necessary service is only of temporary value. The situation as it exists today in America and throughout the world is an indictment of our whole civilization. No society can be called Christian in which, for example, as in this, the richest of all countries, six million people looking for work are through no fault of their own unable to find it. Charity, doles, hastily-organized building plans may relieve distress. They certainly express the spirit of Christian love but that spirit can be adequately expressed only by the determination that this injustice shall be done away with, together with the selfish indifference and avarice which are its ultimate source.

"Our industrial system breaks down at the point which to the Christian is of supreme importance—the welfare of the vast multitude of the workers. The Synod believes that heavy responsibility rests upon Christian leaders in business and industry to study and understand, in the light of Christ's teaching, the principles upon which rests our present social order. We believe that they and all the millions of Christian men and women involved directly in the industrial system should take their part in the attempt to Christianize that system. Especially does this responsibility rest upon the privileged classes.

"Complacency should have no place in Christian thought. We call upon clergy and laity alike to use the present tragic opportunity to help the world forward to a juster and more Christian social order."

* * *

At a luncheon of laymen held recently in San Francisco there was a good deal of interest shown in a movement to have the word "militant" restored to the Prayer Book. It was rather generally felt that the Church is not militant enough and that it helps to be reminded that we are supposed to be a militant organization.

* * *

The convocation of the district of South Dakota was held at Aberdeen, June 14-16. One of the features of the convocation was a conference of laymen and another of clergymen on the day before.

* * *

Mr. Urbain Ledoux, known in New York as "Mr. Zero," whose "Tub" in the Bowery is a place where the unfortunate get their coffee and bun, took a flock of clergymen and social workers in hand the other day and showed them the other side of life. He also shocked some of them a bit

CLERICAL SKETCHES

Earl Ray Hart

DR. HART is a native of Indiana, having been born in Terre Haute in 1890. From high school through university days he was resident at Seattle, Washington. On graduating from the University of Washington he practised law for a short time. Then when his family moved to Pittsburgh, Pa., he entered the business world, being the member of the working force of a large steel concern. Deciding to enter the ministry he entered the Western Theological Seminary in Pittsburgh. Graduating he was ordained deacon in 1923 and priest the following year by Bishop Alexander Mann. He was first the rector of St. George's, Pittsburgh, later the rector of St. Alban's, Toledo, and at present is the rector of Trinity Church, Michigan City, Indiana, which is the largest parish in the diocese and where Dr. Hart is doing a notable work.

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with his lecture. For one thing "Mr. Zero" told these folks, most of whom, being Methodists, feel rather strongly on the subject of strong drink, that prohibition was a curse. "It has killed the spirit of the men down here and has put poison in their bodies. For every saloon in the old days there are a hundred speakeasies today." He also said that the churches are lazy. "They aren't doing a stitch of work. There are 1200 churches in the city and they don't touch the real suffering."

What amazed the visitors most was the miraculous way in which "Mr. Zero" produces meals for five cents. After answering many questions and describing his methods, Mr. Ledoux said he would give any one of the party $5 to eat as much as five cents worth of the stew which he has prepared daily for the unemployed. There were no takers.

* * *

Executive Secretary John W. Suter Jr. told a conference of church workers at Union Seminary the other day that many people regard their clergyman as a sort of public entertainer.

"Much that passes for public worship is not that at all," said Dr. Suter, "for too often the minister does all the worshiping while the congregation remains passive."

Criticising this attitude, Dr. Suter said that the "people in the pews listen, watch, exclaim, in fact exhibit all the characteristics and enjoy all the sensations of an audience. They are being entertained, perhaps improved, in what is an auditorium rather than a church. If the sermon does not go well they blame the preacher just as they would an actor or a concert singer for a dull performance."

* * *

This is something new; the Rev. D. R. Clark, Negro rector of All Saints, Saint Louis, is to represent the diocese of Missouri as a deputy at the coming General Convention. Why not? Of course, why not.

* * *

* * *

Christ Church, Winnetka, Illinois, has created a new church job—that of parish house supervision. They have a fine new building there. The other day the rector, the Rev. E. Ashley Gerhard, announced the appointment of Mrs. Eloise Wortley to this office. She comes to it after fifteen years' experience in community and social service work in Winnetka.

* * *

The Rev. E. J. Randall, executive secretary of the diocese of Chicago and the Rev. G. Carleton Story were the speakers at a meeting of the southern deanery of Chicago, held on June 21 and 22, at LaSalle.

* * *

There is a race on in the diocese of Bethlehem between the men and the women. Each group has agreed to raise cash for a teachers' cottage at Voorhees Industrial School in South Carolina. Of course it is just as you supposed; the women had two thirds of their fund raised before the men even started. As one poor man put it; "The men have been kept so broke by bazaars that the women stage to raise their fund that there hasn't been anything left for ours. But we will get there before the end of the year."

* * *

Mr. Henry A. Guiley, graduate of Lafayette and the General Seminary, was ordained deacon by Bishop Sterrett on the 13th at Trinity, Easton, Pa. The Rev. Dr. B. S. Easton, professor at the General, was the preacher. Mr. Guiley is to become the curate at St. Ann's, Brooklyn, the first of September.

* * *

Conditions in Iceland, Scandinavia and Russia was the subject presented by Mr. Graydon of Boston in a talk the other evening before the Church

A LETTER

"BEFORE being asked by a friend to send in my first subscription to THE WITNESS I was very inactive in a Churchman. Having moved from one section of the city to my present address, without transferring my church membership, I had not been a regular attendant at any church for almost ten years. Soon after I started to read THE WITNESS it occurred to me that I was falling short of my duty. I took steps to have my transfer made and have been a regular attendant and contributor in my parish ever since."

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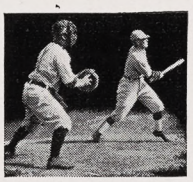

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Club of Connecticut, meeting in New Haven.

* * *

The Rev. W. R. Sewell of Christ Church, Susquehanna, Pa., has accepted a call to St. James, Pittston, Pa., effective September first.

* * *

Trinity College, Hartford, held its commencement over the week-end of June 13th. Associate Justice Owen Roberts was the speaker at the open air service, with the sermon preached by the Rev. Louis Washburn of Philadelphia, a Trinity alumnus. Dr. Washburn deplored mass production in education and predicted that the youth of today would salvage civilization.

* * *

Possibly some of you may think that we are rather silly over this German debt business—that they should be made to pay and pay and pay. If that is your opinion you may be interested in this editorial which appears in the current number of *Christendom*, the quarterly journal of Christian sociology which is published in England.

"In the Reduction of the Cost of Production Game, or what has been called the International Race to Starvation, it would appear that Germany has got ahead of this country. An article by Evelyn Sharp in the *New Statesman and Nation* tells us that the Germans are nearly as hungry now as they were in the post-war crisis. 'Social and welfare experts say that a year at the present rate of living will bring the average physical standard down to the worst post-war level.' Neither wages nor 'doles' are high enough to enable workpeople to live at more than a bare subsistence level; salaries have been cut till the middle classes also are hungry. 'National economy' too is in force. Culture-loving Germany has cut down its grants to music and the drama, and to adult education; the age limit for continuation schools has been cut down, the size of classes in the elementary schools is being increased, and equipment is 'axed' to such an extent that it is becoming a question how children are to be taught without books and pencils. Surely if 'economy' is the right cure for 'unemployment' Germany should have none. Yet Miss Sharp mentions merely as one example a school in an industrial town where sixty per cent of the children had unemployed parents. In fact, the German unemployment figure in February was 5,042,000. Nor does the effect on the national morale seem to compare well with that of our demoralising dole. German teachers will tell you

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that the children are too nervous and irritable to be taught, while their elder brothers of a changed Youth Movement go about with revolvers instead of guitars in their hands and political invective instead of folk songs on their lips."

* * *

Bishop Gilman of China was the speaker at the annual meeting of Yale-in-China held in New Haven on June 14. The Rev. Anson Phelps Stokes gave a summary of the work that has been done there during the past year.

* * *

Bishop Lloyd, who is the chairman of the board of trustees of Kuling School, China, reports that at a meeting of the board held this month it was definitely decided that the organization should be kept intact, and that the school shall be reopened in the autumn, either at Kuling or in temporary quarters in Wuhu. He also announces the resignation of Mr. Stone as the head of the school. He has become the head of Iolani School, Honolulu. It is hoped that they may find a successor as competent and one as familiar with conditions in China.

* * *

There is an organization for young men of the Church, the Knights of Saints John, founded by the Rev. F. M. Wetherill of Philadelphia, which should be more generally known. The aim of the order is to reach the youth of the Church and to win them to her worship and work.

So many organizations bring the boys and young men about the church; but this brings them inside. Initiations, installations, tests, and degrees of knighthood in many cases are held within the church. The knights cultivate the better side of the "gang spirit" in the church.

The manual for the order has just recently been revised. It contains a chapter on "Things To Do". These hold the boys' interests through the 'teen age to manhood. The constant competitions and awards carry the young men along with a fine diversification of activities and devotions. The order is particularly attractive to those boys who have grown up beyond the years when they wish to meet at the church and run away hiking for a day or a week-end. Yet it makes use of camp craft and athletics, scouting and out-of-door hobbies.

By a succession of degrees based on the New Testament the Knights of Sts. John creates loyal and well informed churchmen. It affords splendid opportunities to have the young manhood of the church and community worship within the church frequently in a corporate body, and to receive their communions in that manner if desired.

The Knights idea appeals to the parent of the cultured family who desire to see their sons raised as men of honor with refinement, yet virile men with a naturalness and pride in their faith. Definite assignments and corresponding rewards are given for the thirty-three degrees in order to become a King Knight, and sixty worthwhile tests to become an Emperor Knight. These include what a boy would like to know and do in the Bible and the Church, history, debating, school, social service, missionary and first aid work, nature and out-of-door life, special talents and hobbies.

Furthermore the Knights are not dependent upon a leader as other church organizations are. They develop their own "St. John" and the degree master, and other officers which make the order more than ordinarily easy to begin in any parish large or small. The rector does not have to run after them to keep them busy. The order is so constructed that they follow up their rector to see what he wants done, and they do it with zest and pride; advancing themselves in their honorary degrees in that manner. If four young men are willing to be a degree team to give initiations they can begin a lasting good to their parish and themselves.

* * *

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the diocese of Chicago gathered on Thursday last at Doddridge Farm, near Libertyville, to honor their bishop on the first anniversary of his consecration. There were conferences, featured by both informality and frankness, and there was a lot of recreation which seemed to be equally enjoyed. It is Bishop Stewart's hope to make this party an annual affair.

* * *

Fifty business men of Chicago gathered over the last week-end at Twin Lakes, Michigan, for their third annual forum. This year they discussed the absorbing topic of how they might apply the principles of Christianity to their business lives. The new bishop of Minnesota, Bishop Keeler, was the leader. This forum, a very lively affair, was started by Mr. William F. Pelham, an on-the-job layman of the diocese.

* * *

The diocese of Western Michigan observed the 50th anniversary on June 14 of the ordination of the Rev. James E. Wilkinson. Service at the Cathedral, with greetings to the honored one from Dean Jackson and Archdeacon Vercoe, and a sermon by Bishop McCormick. Then a luncheon with speeches and presentation of gifts to both Dr. and Mrs. Wilkinson.

* * *

The Rev. Chester L. Hults was ordained priest and Mr. Thomas H. Carson was ordained deacon, by Bishop Mann on June 13th at Christ Church, Indiana, Pa. A large number of the ministers of the city were present in addition to the diocesan clergy. The sermon was preached by the Rev. William Porkess, who since becoming the rector of St. Stephen's, Wilkinsburg, Pa., has had five men from his parish enter the ministry. Both of these young men graduated this year from Berkeley.

* * *

For six years the Church Army has been at work in this country. Today they have thirty men at work in sixteen dioceses, stretching from Connecticut in the east to Utah in the west, and from South Dakota in the north to Texas and New Mexico in the south. The sort of work being done by these men is the most difficult imaginable. Not jobs in well established parishes, but visiting in rural hamlets and isolated places; taking over abandoned churches and bringing them to life again; seeking the wayward and bringing him back to the fold. These men are paid ten dollars a week for their work. They sleep in whatever quarters are offered them. It is throughout an unselfish ministry which one would

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think might appeal to the imaginations of Church people.

The other day I went to a ball game with Captain Mountford, the head of the American Church Army. He did not want to go—too busy he said. "Oh come on. I'm busy too. It will do us both good." On the way to the park I asked him what he was to do during the summer, and what summer conferences he was to take in. "None this year I am afraid. I have been compelled to cancel all engagements to allow me to go out, hat in hand, and beg in order that our work may go on. At the moment we have a bank balance of less than twelve dollars."

The ten dollars a week for each of these thirty men depends upon the success he has in raising funds—raising funds when a man of his power ought to be doing more important things. If you are not familiar with their work write to Captain Mountford at the Church Army headquarters, 416 Lafayette Street, New York. He will send you information about it. After reading it I am sure you will wish to do something to help carry them through the summer.

* * *

Bishop Johnson of Colorado has spent the past three Sundays at Gethsemane, Minneapolis, his old parish. It is at the moment without a rector, but is soon to have the Rev. Austin Pardue.

* * *

The executive secretary of the diocese of Central New York has made an unusual record in issuing the Journal of Convention within five weeks of its closing session. Most diocesan journals are issued so long after the meeting of convention that they are useful as recording history, rather than giving information of news. The convention of Central New York was in session May 16th and the Journal of Convention was in the mails June 13th.

In spite of the serious depression, which has been felt to an unusual extent in some of the cities of Cen-

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tral New York, the financial statements show a steady gain, with receipts of nearly a million dollars for the year. Parochial statistics show 32,363 communicants, with Church School enrollment of 10,599, confirmations 1,519, Baptisms 1,241. There are 115 clergy, with 10 candidates for Holy Orders and 16 postulants.

* * *

Announcement is made from the office of the presiding bishop of the appointment of Miss Mary E. Ladd, as director of Windham House, New York City, in succession to Miss Adele Lathrop, who is resigning after a notable service of three years as head of this student residence adjacent to Columbia University, New York, for women students who are preparing at Columbia and other New York educational institutions for Church work. Windham is one of the memorials to the late Presiding Bishop, Daniel Sylvester Tuttle, which was made possible by the Woman's Auxiliary of the Church. In the three years of its existence it has admirably met the need which prompted its foundation.

Miss Ladd, the new director, is a sister of Dean Ladd of Berkeley, and comes to her new post after long service as principal of St. Mary's School, Concord, N. H.

* * *

The deans of our theological seminaries, through a committee headed by Dean Bartlett of Philadelphia, have submitted a request to the National Council that they aid the native clergy of our mission fields who wish to come to the States for study. They point out that at the present time the financial burden is placed entirely upon the seminaries. They are prepared to continue giving them board, lodging and tuition. But they do feel that the National Church should bear the expenses of travel and also take care of the clergyman's family at home when there is one. They base their cause on the very generally accepted principle that the progress of the Church, abroad as well as at home, hinges upon the effectiveness of its ministers. They therefore argue that the wisest investment of missionary funds is in the increase of the effectiveness of the missionary for his task.

* * *

The diocesan Summer conference of West Virginia, was in session at Jackson's Mills, a boyhood home of "Stonewall" Jackson, last week. Miss Helen Wharton, director of religious education, was the central figure in this annual and successful event. Registrations were overflowing long before the opening day. The diocese is fortunate in having the help of a number of Church Army captains for some months, and they are rendering splendid service at the conference.

* * *

The choir of St. Stephen's, Romney, West Virginia, was invited to broadcast the other day. They did the job so well that they have been invited to broadcast once each month.

* * *

Bishop Wing of South Florida delivered the baccalaureate sermon at Rollins College. Then President Holt of Rollins came over to the Cathedral School and delivered the commencement address.

* * *

Speaking before the Lay Readers League of his diocese, Rhode Island, Presiding Bishop Perry said that the Church must concern herself with the three problems of unemployment and poverty, national defense and world peace, and the world court. This laymen's organization, incidentially, is working out a plan of providing clergymen with layreaders during their vacations, at no cost.

* * *

Over in Long Island the other day about twenty Church school leaders got together for a supper conference. Each one related the one outstanding achievement of the year in their school. Stimulating and helpful. In fact a grand idea.

* * *

A beautiful stained glass window, the work of James Powell and Sons (Whitefriars) was dedicated recently at St. Andrew's, Mount Holly, New Jersey.

* * *

St. Paul's, Syracuse, has just celebrated the 107th anniversary of the founding of the parish.

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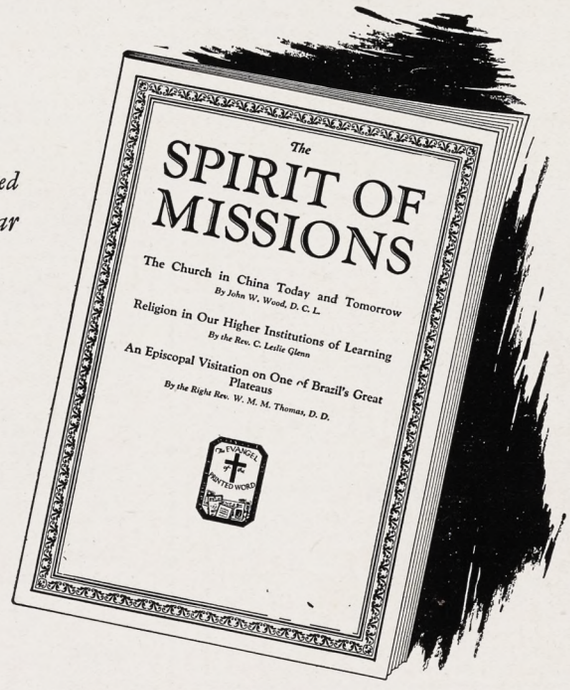

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The WITNESS

CHICAGO, ILL., JULY 9, 1931

MISSIONARIES

by the

BISHOP OF BIRMINGHAM

IT IS now recognized that the modern missionary is necessary to the modern shrinking world. The surest way to prevent friction and enmity between peoples is to create a common background of religious idealism. By educational work, by social organization, and by medical service, no less than by preaching, the missionaries are seeking to spread Christian idealism alike among the half-civilized tribes of Africa and in the great civilizations of China and India. It is no secret that government departments constantly turn to missionary leaders for advice and help. The missionaries, of course, keep aloof from political controversies, but their moderating influence is of the highest importance.

MESSAGE OF THE WEEK

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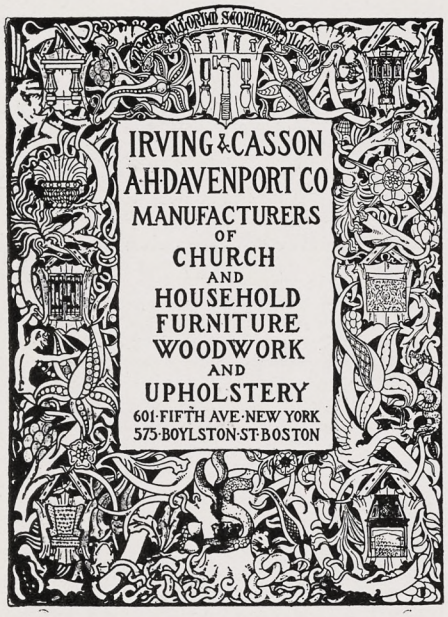

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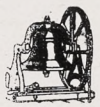

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THE WITNESS

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RUSSIA AND THE UNITED STATES

By

BISHOP JOHNSON

I HAVE been reading the story of Russia as told in "Humanity Uprooted" by Maurice Hindus. When I put the book down there came to my mind the observation of the great apostle that "the love of money is the root of all evil," whether one lives in Russia or the United States. In Russia the old regime took the lion's share from the reward of labor and left the peasant to a bare subsistence. In between the landlord and the peasant was the proletariat, who existed in the cities during the winter and worked in the fields during the summer. These floaters had never owned property and had never possessed any influence. Today they form the aristocracy of Russia who are favored in every way, for they were the prophets of the new regime, similar to the I. W. W. in America.

The communists are zealots for "the cause" and are as much under orders as were the Jesuits under Ignatius Loyola's regime. The young students of Russia are the material upon which the communists depend to replace the old intelligentsia which is cowed into submission but never trusted. These students are audacious and ruthless in advocating "the cause." They have the zeal which always characterizes a youthful cult. They firmly believe that they have banished God from the Heavens and have substituted Marxian philosophy for the divine revelation. The cause is great and Lenine is its prophet and the Soviet can do no wrong. In the future they believe that it will be said: "In the beginning the soviet created the social order, for society was without form and void and darkness was upon the face of the deep," until the Soviet said "let there be light." They really believe that they have completely solved the tangled mess of human relationships, whereas they are dealing with exactly the same "homo" who is the source of greed, lust and cruelty and are as vicious under one system as they are under another.

CHRIST realized that if you were to regenerate society you must change the heart of the individual. The Soviet believes that you can create a mechanical system which will make an earthy paradise. So in Russia all the moral conventions are thrown aside and ignored in so far as the Soviet is concerned. Freedom of speech, liberty of expression and the rights of the individual citizen are scrapped. You may do as you please in disobeying God providing you do not interfere in the communist program in doing so, but woe be unto you if you disobey the Soviet.

In fact Russia is in the grip of a new religion in which God is replaced by the Marxian theory. In it is all the sectarian hate toward any rival and all the fanaticism that characterizes a new cult. In this new religion the Soviet Council usurps the throne of God, the abolition of private property is the panacea for all ills, and an equal division of material properties is to satisfy all human needs.

One can understand the zeal of a new gospel, but one wonders when it becomes aged and the good is achieved what the Russians will do for a living, for "man does not live by bread alone" even though he must have bread in order to live. In short religion has temporarily collapsed in Russia, largely because there was a complete lack of ethical content in the ancient Church which had become secularized. With the passing of the Church's prestige, the family also has collapsed and the sanctity of the home therewith. Marriage is merely a matter of convenience with some financial responsibility for children. A husband who has a succession of wives may be taxed one-half of his meagre income to support his unfortunate issue.

If your first premise is wrong your conclusions are bound to be erroneous, no matter how faultless your logic. It is because their basic assumptions are false that one may confidently assume that the final assertions will be disastrous. The first premise of the Soviet is that there is no God; that human personality is a cog in a machine and not a free moral agent, and that there is no moral responsibility except that of obedience to a

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cabal, who themselves are nothing but cogs dictating to other cogs. They must substitute a gospel of hate for a gospel of love because love is the product of personal effort, while hate is something that belongs to our savage state and requires no spiritual effort to enjoy.

The difference between love and hate is that between wheat and weeds. It does not require philosophy to affirm this. Any farmer knows the distinction. When you have once plowed a furrow in the virgin soil the weeds begin to multiply without human effort and the wheat is produced only by great exertion.

NOW this does not mean that there is no truth in the Soviet contention. No sect can flourish on entire falsehood. Half truths are far more dangerous than half lies. The truth is that the "love of money is the root of all evil" and they are trying to dig up the root. We have a situation today in America which requires some drastic surgery. The segregation of enormous wealth in the hands of a very few will produce a tremendous catastrophe, if it does not create a sense of moral responsibility on the part of the wealthy. But we all know that the accumulation of wealth blunts the moral sense as effectively as the lack of adequate support destroys ethical considerations. "In all times of our prosperity and in all times of our adversity good Lord deliver us," for it is then that man becomes the greatest fool.

Nobody expects the financial leaders of this or any other country to initiate a policy which is unselfish. They never have. And yet if the situation continues in which men eager and willing to work can find no employment there is bound to be an upheaval in which those on top will eventually become the under-dogs, as they are in Russia.

There is no question but that the Church will be identified with the prosperous classes, just because the Church inculcates certain habits which are bound to make men prosperous, although it fails to make them generous. There is nothing which so favors the status quo as a half acceptance of Christ's teachings. For when the Church brings up a child to be temperate, chaste and diligent it puts him on the path to business success. If he then refuses to avoid covetousness he has exploited just so much of the Gospel as will make him prosperous. There are cults which give their blessing to material prosperity as the legitimate expectations of Christians.

As a nation we are therefore in the position of the rich young ruler who admired Christ and whom Christ loved, but who turned sorrowfully away from the full acceptance of the Gospel. God gives us our heart's desire, but if it finds its ultimate satisfaction in the accumulation of wealth then He sends leanness into our souls. It seems almost as though fat purses and lean souls were intimate affinities.

Russia will never cure human selfishness by a mechanical process and we will never attain spiritual greatness by winning in the stock market. The world is in a mess just now, and if one did not believe that God is still in heaven overruling all and bringing good out of evil one would be overcome by the hopelessness of it all. The Church is the one institution which under every calamity still bids you to lift up your hearts and to give thanks unto God for that which, in his infinite mercy, He has permitted us to enjoy.

TRAINING GIRLS FOR LIFE

By

C. RANKIN BARNES

SHORTLY after graduating from college I was invited to dine one evening at a home of a family in which I knew only the parents. Their home was obviously far above the average in wealth and in culture. I had never met the two daughters as they had been away at boarding school. This occasion, however, happened to come within the spring holidays and both girls were home. The older girl, perhaps eighteen, came in and I was introduced. A minute or so later the younger one, obviously of a quiet, retiring nature, entered. Immediately the mother raised her voice and called out: "And now, Mr. Barnes, I want you to meet my brainless child!" To this day I carry the memory of how that girl cringed on receiving such a greeting before a perfect stranger. And from her own mother!

The whole tone of any family, its attitude toward the interests of life as well as its intimate relationships, is sure to find reflection in the spiritual development of the girls who grow up within it. Gentle consideration, cordial harmony, healthy discipline and constructive imagination all tend toward a favorable spiritual growth. The presence of their opposites will either crush spiritual development or foster an unlovely or perverted type. The relationship between the two is fairly obvious as long as one clings to generalities.

But what specific things should the family give to the girl which will promote her spiritual development? They cover a field rather larger than one might suppose.

First of all the girl may rightly expect from her family as from no other group a thorough-going understanding. The parental pair, because of previous experience and wider contacts, should be the ones to exercise that vision and imagination without which genuine understanding is impossible. For them to anticipate the psychological needs of their adolescent

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girl is just as important—though it may not be as easy—as to see that she has food, lodging and clothing. I do not wish to imply that it is a technical knowledge of psychological terminology or method which is necessary, because many a simple home has provided a complete understanding of its children which is well-nigh perfect. And such is the Kingdom of Heaven!

During the adolescent period the giving of thorough understanding by the older members of the family is peculiarly important because that is just when the girl does not even understand herself! At the time when all her feelings are peculiarly strong she is expected to reach a well articulated adjustment to the older generation. And this process, difficult at any time, is intensified by the complexity and pressure of modern life.

THE second thing which family life should provide for a girl is a unified personality. The girl has a right to an achieving personality, but she can never develop this in an antagonistic family atmosphere. The normal girl ought to be the finest example in the world of the abundant life, but she can only become such if the family life assists her in the pursuit of a well-rounded, expansive personality.

The girl is faced with the interesting, fascinating, difficult task of achieving a selfhood of her very own. It is bound to be conditioned by the human relationships in which she has been placed, but from the "ensemble of all her selves" she must move through to a self-expression all her own. Unfortunately this trying out of a new self has to be carried on in a world whose adult members may find the process amusing or annoying. Hence it is at exactly this point that the influence of the family life is tested.

No group can assist a girl as completely as her family in letting her feel herself to be a person who matters in the world of persons. Until adolescence she has been "the Smith's girl;" now she is Molly Smith, a sophomore. The family which is blessed with tolerance, imagination, kindliness and a sense of humor is likely to make this process of development easy for its daughters. The girl's achievement of this self-respect is vital because it is the mark of the integrity of personality, as such.

When the girl moves slowly but steadily into a rich and harmonious personality she has the sense of "belonging" not only in her two immediate worlds of her family and her school, but also in the great universe of God. Where human fatherhood has meant to her understanding, love, dependability and security, the thought of the Fatherhood of God will include the same high qualities magnified. Worship and service follow with perfect naturalness. As Grace Loucks Elliott has put it: "to be important to the God of the Universe and to work co-operatively with Him is to have a basis of confidence for life and an incentive for the use of one's energies."

IN THE third place the life of the family should give a girl a definite feeling that step by step she is being prepared for life independence. Not that she should be led to feel that she is gradually approaching a given moment, like a school commencement, in which she will be hurled out into the world, but that she should be coached to appreciate the independence of her own personality. The adult pair should lead their daughters to feel as much entitled to separate individualities as the sons of the family.

Unfortunately it happens that many families like to use the fact of financial support as a club for the enduring control of their girls. The parents employ this to control not only the movements and interests of the girl, but also her very thoughts and ideals. The selfishness of parents desperately unwilling to see their girls grow up still casts a shadow on too many homes.

To urge an adequate preparation for life independence does not imply that the girl is necessarily going to leave the home physically. Of course it does mean this if she marries, but not if she goes to work while living at home or if she continues, unmarried, to remain in the family circle. In any event the girl should be allowed to feel that she can legitimately reach a time of personal independence without the necessity of a formal declaration thereof. If this spirit is current in the family the girl will learn to meet the new with anticipation rather than fear, with expectancy rather than resentment.

THE fourth contribution which the family life should give to its girl might be called a theological one. The girl has a right to grow up spiritually as well as physically, to expand devotionally as well as emotionally, and she can do so only as her family gives her an advancing conception of God. Why should a girl of eighteen want to go to Church if she is still repeating "Now I lay me down to sleep" and still thinking of God as an oversize old man with a long white beard!

Mrs. Betts in "The Mother-Teacher of Religion" tells a story of a little girl nearly four years old who had just lost her father. She could not understand the funeral or the flowers. In the evening she came to her mother and asked where her papa was. The stricken mother replied, "God has taken him."

"But when is he coming back?" asked the child.

The mother answered that he could not come back.

"Not ever?" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

And in that moment the harm was done. The girl burst into a fit of passion, "I don't like God! He takes my papa and keeps him away." And, not strangely, her rebellion continued for weeks.

Perhaps it wouldn't be so bad if only little children were given crude ideas of Deity by their parents. Four years ago I was asked to lead some discussions at Camp Johnson, the annual summer conference of the Girls' Friendly Society of the diocese of Los Angeles. I was informally quizzing the older group in regard to their conceptions of God when a brilliant eighteen year

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old exclaimed, "I always think of God as kind of a funny little piece of fog." Well, if that's all that a modern Christian family can give its daughter as a basis for thinking about Almighty God it certainly does need to call in a specialist!

FINALLY, the family should give the girl an advancing appreciation of religion. It should emphasize the fact that religion, as Christ gave it to us, is intended to provide enrichment of life, not escape from life. "I am come," said our Lord, "that they might have life and that they have it more abundantly." Life is a struggle between the coward in us and the hero in us. But Christ has no message for the coward in us.

During several Girls' Friendly Society Summer conferences last year there were courses on "Adventurous Living." If these lived up to their title they struck the same note that should sound in every Christian family blessed with young people, that religion is fulness of life, not a substitute for living. When a girl comes to realize that life itself is an art, and an art in which skill is learned by precious few, she is at once naturally ambitious to learn it. From her family life should emerge the assurance that the Master can teach her this subtle art.

Part of this advancing appreciation of religion is the learning that religion is not a departmentalized thing. Its concerns are not just with Sundays and prayers and sacraments. It has to do with the whole of life, right here and now.

The fact that family life can largely mold the spiritual development of girls has been proven by the splendid output of these homes, some plain, some elaborate, where these various contributions have been made. The ideal is not too high because it has been attained in thousands of homes. Many are the groups assisting the family to carry through its responsibilities in these various directions. Of these the Girls' Friendly Society is one. It endeavors to meet girls where they are and to help them find their individual places in a busy, challenging world.

A Book Review

HUMANIST RELIGION. *By Curtis W. Reese. The Macmillan Co.* $1.00.

The author of this valuable little book is at present the head of the Abraham Lincoln Centre in Chicago, an important social service settlement. For many years he has been a leader in the Unitarian Church and active in social work. In this book he outlines the major philosophies of life and then argues for a basis of belief and action that will compel the formation of a new religion which will be free of dogmas. Humanism is an important development, ably and briefly presented in this book.

Let's Know

By
BISHOP WILSON

A. D.

WE have become so accustomed to dating events carefully with an A. D. or a B. C. that it is difficult for us to realize the confusion which existed before this division of historical time became current. And did you know that the A. D. and B. C. system was invented only in the year 527?

Before that time part of the world still used the old Greek plan of Olympiads, meaning periods of four years each, beginning with 776 B. C. However, we have to do a little juggling with the years numbered in Olympiads before Christ because they were made to begin rather arbitrarily on July 1st which throws them six months out of our calculations. The Roman system was developed from the legendary date of the founding of the city of Rome which was 753 B. C. (or perhaps 754). But Roman writers also frequently dated events in such-and-such a year of the reign of a certain consul or emperor. But as there were sometimes intervals between reigns, blank spaces have to be filled in. The two great Greek historians, Herodotus and Thucydides, wrote without paying any attention to dates at all. The Babylonians had a habit of dating their business and official tablets from the occurence of some great event—as, "the year he overran Karkhar". You can see from this how historians have to do a good deal of piecing together in order to reconstruct ancient chronology. Sometimes an old record considerately dates some event by an eclipse and that is always a great help, for eclipses can be very accurately figured back through astronomical calculations.

In the fifth and sixth centuries there was a good deal of dating according to the Diocletian Era—that is, from 284 A. D. which was the date of the accession of the Roman emperor Diocletian. But in the early part of the sixth century came along a monk named Dionysius Exiguus who was possessed of acute exploratory instincts. He decided it was impious to date Christian happenings by the name of the monstrous persecutor of Christian people and proceeded to do a little figuring of his own. Using the best records available, he calculated the birth of our Lord in the year 753 A. U. C. ("ab urbe condita", that is, from the founding of the city of Rome). This he called the first year "of the Lord". Everything after that was "Annon Domini" or A. D. Everything before that year was "Ante Christum" which became A. C. or "Before Christ" which is B. C. There was no year zero intervening. It seems now, from most exhaustive investigations, that Dionysius was a little bit off in his calculations and that our Lord was really born in what we would call the year 3 B. C. or possibly 4 B. C. But Dionysius deserves only commendation for the degree of accuracy which he achieved under the circumstances.

In distinction from the Era of Rome and the Era

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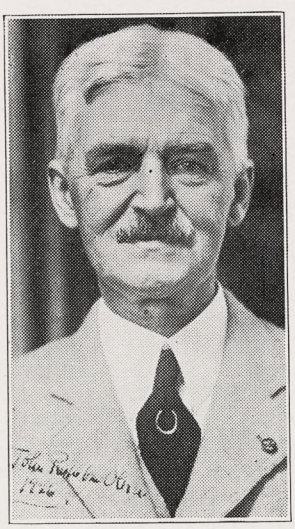
of Diocletian and sundry other eras, our system of dating is properly the Era of the Incarnation. Gradually it gained vogue throughout Europe. In the seventh century it is found in some old Saxon documents in England. In the following century it appeared in France but it was not in really general use throughout Europe until after the year 1000. In Spain it could scarcely be said to have become general until the middle of the fourteenth century, probably due to the Mohammedan influence of the Moorish conquerors who held that country in subjection.

John Rathbone Oliver

An Interview by

WILLIAM B. SPOFFORD

JOHN RATHBONE OLIVER is a name to be reckoned with. In him is combined many claims to fame; an author of great distinction whose *Victim and Victor* missed the Pulitzer award a couple of years ago solely due to the blunder of a member of the committee; a psychiatrist of prominence; a professor at Johns Hopkins University; a priest of the Church. He is other things as well, a charming man and a lover of his fellows, which is perhaps as important as those great accomplishments for which he is so well known.



DR. OLIVER

Being on the faculty of the Wellesley Conference which I attended it seemed that it would be quite a simple matter to have a chat with him, particularly since his room was just across the hall. Yet whenever I hailed him on the campus he apologetically informed me that he had an appointment with some member of the conference who was anxious to see him. Whenever I knocked on his door I discovered him in a huddle with some person. That popular was Dr. Oliver at the Wellesley Conference.

I grabbed him this noon after luncheon. "Oh, that interview. I am to leave for home in an hour but I guess we can get it in right now." So we deposited ourselves on the lawn, he brought out his Egyptian cigarettes, one of which he placed in a long holder, he smiled and said "Shoot away," and we got down to business. But it was an interrupted business. A clergyman stopped to tell a funny story which was not funny at all; a dear lady spotted him and in a rather gushy fashion told him how much she enjoyed his books; a very pretty young thing came along to tell him that "I simply must see you about a very personal problem."

Well that at least gave us a start—I am very much of a greenhorn at this interviewing business. "What about young people, Dr. Oliver? In your work at Johns Hopkins as well as in your work as a psychiatrist you are of course brought into close touch with them. Do you think that their problems are different from the problems that young people always have had to face?"

"No, I wouldn't say so. Young people are pretty much the same in every generation. They are possibly more free today. They certainly have more knowledge about matters which 'nice' young people were supposed to know nothing about in years gone-by. Perhaps there is a gain in that. I am inclined to believe that my generation was too severe with its moral code. There has been a natural reaction from that. Probably it will swing back in another ten or twenty years. In any case I am not greatly worried about them. I am a lot more worried about many of their parents."

"What is your favorite recreation?"

"Going to bed. I don't have an awful lot of time that is my own. When I do I like to get into bed, open a good book and read with the peace which comes to a busy man when he knows that he is not to be bothered."

"What of sports?"

"I don't go in for any of them myself. But I do love to watch a good game of lacrosse. You know that is a major sport at Johns Hopkins."

"Just what is your ecclesiastical connection?" (I knew the answer for I had read his delightful autobiography, but it was the only question that came to mind to ask.)

"I am on the staff of Mt. Calvary, Baltimore. Each Saturday I go there at five in the afternoon, have dinner at the clergy house, celebrate on Sunday, and have my day there, leaving on Monday morning."

"Are you doing any court work now? I remember the chapters in your book telling of that work, and of the interesting cases that were turned over to you to help solve."

"I resigned that job. I was doing too much. I am now teaching the history of medicine at Johns Hopkins. Then I have charge of one of the dormitories—two hundred students live there so that there is a lot to do with them. There is my private practice too, though it is largely consultation work that I am doing now."

"What about books? Are you writing one now?"

"I write only in the summer. I run off to the Canadian woods and do my writing there. I have one now that will be published soon and I presume I shall be at another this summer."

"Do people write you about your books?"

"Oh it's awful. Of course I shouldn't say that. It is nice of people to write. But I receive I presume, on the average, fifty letters a day. I try to answer them all personally. It takes a great deal of time."

We were interrupted again—this time by an elderly lady who wanted to tell him about her married daughter. I could see that it meant the end of the interview. There was the train that he was to catch. There was the lady to whom Dr. Oliver was most polite.

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"Just one more question—what of the Church? Are there problems facing her that concern you?"

He laughed. "My dear boy, let's not worry about the Church. It has been here for a very long time. The times may be trying but the Church will come through. The Missal, the canon on marriage and divorce, companionate marriage, I leave for other people to worry about. Be sure to look me up when you are in Baltimore. We'll have a party—a nice little restaurant somewhere where we can do as we please without being disturbed."

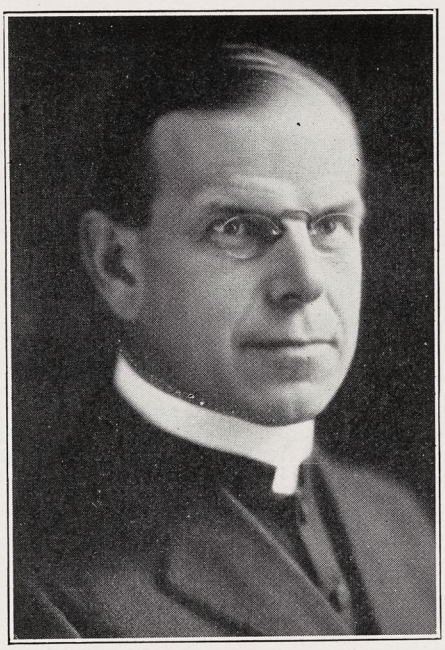
And in spite of the fact that Dr. Oliver must be fully twenty years older than myself I am certain that such an occasion with this genial man, who seems to have found the secret for perpetual youth, would be an event worth filing away in one's memory.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE greatest Wellesley Conference is just over. For the past ten days more than five hundred and fifty church men and women, clergy and laity from more than forty dioceses and missionary districts in America and abroad, have met for work, fellowship and worship in the beautiful buildings of Wellesley College on the shores of Lake Waban. Eight days before the session opened the management, in theatrical language, hung out the standing room only sign, and still the enrollments came in! And many others walked in unannounced on the opening day, so that more than a hundred have been housed in the village or community of nearby towns. It is entirely possible that in 1932, if the early registration warrants, an additional dormitory will be secured.

Bishop Casady was regrettably prevented from coming by sickness, and the sudden illness of Dr. Bernard Iddings Bell forced the cancellation of his course for young people. But Bishop Casady's place on the program was well filled by addresses from Bishop Colmore of Porto Rico and Mrs. Alfred A. Gilman, wife of the Suffragan Bishop of Hankow, while Dr. Oliver took over Dr. Bell's question box hour, which afforded the youngsters a tremendous sense of privilege and profit. Wellesley always puts great stress on the missionary aspect of church work, at its first meeting introducing all missionaries in active service who are present and also those "under marching orders." This year an additional accent was given in the presentation of those who have borne the burden and heat of the day and are now returned from the field to serve in other ways. Among these were Miss Marian DeC. Ward, secretary of the conference, Dean Harry Beal of Los Angeles and formerly of Cuba,



FRANK S. MOREHOUSE
Rector at Shelton, Conn.

and Dr. Charles H. Boynton, recently returned from Jerusalem.

The large group of young people fused excellently into the conference life under the wise leadership of Mrs. F. H. B. Fowler, Miss Helen Fowler, Charles B. Boynton and Frederick Williams. Their Young People's Fellowship made a distinct contribution to the worship side of life as well as the social side, while their cheerful assumption and fulfilment of every duty assigned to them was notable.

The School of Social Ethics was somewhat smaller in number than that of 1930, but demonstrating a solidarity of purpose from which the curiosity motive which padded the larger enrollment was gone. Even at that the three classes had enrollments of well over fifty each. The class sessions were all fine, and particular interest was shown in the group of specialists who presented such modern questions as prison reform, unemployment, civil liberties and industry. Miss Scudder's afternoon round tables were vitally interesting and the two evening programs the best during the conference.

Perhaps the most noticeable progress was shown in the music school, where the enrollment in every class was over fifty. Frederick Johnson, dean of the school, has gathered together a group of instructors who are giving this ten-day period of intensive work a wide reputation.

The drama school has continued its good work, Dr. Osgood's class on drama in worship drawing one of the largest enrollments of the program. Two good classes on practical drama work in the parish and school, and a splendid workshop course which directed, costumed and staged the magnificent production of Masefield's "Good Friday" given at the close of the conference, rounded out a balanced curriculum.

The School for Church Workers, mother school of the whole, never was so fine, never before presented so many worth-while subjects or leaders. People almost fought to enter Dr. Oliver's limited class on Psychiatry for social workers, and the registration in at least five other courses, those given by Bishop Booth, Dr. Easton, Dr. Yerkes, Dr. Bell and Miss Stockett, was well up toward or over the hundred mark.

* * *

It is not too early certainly to tell you something of our plans for General Convention. First of all, believing that the most important matters to come before the Convention will be the work of the various departments of the National Council, we are planning to run in pre-convention numbers, a series of articles dealing

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with their work. As for the Convention itself, the numbers from the opening of Convention the middle of September until a week after its close, will be almost entirely devoted to reports from Denver. Our staff is to be Bishop Johnson, editor of the paper and host of the Convention, Bishop Wilson of Eau Claire, who is of course known to you all, Mrs. Eleanor Wilson, who is to write articles of a general character, in addition to reporting the sessions of the Woman's Auxiliary, and the writer of these notes. So we are to have what I hope you will consider a competent staff of four people to bring you stories of the Convention.

The dates of the Convention are early, opening on September 16th. This fact makes it a bit difficult for us to notify you of these Convention numbers. Many of the clergy are on vacations until after Labor Day. When on vacations, quite properly, Church business is set aside. As a result notices that we will doubtless send to you the latter part of August will not receive the attention that I am sure they would if you were on the job.

What we want you to do of course is to take a bundle so that your people may be informed of Convention happenings. The cost of the paper in bundles, as most of you know, is 3c a copy in bundles of ten or more. Perhaps some of you will place your orders now, to start either the first of September with the Pre-Convention numbers, or if not then, then certainly with the first Convention number. Won't you drop us a card now while you think of it? It will help us a lot—and we do believe we will do a job that will please you.

* * *

"The abolition of unemployment awaits a moral urge strong enough to fortify men and nations to overcome all obstacles, both the enormous practical difficulties and such selfish fears, outworn economic theories, political alignments and views of national isolation as may stand in the way," said James Myers, industrial secretary of the Federal Council of the Churches, at the church conference on social work in Minneapolis. He declared that "We need a new conscience in the matter. We need a crusading spirit which will not be denied.

"A Christian social order will abolish unemployment. The responsibility of the church is to inspire all the forces of society—employers, stockholders, city, state and federal governments, international agencies, labor movements, social scientists and students of economic problems and the general public to bring about actual advance along all fronts. It is the responsibility of the church to insist that human values come first—that the abolition of unemployment with its untold human suffering is more important than profits or political party loyalties.

"Jesus said, 'A man is more valuable than a sheep.' A company which pays dividends during years when full employment has not been given to its workers puts property rights above human rights. It says in effect that a sheep is more valuable than a man. Yet, in 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to $318,600,000 more than those paid in the prosperous year of 1929, while, at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929. If, in many cases, corporation dividends were paid out of surplus or reserves, the principle of brotherhood would demand at least that similar reserves should have been set aside to provide unemployment insurance for the workers in industry. It is the duty of the church so to arouse the public conscience that stockholders will wish to share economic security with the workers. Investors will then inquire of management how labor has fared in their respective companies year by year."

Mr. Myers declared that the many complex causes and required remedies for unemployment call for intelligent, national economic planning and also for international economic planning and cooperation with other nations through the International Labor Office and the League of Nations.

Mr. Myers declared that, "Many economists now point out that a more equitable distribution of wealth and income is one of the necessary adjustments in order to increase purchasing power of the masses and balance production and consumption. Our present distribution of wealth and income leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Even the farmer is affected. He would not be so obliged to restrict his acreage if the working class had greater purchasing power to buy the food which they need and could use.

"If the distribution of income is already so out of balance as to be one of the causes of depression, it is obvious that any further wage reductions will only aggravate the situation. President Hoover and an impressive number of leading industrialists and economists are opposing wage reductions as unwise and economically unsound.

"Rumblings of serious industrial unrest and recent outbreaks of violence, especially in the coal fields of Kentucky, Ohio and Pennsylvania, constitute a timely warning that wage reductions are also socially unsound; they are sure to be followed by grave disturbances of industrial peace, either at once or later, as the tide turns and business is again on the up curve. Wage earners have already been pressed too far. The public should be warned also not to insist upon constantly lowered prices, thus bringing further pressure upon already harassed manufacturers. Those who can afford to buy at reasonable prices can help the situation materially by refraining from insisting on further price reductions, thus driving manufacturers in desperation to consider further wage cuts. The buying public also needs an awakened conscience."

* * *

Sunday, November 15th, 1931, will mark the twenty-fifth anniversary of the establishment of the Laymen's Missionary Movement. A number of communions in the United States will observe the day by special services and addresses on the relation of laymen to the missionary endeavor of the Christian Church. One communion is planning for the presentation of two pageants, one depicting the famous

CLERICAL SKETCHES

Frank S. Morehouse

THE Rev. Frank Stephen Morehouse is the rector of the Church of the Good Shepherd, Shelton, Connecticut. He was born at Kent, Connecticut, in 1878, attended Trinity College from which he graduated in 1901, and the General Theological Seminary, graduating three years later. He then served for four years in North Dakota. Returning to Connecticut he was for three years the rector of St. Peter's, Cheshire, and for one year the assistant at St. James', Danbury before accepting the rectorship of his present parish. He is the archdeacon of the Fairfield archdeaconry and is a member of the executive council of the diocese.

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haystack prayer meeting at Williamstown, Mass., in 1806 and the other the meeting of laymen representing a number of communions in the Fifth Avenue Presbyterian Church on November 15th, 1906, when the Laymen's Missionary Movement was started.

* * *

The Rev. James P. Conover, rector of St. Mary's and Holy Cross parishes, Providence, R. I., died in Newport on June 22. He was in his 73rd year. His name came to the front recently for his work for the unemployed.

* * *

Bishop Stires of Long Island recently formally opened the new St. Mark's Church, Medford, before a congregation that crowded the church. The mission was started in 1925 and now, under the direction of the Rev. Frederick A. Peters, has been firmly established with every prospect of steady growth.

* * *

The Rev. James Clarence Jones has been elected president of the alumni association of the General Seminary for the ensuing year. The vice-presidents are the Revs. R. H. Hayden, R. E. Urban, Z. B. Phillips, O. J. Hart, Charles McAllister, Benjamin Dagwell, D. E. Strong and Edwin S. Lane.

* * *

Mr. Scott Eppes was ordained deacon by Bishop Mikell on June 21 at Emmanuel, Athens, Ga. Mr. Eppes graduated from the Virginia Seminary in June and is to be in charge of missions in the diocese of Atlanta.

* * *

Chicago is on its way to the $70,000 that it is seeking for the Advance Work Program Parish. Commitments reported amount to close to $26,000.

* * *

Bishop Stewart of Chicago sails for Europe next week to return about the first of September.

* * *

A pilgrimage to old St. Peter's, Grand Detour, Illinois, is to be made on July 12th. The church, eighty-one years old this summer, is a cradle of missionary endeavor for that part of the country. Bishop Stewart is to preach.

* * *

New field secretaries have been added to the staff of the Woman's Auxiliary. One is Miss Helen L. Whitehouse of Montana who received her master's degree this year from the University of Chicago. The other is Miss Esther V. Brown, a graduate of St. Paul's, Lawrenceville, and of the Bishop Tuttle School at Raleigh. Her work is to be among the Negro Churchwomen.

* * *

The Rev. F. L. H. Pott, president of St. John's University, Shanghai, is this year taking his first furlough in fifteen years. During his absence the vice-president, W. Z. L. Sung, is the acting president.

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The 14th annual social service conference of the diocese of Connecticut was held at Camp Washington on June 25th. The Rev. Dr. Sherman of the American Guild of Health lectured on healing and the Rev. Guy E. Shipler spoke on religious journalism.

* * *

The Rev. Julius A. Schaad began his duties as dean of the Cathedral at Quincy, Illinois on Ascension Day.

* * *

I sat in on a weighty discussion the other day on the important question as to whether or not rectors of parishes had any right to have unlisted telephones. Dr. Phillips Osgood of St. Mark's, Minneapolis, was quite sure that they should be always on call, but did say that there was an evening—rather a night—when he did not think so. He was called to the phone after midnight and listened to these words: "Dr. Osgood I am not known to you but I am in trouble and you can help me. Please give me the name of a minor prophet whose name has nine letters and begins with Z." He gave the answer and hung up. Most clergymen I fear would hang up without giving the answer.

* * *

As a tribute to the love and esteem in which he is held, the Rev. S. B. McGlohon, who retired last Sunday as the rector of St. Paul's, Savannah, was presented with a gold watch and a purse by the members of his congregation.

* * *

A chapter of the Brotherhood of St. Andrew was organized recently in Amsterdam, Holland.

* * *

Will Hays and his movies, as I am sure you know, has been in for considerable panning over recent months, with *The Churchman* leading the crusade with an admirable campaign for cleaner shows and less corruption. One of the interesting things that came to light as a result of the activities of *The Churchman* staff was that there was a close connection between the Hays organization and the Federal Council of Churches, with members of the Council staff on the pay-roll of Mr. Hays. The department of research of the Federal Council has now released a pamphlet based upon its own investigations. They state definitely that the character of current films is unsatisfactory. Credit is given to Mr. Hays for doing much through his organization in improving employment conditions. However it is stated that little has been done to improve the standards of the pictures shown, and, what's more, the conclusion is reached that Mr. Hays has little power to move in this direction in spite of the "Czar" that is frequently prefixed to his name. The report deals with the problem of block bookings, whereby theatre owners are compelled to take whatever pictures are sent to them, and also with the matter of advertising of movies often more offensive than the pictures themselves. As for the connection between the Federal Council and the Hays organization, the report condemns both the Hays organization for offering the cash to Federal Council officers and to their own officers, long since dismissed, for accepting the checks.

* * *

Gordon Emmitt Brant, Seabury Divinity School student, was ordained deacon by Bishop McElwain at St. Paul's, St. Paul, Minnesota. He is to continue his studies.

* * *

People are apparently pessimistic in England. A letter has been received from Mr. Maurice Reckitt,

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student of affairs, in which he says: "We are all getting very excited here over the state of Europe with the fear that a war will break out, nominally over the revision of the treaty, early next year. Some people think a revolution in Germany, which is a pretty desperate condition, will come first." It is interesting to know that Mr. Reckitt's statement was made a couple of weeks before Mr. Hoover's move over international debts.

* * *

Five men from the diocese of Ohio were ordained deacons by Bishop Rogers at the 103rd commencement of Kenyon College and Bexley Hall, the theological seminary of the college. The Rev. C. Sturges Ball preached the ordination sermon. President Peirce preached the baccalaureate sermon. Degrees were conferred upon forty-eight Kenyon graduates, the largest number in the history of the college. Doctorates were conferred upon a number of clergymen: Rev. Charles Clingman of the Advent, Birmingham, Alabama; Rev. Robert S. Chalmers of Grace and St. Peter's, Baltimore; Rev. B. H. Reinheimer, executive secretary of the field department of the National Council and Dean Thornberry of St. Matthew's Cathedral, Laramie, Wyoming. Stained glass windows, the work of the D'Ascenzo Studios, in the west transept of the college chapel were unveiled and dedicated.

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The Rev. Anthony R. Parshley, Bristol, R. I., is now in Vienna, attending the international convention of Rotary.

* * *

The Very Rev. Daniel W. Gateson, Bethlehem, Pa., has accepted the rectorship of the Church of Our Saviour, Philadelphia. He is at the present time the dean of the Procathedral at Bethlehem and the chaplain of Lehigh University. Dean Gateson is prominent in the affairs of the diocese of Bethlehem and is well known throughout the Church as a conductor of parochial missions.

* * *

The Rev. Edward S. Doan of Petoskey, Michigan, is all for keeping people busy for the good of their souls even if no cash comes to them for their labors. He tells of Churchman Williams, bricklayer, who had travelled from coast to coast seeking work without results. Returning to his family in Petoskey Bricklayer Williams drove into the country one day with Pastor Doan on a pastoral visit. They called upon a family of farmers, also rather hard hit. The bricklayer noticed that the farm house needed repairs. Material was secured and Pastor Doan and Bricklayer Williams went to work and put the house in shipshape, without cost to the farmer. Mr. Doan says: "Williams received no pay beyond the happy feeling that, though out of work himself, he can still go on doing something for those in as great need as himself."

* * *

The Concord Conference, ending last week, had the largest enrollment in its history—a story that seems to be general for the Church Conferences this year. Mr. Larned, secretary at Concord, attributes the increase to the depression. He says that Church leaders report an increased interest in spiritual things as a result of the difficulties people are compelled to face.

* * *

Here is an interesting little fact: Bishop Booth of Vermont receives his salary almost entirely from land grants given to the Church by the King of England before the Revolutionary war.

* * *

Registrations for the Convention of the Brotherhood of St. Andrew,

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to be held at Sewanee, Tennessee, August 27 to September 3, are coming in steadily according to word received from Brotherhood headquarters. So rapidly in fact that the national office is urging the importance of early registration in order to insure accommodations. Another course has been added to be given by the new executive secretary of the field department of the National Council, Dr. Reinheimer, who is to present the Program of the Church.

* * *

The third annual camp for Church boys of the diocese of Oregon opens today at Gearhart, and runs until the 18th. The camp is under the auspices of the Brotherhood of St. Andrew. This is to be followed by the summer school of the diocese. Among those on the faculty will be Bishop Moulton of Utah, Dean Powell of the Pacific Divinity School, the Rev. Fred Bartlett of the field department, Miss Mabel Lee Cooper of the department of religious education. The Rev. Charles P. Otis, S. S. J. E. is to be the chaplain.

* * *

Seventy-five acolytes and clergymen took part in the annual festival of the diocese of Eau Claire, held at Hudson, Wisconsin. The Bishop of the diocese was also present.

* * *

The Whitsunday offerings for the Advance Work in the diocese of North Carolina was a little over $1000. It is for work at Tucson, Arizona. The diocese is to continue to raise money for this work and also work in Japan.

* * *

There was an ordination in connection with the summer conference of the diocese of Western Michigan, Bishop McCormick ordaining Mr. Kenneth A. Morford to the diaconate. The candidate was presented by the Rev. L. B. Whittemore of Grand Rapids in whose parish Mr. Morford was brought up. He is to return to Nashotah House for his final year of study.

* * *

Over a hundred newly appointed missionaries of various denominations held a conference recently at the Hartford Seminary, with nine missionary boards represented, including our own.

Expert advice in regard to care of the health was given by physicians who have been on the fields, among them Dr. M. H. Ward of Boston. The new missionaries were told about the religious situation in the different countries. Men familiar

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with recent changes in the religions of the world held discussion groups on Mohammedanism, Hinduism, Animism, Buddhism and Confucianism. Both sides of the question whether the missionary should remain separate from the national church were offered. Dr. C. Y. Cheng, moderator of the Church of Christ in China, and Rev. M. Mukerji of India, both strongly advised the union of missionaries with the national church, whereas Dr. Braga of Brazil emphatically counselled separation. Rev. R. E. Diffendorfer of New York spoke on "The Missionary and World Social Movements," and the closing address was given by Rev. Robert E. Speer.

* * *

Canon Donaldson of Westminster Abbey recently invited the members of a Negro organization in England to attend service in the abbey. After the service they laid wreaths on the tombs of Wilberforce, Zachary Macaulay, Buxton and Livingstone. They then went to the Lincoln statue and laid a wreath there. At the service Canon Donaldson preached an eloquent sermon on brotherhood.

Referring to the League of Nations, he said that the League stands, after twelve years, as the ensign of Christ among the peoples, and to its banner all men of good will must rally as to the world's one political hope.

* * *

The most famous of horse races, the English Derby, was this year the occasion for an outburst of protest, unequalled before. The greatest race was promoted on behalf of the Irish Hospitals. Powerful voices are raised against it. "A sweepstake reproduces the atmosphere of a roulette table everywhere." the Manchester Guardian says. "Ten million faces bend over the table. Do we really want roulette on such a scale?" Prime Minister MacDonald has gone so far as to say that such things as these sweepstakes almost make him feel that civilization is crumbling. He says: "It is a most deplorable reflection on the state of mind of the people of this country that, at a time like this especially, millions of pounds should be going into this form of gambling."

The chance of winning one of the first prizes, it has been calculated, is about the same as that of getting struck by lightning. But probably the attraction comes with the reflection printed in a Spanish grammar. In Spain lotteries are legal and run by the State. The grammar says: "If you spend your money on alcohol or tobacco you buy nothing. But if you spend it on a lottery ticket you buy hope."

The most hopeful fact, writes our London correspondent, is that many on all sides are awakening to the sinister character of this latest gambling debauch.

* * *

Recently we announced the resignation of Miss Mary Ladd as the head of St. Mary's School, the diocesan school for girls in New Hampshire. Now the rector of the boy's school, Holderness, the Rev. Alban Ritchie Jr. has resigned.

* * *

By the will of Alice H. Gilbert $5000 is left to Christ Church Cathedral, Springfield, Mass., and $1000 to Christ Church, Norwich.

* * *

The tenth anniversary of the consecration of Bishop Ingley as Bishop Coadjutor of Colorado was celebrated on June 11th with a service at the Cathedral, attended by clergy and laity throughout the diocese. At the close of the service he was presented with a beautiful purple cassock, the gift of the children of the diocese. The offerings for this gift had been limited to five cents for each child.

* * *

The National Federation of Episcopal Young People has its second national conference this summer, at Shattuck School, Faribault, Minnesota, August 26th to 31st. Bishop Juhan, Bishop Gilman, the Rev. John W. Suter, Jr., are to be among the leaders.

* * *

There are still ten thousand villages in rural America without a church of any kind, reports the House Missions Council. And thirty thousand villages without any resident minister. And over thirteen million children under 12 years receiving no religious instruction.

* * *

It is a curious result of the present canonical law of the Church that there is no presiding bishop from the date of the assembly of General Convention in Denver in September until January 1, 1932. The presiding bishop now in office was elected to serve until General Convention. The presiding bishop elected then takes office January 1. The Council is recommending a change in the

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canons to eliminate this difficulty; also a change to make ineligible for immediate re-election any Council member who has served a full six-year term.

* * *

Every church in Sayre, Pa., has a baseball team. An interchurch schedule has been arranged with each team playing every other team twice, with a cup, presented by a newspaper, going to the champion at the end of the season. That's dandy. Too bad I don't live in Sayre. I can talk all I want about enjoying ball games chiefly on account of the sun and the democratic crowd, but I am blamed if I do not want a winner. Here is my team, the Yankees, slipping so badly that "Ise regusted." Well, says I, I will forget baseball and take up golf again for my summer diversion. I try hard and labor long and turn in a card of 125. There will be those who have played with me who will say, "My goodness you are improving." But a consistent 125 player has a difficult time finding competition so that it is beginning to look as though golf was out too. If any of you have suggestions as to how I may amuse myself between now and General Convention I wish you would send them in.

* * *

All of the missionary work of the Church, both at home and abroad, was shown at a recent exhibit in the Church of the Evangelists, Oswego, N. Y. The exhibit was prepared by the two parish branches of the Woman's Auxiliary under the direction of Mrs. Henry Sizer. The walls of the parish house were covered with pictures of the work, together with those of the Bishops in charge. The countries included were China, Japan, India, Liberia, Hawaii, Philippine Islands, Mexico, Alaska, Porto Rico and parts of the United States. Many of the pictures were clipped from the *Spirit of Missions*.

* * *

The Brooklyn Branch of the Guild of St. Barnabas for Nurses, now having a membership of 130, held their annual corporate communion in St. John's Chapel at the Church Charity Foundation on St. Barnabas Day. They afterwards had breakfast together.

* * *

One thousand children, representing 22 schools, participated in a Sunday school rally held at Watertown, N. Y., recently. A similar rally was held at Utica with about the same attendance.

* * *

The Rev. Horace E. Clute, rector of St. George's Church, Brooklyn, has trained a body of young men

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known as St. George's Acolytes, who are prepared to conduct Morning Prayer or Evening Prayer, and make addresses, wherever they may be needed. They broadcast radio services on occasion. They have been called on by vestries, and even by the bishops, to take duty in emergencies in many places in the diocese; on a recent Sunday morning there were no less than four requests for their services, and three of these were answered. During the continued sickness of two rectors, teams of these young men carried on services for six Sundays in one church and for ten Sundays in another.

Furthermore, these teams have, on invitation, rendered the Episcopal Church service, in vestments, in churches of other communions. Last Sunday night, for the first time, there was reciprocation of this last-mentioned effort, when a team of young people from the Central Congregational Church, neighbors of St. George's, conducted "a Presbyterian service" in St. George's Church, both congregations being invited, and large numbers present.

* * *

Christ Church (Old Swedes') Upper Merion, Pa., celebrated its 171st anniversary on June 28th, 1931. This church was dedicated on June 16th, 1760, by a Lutheran minister sent over from Sweden. As time went on, however, our Book of Common Prayer gradually found its way into the several Swedish Lutheran Churches around Philadelphia, and in 1831 they were all admitted to the convention as Episcopal Churches.

* * *

Bishop Sherrill, of Massachusetts, was the Commencement Speaker at the graduation exercises of the Philadelphia Divinity School. The first woman to be graduated from this School, Miss Elizabeth Willing, of Germantown, received the degree of Bachelor of Sacred Theology and a summa cum laude diploma. Twenty-five men were graduated at the same time.

* * *

The Extension of the Kingdom is the general theme for the triennial convention of the Daughters of the King which will be held in Denver, September 11th to 15th, immediately preceding the General Convention of the Church. Delegates from chapters throughout the Church will attend. Meetings and services will be held in St. Barnabas' Church and parish house. The Triennial Corporate Communion, Renewal of Vows, and a Memorial Service will be held at 7:30 Monday morning, September 14th, and chapters everywhere are asked to make this a Day of Intercessory Prayer for the convention and the guidance of its members. Conferences led by trained leaders and discussion groups conducted by members of the national council of the order, will be two of the features of the triennial. Meditations on "Gods Great Gifts" will be given by bishops of the Church.

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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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Holy Days and Thursdays. 10.

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The WITNESS

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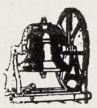
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MARRIAGE AND DIVORCE

An Editorial by

BISHOP JOHNSON

I HAVE read the proposed canon on marriage and divorce several times, and every time I read it I am more bewildered as to its application to the specific cases that come before us under the present law. It involves more legal machinery than the ordinary diocese can supply. It implies more time than the average bride and groom are willing to give. It confuses, or it seems to confuse, a priest's sacramental functions with his civil duties.

One wishes that the whole thing could be simplified for the carrying out of its purpose. First it would seem best to define the distinction between civil marriage and Holy Matrimony, which may blend into one another and yet may be distinctly separate. When the Christian Church began its work in the Roman Empire, as far as we know, there was a civil marriage, recognized by the state, and no Church weddings. It is highly probable that Christians had their marriage blessed by the Church, but the Church probably did not marry them until after the Church became identified with the state.

Now we are unlike the European nations in that there is no union of Church and state. And while the state recognizes the legality of marriages performed by the clergy, there is no question in the mind of the state that in legalizing the marriage the clergy are acting as officers of the state, and there is no distinction of persons. One clergyman is as good as another. There are many clergy throughout the United States who have no more concern over marrying divorced people than would a justice of the peace. They act upon the assumption that as officers of the state it is their duty and privilege to join any whom the state authorizes them to marry.

NOW the Church has no brief against the validity of such marriages or the legitimacy of children who are the product of such unions. What the Church stands for is the sanctity of that union which the state has recognized. That is why the Church blesses such unions. It does not thereby alter the nature of marriage but makes it a sacramental act of an indissoluble character. The Church believes that those whom God has joined together no man may put asunder without violating the sacred character of the union. Just as the Church blesses a silver goblet and it becomes a chalice. It does not alter the nature of the vessel, but merely makes it a holy thing.

So it would seem as though the Church should make a clear distinction between civil marriage and Holy Matrimony. Now the clergy are confronted with two kinds of applicants for their consideration. Those who have taken the vows of Holy Matrimony and those who have merely entered into a civil contract. It is manifest that we cannot join together a second time those who have vowed to live together as man and wife "until death do them part." Unless we are prepared to insert into the service the words "or divorce", we cannot get away from the conclusion that such a remarriage is a violation of vows.

It is too bad that Church people cannot remarry when others can, but that is the price we pay for our acceptance of Christ's authority. Such service has other compensations, but remarriage is not one of them.

It would seem a very questionable thing for clergymen to be told that when they put on their vestments and marry people in the chancel that they are priests of the Church and that when they wear their ordinary clothes in the rectory they are officers of the state. I am afraid that many of them would not feel the force of the distinction.

ON THE other hand the Church is confronted now, as it was in the Roman Empire, with pagan marriage between pagans and Christians. In speaking to Christians St. Paul says (First Corinthians VII) that husband and wife should remain true to their concep-

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tion of marriage, but in the matter of mixed marriages between Christians and unbelievers he seemed less certain of his position. "But the rest speak I, not the Lord." He trusts that the unbelieving wife or husband will be sanctified in the union, "but if the unbelieving depart, let him depart." There was a difference in the two cases.

Such difference still remains. Should persons who have not taken the vows of Holy Matrimony, who were outside the Church during their marriage, be debarred from the Church and all her sacraments because of things that they did before they came under the law of Christ? It has never seemed to me that the canon law of the Church could be applied to those who are "without" when they express the desire for the first time to come under the yoke of Christ.

One wishes therefore that the canon made a sharp distinction between marriage as a civil contract and Holy Matrimony as a sacramental obligation.

AS TO the annulment of marriage for the purposes of carrying out this principle, unquestionably there ought to be some power which could exercise mercy where the state is not concerned. Even where annulment could be secured from the judge it is easier to grant a divorce; where adultery could be shown, it is the line of least resistance to plead desertion.

In short we are confronted with two different things. The state is concerned with property rights, the legitimacy of children, the home as an institution for rearing future citizens, and its laws have reference to these rights. In addition the Church is concerned with the forgiveness of sins and the life everlasting. It strives to carry out the will of God in the obligations of Christian discipleship. They are not concerned with the same interests. The Church recognizes all that civil marriage involves but adds to it all that our baptismal vows demand. The Church should welcome the cooperation of the state in these praiseworthy efforts, but it should not be content to accept that as the only purpose of Holy Matrimony.

Any effort to make the chalice in any way like the goblet in its use is to desecrate the chalice and not ennoble the goblet. It will be the same error if we attempt to make the Church's ceremony anything less than Holy Matrimony and the civil marriage anything more than a legal contract.

In the one case you have those who put the law of God before the statutes of the state, and in the other case you have those to whom "vox populi" is "vox Dei". They cannot come under the same bracket until they acknowledge the same authority.

Let us confine Holy Matrimony to the Household of Faith. Let us show as much mercy to our own as the law of God will permit. Let us extend to those without who desire to come in the pardon that the Master always gave to those who knew not the law. And let us not become entangled in a system of legal machinery that will deceive the elect and constantly compromise the Church by technical decisions which prove anything and convince no one.

The Missal

By

BISHOP WILSON

A CIRCULAR letter from the Rev. Dr. Cummins asks for an expression regarding the American Missal. One might be justified in thinking that enough pointed remarks had already been made about it but Dr. Cummins evidently wants more.

Bishop Ivins, the compiler of the Missal, is a good friend of mine. He understands that it is not necessary for friends to hold identical views about everything. I congratulate him on the care and diligent research out of which he has produced a very fine volume. It happens that I do not care for it myself, which, of course, is no reflection on the book. Not having been educated to many of the forms contained in it, I would be only confused in attempting to use it. For instance, I cherish a profound distaste for an intoned service (particularly the singing of the Creed). Doubtless this is my own eccentricity with which I expect many honest people to disagree.

Most of the things I have read about it, pro and con, seem to be productive rather of heat than of light. Mr. Morehouse's editorial in the Living Church of June 20 is interesting, as his editorials always are, but to my mind not very illuminating. I cannot see what the Missal has to do, one way or another, with our pronouncements on Church unity. Dr. Grammer's recent criticism in the Churchman is obviously a case of special pleading. He wants regulations rigidly enforced upon the clergy when it comes to leading public worship but he wants the utmost latitude for the clergy when it comes to teaching the Christian religion. He wants to have his cake and eat it. Such labored distinctions are both specious and illogical. As has already been pointed out, every clergyman at his ordination signs the "Constitutional Declaration" that he will conform to the doctrine, discipline, and worship of the Church—these three, and the first of these is doctrine.

The particular exception which I take to the American Missal is the certification of the Custodian of the Standard Prayer Book stating that certain parts of the Missal are in conformity with the corresponding parts of the Book of Common Prayer. This gives it a quasi-authority to which I do not believe it is entitled. It ought to stand in the same class as the numerous devotional manuals which we certainly would not wish to abolish. The argument for such certification could just as well be made to apply to the Presbyterian Book of Common Worship or the Lutheran Common Service Book which contain much material identical with that in our Prayer Book. As the authorized formulary of the Church, the Book of Common Prayer is the only one which ought to be so certified.

This very thing has already placed some of our bishops in an anomalous position. Section VI of Canon 46 says—"it shall be the duty of the Ecclesiastical Authority of any Diocese or Missionary District in which any unauthorized edition of the Book of

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Common Prayer, or any part or parts thereof, shall be published or circulated, to give public notice that the said edition is not of authority in this Church." Acting under those directions, several bishops have formally banned the American Missal. But in the preceding section of that same canon we are told that no Prayer Book is "of authority in this Church unless it contain the authorization of the Custodian." The point is that this book does contain a qualified authorization of the Custodian and is thereby relieved of the charge of being an "unauthorized edition." In any case I believe this canon needs some revision before the bishops feel themselves conscientiously obliged to denounce Bishop Slattery's Communion Manual, "God's Board," and a score of others. But in this particular case the Custodian has taken the American Missal out from under the canon.

All said—the excitement seems to me to be out of all proportion to the liturgical cause of it. Surely General Convention will not be asked to spend its precious time worrying an issue out of this book. Tom Marshall once said that the thing most needed by the country was a good five-cent cigar. We might add that the Church needs whatever is the ecclesiastical counterpart of that fragrant article.

A Statement for Consideration at Denver

THERE are some of us deputies to the General Convention who are anxious to bring up at that Convention resolutions with respect to certain, what may be called, public questions. We have in mind, for example, a resolution (which was adopted as a memorial by certain Diocesan Conventions) requesting the General Convention to appoint a Commission to consider the desirability of requiring by law an unemployment reserve fund to be contributed to by employers and employes. There is also the suggestion of a possible resolution with respect to the method of approaching the solution of the prohibition problem. Finally, there are a number of suggestions bearing on the relations of our country to the rest of the world; such, for example, as participating in the World's Court, joining the League of Nations, assisting in an immediate disarmament, etc. As preliminary to all such questions, we want to direct the minds of those interested in advance to the force of the possible objection that any such resolutions are undesirable on the ground that the church ought not to go into politics.

We should be among the first to agree that the church ought not to go into politics in the ordinary sense in which that phrase is employed; for example, we can hardly imagine our church backing a particular candidate or candidates for office or raising a campaign fund for a particular party. On the other hand, we are among those who believe that the objection that the church ought not to go into politics is often, though perhaps unwittingly, made in such a way as to prevent the church from expressing itself on moral questions. We have no doubt that there are those in our church who believe that the duty of the church may be defined by simply preaching the teachings of Jesus Christ and urging our members to conform to the same. Our understanding, however, is that it is also the clear duty of the church to assist in bringing about a solution of moral problems and trying to better social conditions throughout the world. This seems to us to be the underlying principle which is behind the moral development of social service in the church which is taking so many forms, as, for instance, in the matter to reform of prisons and prison lives which was so close to the heart of the late Dean Lathrop head of the Department of Christian Social Service. We want to submit the proposition that if there are what appear to the people in our church to be serious violations of moral law either in the lives of our people or in the relations of our country to foreign nations, it is not only the right, but the duty of our church to discuss such violations and wherever practicable to suggest steps for the amelioration of objectionable conditions.

In passing, may we add that we are quite convinced of the unwisdom of passing moral "pious resolutions"? To illustrate, in some Diocesan Conventions we have in the past few years passed a number of resolutions which in general urge upon our people the duty of obedience to the law, and particularly the prohibition law. We are among those who believe strongly in the duty of such obedience, but we have come to the conclusion that human nature being what it is, the passage of such resolutions has no desirable effect on the minds of our people, but simply tends to annoy those who, whether on inadequate grounds or not, are persuaded that they are justified in disobeying the laws. We should also distinguish between moral and business problems. We quite recognize that on purely business questions the business man should be left to decide and the church should be silent, but we suggest that there is a point where purely business questions end and the moral problem begins. For example, the question of hours during which women and children should work, and the question of liability of employers for injuries sustained by employes, which were originally thought to be business questions, became obviously moral questions when not settled aright by our business leaders; hence laws become necessary to control business. It seems to us that the adoption of such laws involved a moral problem which would have quite justified our church in speaking its mind. Similarly, at the present time, as against the view that the question of workmen's unemployment relief fund is a business question for employers and employes to settle, it seems to us that there is much to be said in favor of the view that back of a cold business question lies the fundamental moral problem of how people who are out of employment are to be cared for, and we

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are among those who are coming to the view that instead of depending upon private charity, which has proven painfully inadequate, even if it were the right solution, it is a very serious question whether business ought not to be obliged to furnish a relief in advance to take care of those so unfortunately situated.

We have tried to express some of our thoughts with reference to the correct attitude of the church towards problems of this character, and are hoping that this letter may perhaps induce others who share in or differ from these views to express themselves, so that this important question may be given thoughtful consideration before General Convention meets.

It is understood, of course, that the signers of this statement are not necessarily committed to every item mentioned herein, but to the general principle that the church should deal with the Christian aspects of such matters.

Rt. Rev. Samuel B. Booth, Bishop of Vermont
Rt. Rev. Chauncey B. Brewster, Retired Bishop of Connecticut
Rt. Rev. Benjamin Brewster, Bishop of Maine
Rt. Rev. Charles Fiske, Bishop of Central New York
Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York
Rt. Rev. Henry W. Hobson, Bishop Coadjutor of Southern Ohio
Rt. Rev. Irving P. Johnson, Bishop of Colorado
Rt. Rev. G. Ashton Oldham, Bishop of Albany
Rt. Rev. Philip M. Rhinelander, Retired Bishop of Pennsylvania
Rt. Rev. Warren L. Rogers, Bishop of Ohio
Rt. Rev. William Scarlett, Bishop Coadjutor of Missouri
Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts
Rev. George C. Foley, Pennsylvania
Rev. John Mockridge, Pennsylvania
Rev. Gilbert E. Pember, Pennsylvania.
Rev. Howard C. Robbins, New York
Reynolds D. Brown, Pennsylvania
Reed A. Morgan, Pennsylvania.
Louis B. Runk, Pennsylvania (Alternate)
Hon. George W. Wickersham, New York

The Miners' Strike

An Editorial by
WILLIAM B. SPOFFORD

MANY Church people are interested in the plight of the miners of West Virginia. As a result of appeals that have appeared here and elsewhere there has been sent to the relief organization in Charleston the sum of $2500, raised among Church people. Also a great deal of second hand clothing has been sent to the union headquarters, located in the Old Kanawha Bank Building, Charleston.

At the moment the miners are on strike. Every effort was made by their leaders to arrange a conference with the coal operators to settle their difficulties and work out standards for the industry. The operators ignored these efforts. The miners then walked out. And just that you may know what it means to be a striking miner, or the wife of a striking miner, allow me to relate a story or two.

Mrs. Charles Seacrist and her unborn child are dead in Hugheston and her neighbor, Mrs. Chris Deviti, is at the point of death as a result of coal company brutality. Chris Deviti was in Cabin Creek on July 8 to attend the hearing on the company's notice to vacate his house when the superintendent sent a constable and two state troopers with a truck to take the furniture out and dump it on the creek bottom. When Mrs. Deviti protested, the constable kicked her and threw her on the floor. Frightened by the convulsions into which this brutality threw the woman, the constable called the company doctor. Distrusting the company doctor, as all miners' families do, the Devitis called another physician who later signed a statement that he found the woman in convulsions and threatened with a miscarriage. Deviti is endeavoring to bring action against the constable and the mine superintendent.

Mrs. Seacrist saw Mrs. Deviti's treatment from the window by her sickbed and died from the shock. Her last words were, "Isn't there any law in this place?" Her death was immediately hushed up by the superintendent so that Charleston newspapers could not even get her name until the union strike committee came to Charleston next day.

When the infant daughter of Mr. and Mrs. E. H. Gunnoe of Prenter died in a Charleston hospital on July 6, Gunnoe was refused the use of the camp ambulance to come and get the little corpse, though the ambulance was bought by the miners themselves from their burial fund. The superintendent told Gunnoe that the ambulance now belonged to "future employes" of the company.

A medical examination of 150 children in the mining camps at Gallagher and Ward shows them to be grossly under weight and suffering from anemia, skin infections, worms, and all the ills that follow undernourishment, according to Dr. Ruth Fox of the Fifth Avenue hospital of New York City who has been in the field with a corps of assistants. "We haven't had any fresh meat in 11 months and can get so little of what we do eat—beans, potatoes, white bacon, and flour gravy—that we eat only twice a day," one mother told her.

This isn't pleasant reading. But then if Christian people are not to protest over such a situation I do not know who will. Many of you have helped generously. If there are others who are able to do so money sent to the office of the Church League for Industrial Democracy, 154 Nassau Street, New York City, will be forwarded at once to a responsible relief agency in the coal fields.

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NEWS OF THE EPISCOPAL CHURCH

Edited By
WILLIAM B. SPOFFORD

A GENIAL note arrives at my desk reminding me that it is the time of year when I pan the clergy for their long vacations and maybe as a favor I will cut it out this year. "I don't like your despicatory attitude about long summer vacations for the clergy. They make such good use of them, studying and that sort of thing, and as they are literally on call 24 hours of every day all of the rest of the year working most of that time, I am all for giving them a long time off in summer. Besides does it ever occur to you that most of the congregation can't go off for long vacations so that having the clergy go away is a kind of vacation."

There is merit in that letter and a convincing argument. There are hard working parsons certainly, but they are generally not the ones who have the long summer holidays. Speaking very generally I am sure that the clergy have a rather soft time of it—much easier than ninety-nine per cent of their congregations. However it is doubtless true that their people are glad to get them out of the way for a bit. This is well illustrated by a story told me the other day by a venerable clergyman of Maine, about the honored Bishop Tuttle. As you may know Bishop Tuttle was deaf. At a reception in New York during his closing years, he was conversing with a well-known Churchwoman, equally deaf.

"Do you attend divine service?" inquired the Bishop.

"I do," was the reply.

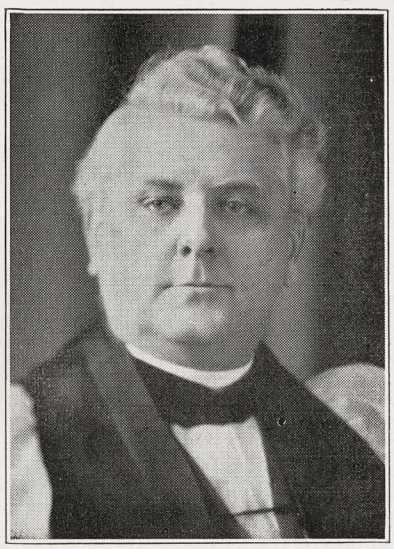
"And can you hear sermons?" he shouted.

"No, I am unable to hear them, Bishop," she said.

To which Bishop Tuttle boomed out the retort: "Madam, you are greatly blessed."

* * *

It is nice to discover that some of you at least missed last week's issue of this paper. Quite a flock of letters have been received with the query, "How come?" The answer is a simple one. By skipping an issue last summer we discovered that the Church can struggle along for a week or so without us. Having subjected you to that discipline once without ill effects we decided to try it again. Last year it was done to enable the managing editor to get in a brief vacation. This year the motive was not as laudable. We plan, before September arrives to bring out a couple of



BISHOP TYLER
His Death is Mourned

double numbers devoted largely to General Covention matters. Skipping the issue of July 16 made it possible to do this without running too great a deficit for the month. When the extra page numbers appear we hope that you will feel that we were justified.

* * *

Now to get at the accumulation of news. First there are bits of items from several summer conferences. Rather strange, considering the depression and all, but attendance records have been broken most everywhere this year. People seem to be turning from bonds to God. There were over five hundred at Wellesley, as previously reported here. At the Albany summer school, June 22nd to 26th, there were sixty-five clergymen a record. The leaders were the Rev. Cyril Bickersteth of the Community of the Resurrection who lectured on the ideals of the ministry and on the technique of meditation. The Rev. F. G. Vail of Bishop's College, Canada, lectured on philosophy; Dean Richardson of Albany on moral theology; the Rev. John Chapman retired missionary of Alaska, thrilled the group with the stories of Alaskan Church life with which he was associated for forty years. There was also a lively session on unemployment insurance, led by Mr. S. W. Wilcox, statistician of the New York state department of labor.

* * *

There were 325 present at the conference of the diocese of Olympia, held at Tacoma. Bishop Huston was the dean of the faculty, and was the leader of Bible classes for the young people and he was supported by a faculty of distinguished men and women. A new feature this year was a conference hour for the clergy, conducted each day by some clergyman of the diocese. It was a popular feature.

* * *

Western Michigan had the best attended summer school in the five years of its existence from June 22nd through the 27th with over 200 registered. The Rev. Lewis B. Whittemore was the director and Bishop McCormick the chaplain. Members of the faculty from outside the diocese were the Rev. R. W. Woodroffe, Rev. Charles H. Young, Rev. Harold Holt, Rev. Charles L. Taylor, Dean Victor Hoag and Miss Mabel Lee Cooper.

* * *

Long Island devoted their summer conference efforts to young people, over one hundred gathering at Stony Brook for a week the first part of July. Bishop Larned was the chaplain.

* * *

Wyoming met for convocation at Sheridan for three days the latter part of June—and a convocation out conference. The outstanding accomplishment was the adoption of a budget which means that the district meets a greater share of its own expenses.

Bishop Schmuck stated in his message that all clerical vacancies in the field have been filled and that the past year has been one of great progress. All the Church institutions are in a flourishing condition. The district increased its payments to the National Council by over $1000.00. Last year, for the first time, the district raised money for the advance work of the Church, pledging $500.00 towards St. John's School Cape Mount, Liberia. This sum was overpaid and $938.18 has been sent to the Treasurer of the National Council for this purpose.

* * *

The Rev. A. Jaynor Banks, director of the Society of the Nazarene, recently conducted a healing mission at St. James Church, St. James, Long Island.

* * *

About 12,000 scholars and 500

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teachers are enrolled in the daily vacation Bible school in Brooklyn. Our own church was not a large factor in the early years of this movement but many more of our parishes than formerly are now interested.

* * *

The Church has lost a real leader in the death of Bishop Tyler of North Dakota who died at his home in Fargo after a brief illness. Bishop Tyler, sixty-nine years of age, went to the northwest as Bishop in 1914 after a long service as rector of parishes in Virginia and Maryland. He was a picturesque figure, a man of great consecration and courage, who endeared himself not only to his people in North Dakota but to the people generally throughout the Church.

* * *

The financial condition of Christ Church, Brooklyn, the Rev. W. Sheafe Chase, rector, has been made the subject of articles in New York newspapers. There has been, during recent years, an influx of Hebrews into the neighborhood which has resulted in very small congregations. The parish has an endowment of a little over $50,000 but it is quite insufficient for its needs. However Canon Chase has assured our correspondent that the conditions of the parish is not one to cause alarm, and that there are plans for future work which have recently assumed a more hopeful aspect.

* * *

St. Andrew's Church, New Haven, Conn., of which the Rev. William E. Morgan is pastor, has an unusual record for confirmations. Since 1912 Dr. Morgan has presented 821 persons and there have been 567 baptisms. On June 21st the Rt. Rev. Frank DuMoulin, acting for Bishop Acheson confirmed a class of 11 adults and 20 children. The parish is ministering most effectively to a large section of the city.

* * *

The Rev. W. Russell Bowie, rector of Grace Church, New York, had strong things to say last Sunday about the general custom of branding as a "red" anyone who holds a minority opinion.

"It is quite possible," said Dr. Bowie, "that the particular individual who disagrees with some of the prevailing policies of international big business and of practical politics may be only a shallow propagandist of his own odd notions; a soapbox orator whose main concern is the exhibition of himself. But it is equally possible that the man who dissents from the prevailing policies of the world-ruling forces of his time may be the courageous and prophetic thinker whose voice must be listened to if we are to be governed by inertia but by intelligence.

"Nevertheless, since they are alike in the fact that they are both disturbing to the conventionally-minded, the man of words and the man of wisdom are both catalogued indiscriminately under the one stereotype. Both of them are radicals, and a 'radical is a person who ought to be suppressed.'

"The D. A. R. and other fervent self-appointed guardians of the public safety are interesting examples of the convenient device of making clamor take the place of thought. They drew up long lists of men and women whom they pronounced to be dangerous citizens, inclusion in which became an unintended but conspicuous compliment, inasmuch as the list included a large number of individuals in America who happened conspicuously to be using their brains.

"What they were thinking and what contribution their thought might make to America was of no consequence. Having ticketed them as radicals the Daughters and other estimable ladies and gentlemen of their persuasion saw the fellow citizens of their not for what they were but in the light of what they were persuaded that a radical must be. The rubber stamp had obviated any such superflous bother as discrimination."

Independence of thought characterizes the true Christian, Dr. Bowie said. He added that the religious leaders of the world all had been great thinkers, and that their thought was notable for the absence of "glib current notions" and conventional ideas.

* * *

With a warning that charity and cheap optimism will not restore prosperity the Rev. Lorin Bradford Young, associate pastor of the Holy Trinity, Brooklyn, said last Sunday that capitalism is about to collapse and that the present business depression is a sign that the system is at the end of the road.

Placing the blame for great inequalities of wealth in modern society on the fact that money goes not to the wise, or the strong, but to those who control the tools of production, the rector said that nowhere could be found a better illustration for the text, "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath."

Modern society cannot take away the surplus from the people who produce it indefinitely, he said, and Christian ministers who see the injustices of the present industrial world should lead the way out.

* * *

There were others to receive honorary degrees at the University of the South besides the Rev. Bland Mitchell and the Rev. Gardiner Tucker, as reported here a few weeks ago. Among them was Jefferson Randolph Anderson, who is known to every General Convention deputy as the man who keeps things moving in the House of Deputies, as the chairman of the committee on the dispatch of business. He received the degree of doctor of civil laws, as did also the Rev. H. R. Gummey of the faculty of the Philadelphia Divinity School. The Rev. John Gass of Charleston, W. Va. also received the degree of doctor of divinity.

* * *

Gilbert V. Hemsley of the Yale Divinity School and Robert I. Park of Berkeley were ordained deacons at St. Paul's, New Haven, on July 7th. Mr. Hemsley is to be the curate at Trinity, Torrington; Mr. Park is as yet unassigned.

* * *

Treasurer Franklin of the National Council reports that no loss whatever was suffered on the ten and a half million dollars of trust funds belonging to the Council during the past year. If you don't think that is something ask your banker.

* * *

The Rev. W. F. Sewell leaves Susquehanna, Pa., on September first to take charge of St. James, Pittston.

GENERAL CONVENTION

MAY we urge rectors to order their Bundles for General Convention at this time. Since the Convention is to meet earlier than usual it is doubly important that orders be placed at this time. THE WITNESS is to have a staff of four people at Denver to cover the Convention, and we assure you of complete detailed reports of the important events. The cost of the paper in Bundles of ten or more is 3c a copy when ordered for a period of thirteen weeks. If ordered for the Conventon period only the cost is 4c a copy. We will appreciate it if you will place your orders now to start either September first or September 17th.

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On the same date the Rev. E. G. McCanoe leaves Minersville to become rector of the Epiphany, Glenburn, Pa.

* * *

Sister Esther Carlotta, in charge of Resthaven, the southern house of the Society of the Nazarene at St. Augustine, Fla., conducted most successful healing clinics recently at St. John's, and St. Michael's and All Angels' Savannah.

* * *

Dean Grant of the Western Seminary, a member of the commission on marriage and divorce, in a recent statement characterized the proposed canon the most sane and the most humane ever set forth by the Church. In regard to that part of the canon relating to the remarriage of divorced persons Dean Grant said:

"This is perhaps the most significant change which the commission made at its recent meeting. It will be welcomed generally over the Church, I believe. It provides for the entire omission of the provision of some other kind of service than the Prayer Book and some other place than the Church for the second marriage of persons whose former marriage has been nullified."

Another important recent change, Dean Grant said, relates to the process of nullifying marriages. "Instead of stating the grounds of nullity," he said, "a wholly different approach is made to the problem and the canon now states impediments, the existence of which shall prevent the marriage if known at the time and may nullify it if the case is brought into court later."

Dean Grant pointed out that the wording of the canon with regard to nullity takes into consideration civil laws in some states where divorce only and not nullity is recognized. "Since civil law in many states recognizes divorce only, and since many divorces are granted for obstensible causes, the real cause not being disclosed for the sake of the avoidance of scandal, the ecclesiastical court is left free to determine the real cause of divorce.

"We do not think our proposed Canon is perfect," Dean Grant concluded, "but we think it is a step in the right direction. In dealing with matters of this kind, there are no higher laws than justice and charity and the two are not opposed. If the Church is to legislate at all, it must deal in absolute fairness with its children. As far as I know, no better proposal has been put forth, no saner, more humane or more Christian. The abuse of such ecclesiastical courts as the present Canon proposes creating, in other states or churches, does not render the principle false."

* * *

The Rev. John C. Donnell, of Orange, California, has assumed his new duties as chaplain of the Seaman's Church Institute at San Pedro, succeeding the Rev. Harold Kelley now Headmaster of the Harvard School, Los Angeles.

* * *

A retreat for the clergy, under the auspices of the Brotherhood of the Way of the Cross, is to be held at Adelynrood, South Byfield, Mass., beginning Monday, September 14th and closing on Thursday.

* * *

Camp Stevens, the Los Angeles diocesan summer camp for boys, held under the auspices of the Brotherhood of St. Andrew, came to a close on Monday, July 6. This camp was one of the most successful ever held in Southern California. Mr. Walter MacPherson, Field Secretary of the Brotherhood, was director of the Camp. The Rev. Franklin L. Gibson, rector of St. Athanasius Church, Los Angeles, was the chaplain. The Bishop of Los Angeles, the Rt. Rev. W. Bertrand Stevens, was a guest in the camp for two days. About forty boys were enrolled from various churches in the Diocese. The camp site was over one hundred miles from the city of Los Angeles—far up in the San Bernardino Mountains.

* * *

Bishop Ingley and the Rev. Z. T. Vincent, Rector at Fort Collins, Colorado, recently made an automobile trip through northern Colorado to contact isolated church families, that are ordinarily reached only by mail. In the town of Walden, Colorado, the community church was borrowed and the Bishop baptized eight persons, confirmed eleven and administered Holy Communion to twenty. No church clergyman had visited the place previously for a number of years.

* * *

Two hundred and twenty-five men and boys attended the recent Saturday afternoon conference under the

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THE powerful drawing on the cover is the work of John Ives, one of the band of craftsmen who have obtained for J. Wippell & Co. Ltd., of England their world-wide reputation in ecclesiastical art. It was engraved by the artist on hard linoleum, a method favored by modern artists as a means of self expression. The drawing embodies the spirit of craftsmanship as applied to the needs of the Church, the production of which in their highest form is the earnest endeavor of the firm. Further examples of the work of this artist may be found in various stained glass windows which have been erected by Wippell in different parts of this country.

General Convention

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auspices of the Brotherhood of St. Andrew, held at Port Washington, Long Island.

* * *

The Rev. F. L. Barry has been elected rector of St. Gabriel's, Hollis, Long Island, to succeed the Rev. C. Ronald Garmey who is to take up work in Pittsburgh, Pa.

* * *

Thirty children of the Children's Cottages of the Church Charity Foundation, Sayville, Long Island, are guests of Mr. Edwin Gould (musterd) at his camp near Spring Valley, N. Y. for ten weeks during the summer.

* * *

Laymen from seventeen parishes of the diocese of Chicago met at Camp Houghteling, in Michigan, over a recent week end and pledged themselves to renew their efforts to bring all laymen to realize their Christian responsibilities. The leader at the conference was Bishop Keeler of Minnesota.

* * *

At the advanced age of seventy-four but while still hale and hearty, the Rev. John F. Pritchard has had a stained glass window dedicated in his honor. Three and a half years ago he relinquished his retiring pension to take charge of the then run-down mission of St. Luke's Church, Renton, and within one year had inspired the people to plan and complete a new church seating three hundred persons. Amongst the windows placed in the church at the time of the dedication was a large one in the vestibule which was left undedicated. The men recently decided to complete the payment of its cost and have it dedicated to the glory of God and in honor of their rector. The latter insisted however on the ladies of the guild being associated with him in the honor. On Sunday, June 28, Bishop S. Arthur Huston, bishop of the diocese, dedicated the window.

* * *

It was stated here some weeks ago that Trinity, Michigan City, Indiana, was the largest parish in the diocese. Wrong. There are two larger; Trinity, Fort Wayne, which is the largest, and St. James', South Bend, which is second. Sorry for the error.

* * *

Here is a communication from the Rev. Henry Lewis, rector of Ann Arbor, Michigan:

"There is a young Chinaman by the name of Fong, who is going about the country soliciting funds in order to complete his medical education and return to the mission field in China. He was for a time at the University of Michigan and he has in his possession a letter from me stating that he is all right. Since helping him I have discovered that his story is untrue and that he should not be helped in any way."

* * *

An unusual service was the ordination to the priesthood of the Rev. Robert Capers Fletcher, deaf mute missionary of the province of Sewanee, at the Church of the Advent, Birmingham, Alabama, June 28. In the congregation were both deaf and hearing friends, gathered from over a large part of the province. Mr. Fletcher was presented by the Rev. R. Bland Mitchell. The sermon was preached in sign language by the Rev. Gilbert C. Braddock, of St. Ann's Chapel for the Deaf, New York City, and was simultaneously read from manuscript by the Rev. John L. Jenkins.

* * *

The Rev. Ilbert Brayshaw, assistant at St. James, Wilmington, N. C., is to take charge of Christ Church, New Bern, N. C., the first of September.

* * *

The Province of the Pacific has opened headquarters in San Francisco—or is about to do so. It will be an experiment for a five months period to determine whether or not a need will thus be supplied.

The Diocese of California has provided an office at 1217 Sacramento Street—Dean Weld of Santa Barbara and others have raised a fund to care for the expenses, and it is anticipated that this initial period will prove of such value to the Church, that the National Council will be glad to assist in making the headquarters a permanent part of its organization.

* * *

Since the Church Properties Fire Insurance Corporation commenced business in 1929, it has written policies covering $26,903,870.00 of Church Properties, with premiums totaling $404,905.82. Losses paid $13,143.87. In a recent circular letter, Mr. Monell Sayre writes:

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* * *

There is a "gift of life" committee of the Auxiliary in the diocese of Florida. This summer they are sending four volunteers into the mission fields, all of whom are to give from four to six weeks of their vacations to this work. Their expenses are paid by the Auxiliary of Florida. Two are at work in Virginia, one in Georgia and the other in South Dakota. Fine idea.

* * *

The Rev. John Fairburn, St. John's, Cape Vincent, N. Y., is to retire at the end of August. During his ministry there, lasting over the past six years, he has added

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greatly to the endowment fund of the parish, has placed the parish on a self-supporting basis and has been responsible for the building of a parish house.

* * *

Bishop Manning of New York has been ordered to take a complete rest by his physicians. He is not to attend the General Convention but does plan to return to his work the first of October.

* * *

The death of the Rev. John C. Jagar, Kinderhook, N. Y., occurred on July 4th in New York City. He had been the rector at Kinderhook for twelve years.

* * *

There was a fine conference this year at Orkney Springs, Virginia, with clergy present from ten dioceses and from foreign fields. The leaders were Professor Wilmer of the University of the South, the Rev. C. Clowes Chorley of Garrison, N. Y., and Dr. W. H. Jeffries of the Philadelphia City Mission.

* * *

All Saints, Portsmouth, Ohio, recently received a bequest amounting to over $30,000 by the will of Miss Margaret Firmstone. Miss Firmstone died in June in her 77th year. She was the choir mother of the parish for thirty years and was active until a month before her death.

* * *

Calvary Church, New York, has begun its summer outdoor services. At seven each Sunday evening a vested choir march up Fourth Avenue to Madison Square where a service is held, led by the rector, the Rev. Samuel Shoemaker.

* * *

The annual reunion of DuBose Training School is to be held at Monteagle, Tennessee, August 4th through the 6th.

* * *

Little St. Stephen's church, Chicago, a rustic frame structure of miniature proportions, will be the permanent home of Emil Zoir's series of seven paintings, entitled "The Creation," it is announced. The collection is valued at approximately $75,000, and has been given to St. Stephen's by the artist in preference to placing it in larger churches, colleges and art centers which have bid for it.

Emil Zoir is holder of four foreign medals and European titles and is well known in the world of art.

* * *

Opposition to any reduction in war debts unless there is a corresponding reduction in military budgets, was voiced by Bishop Stewart of Chicago in a statement regarding President Hoover's debt moratorium. Bishop Stewart advocated a drastic reduction in all military expenditures.

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* * *

The clergy of the diocese of Southwestern Virginia are to be the guests of Bishop Jett for a fall conference to be held in Roanoke from October 19th through the 21st.

* * *

There were 250 registered at the conference at St. Alban's School, Sycamore, Illinois. Among the outstanding leaders, in addition to Bishop Stewart and Bishop Keeler, were the Rev. LeRoy Burroughs of Ames, Iowa; the Rev. Don Frank Fenn of Baltimore; the Rev. Robert Flockhart of Maryland and Miss Vera L. Noyes, expert in religious education.

* * *

Bishop Furse of England, General Convention preacher, is to be one of the speakers at the pre-Convention meeting to be held in Chicago. Mr. George W. Wickersham, delegate to the Convention from New York, is also to speak.

* * *

Bishop Jenkins of Nevada preached at St. Mark's, Portland, Oregon, on July 5th. He has just completed a six weeks visit in Alaska, going over a good deal of the territory he served as a missionary thirty years ago.

* * *

The Rev. A. A. Morrison, rector emeritus of Trinity Church, Portland, Oregon passed away early Sunday morning June 28th, at his home near Portland. Burial services were held from Trinity Church, on Tuesday, June 30th. Dr. Morrison became rector of Trinity Church in 1899, and served continuously until his retirement November 1st, 1929. The present splendid edifice was built during his rectorship.

* * *

The Companions of the Holy Cross held a conference on the Kingdom of Christ at their retreat house, Adelynrood, South Byfield, July 3-6. Addresses were given by the Rev. Arthur M. Sherman of China and

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Bishop Colmore of Porto Rico on the first evening. The following morning the conference was addressed by Miss Caroline B. LaMonte, Mrs. P. A. Sweet and by missionaries on furlough. That evening there was an address on Gandhi delivered by Thomas Jacob of Calcutta. Sunday was a day of devotion, with the Rev. Herbert Hawkins of the Order of the Holy Cross as leader.

* * *

Bishop Sterrett of Bethlehem ordained on June 20th, Gerald Russell Minchen and Kenneth Ethelbert Heim to the diaconate in the Cathedral of the Nativity, Bethlehem. The Rev. R. K. Yerkes of the Philadelphia Divinity School, from which the two men graduated, preached the sermon. Mr. Minchen is to go to Spokane to do mission work, while Mr. Heim is to go to the General Seminary for a year of advanced work, after which he expects to go to St. Dunstan's School in Providence as a teacher.

* * *

The diocese of Dallas has just concluded the Churchmen's vacation conference, held in St. Mary's College. It is said to have been the most successful conference, in spirit, in point of numbers, and in content of courses held in many years. One hundred and nineteen persons were registered, including sixteen of the clergy, and a very large number of young people. One of the interesting features of the conference was a series of round table discussions held by the clergy each day on various topics of current interest. Among these topics were the proposed canon on divorce; the proposed canon on the placement of the clergy; the American Missal, and the Lambeth statement on Birth Control.

* * *

Bishop Morris of Louisiana sailed on June 20th for Panama where he will remain for six weeks to attend to the affairs of the missionary district of the Canal Zone, from the jurisdiction of which he has not yet been relieved by the House of Bishops. He will return to his diocese in the latter part of August to make a number of visitations before leaving for Denver to attend the General Convention.

* * *

Sherwood S. Clayton was ordained deacon in Trinity Church, New Orleans recently by Bishop Morris. He was presented by the Rev. R. S. Coupland and the sermon was by the Rev. Malcolm Lockhart. He is to work in Louisiana but has not as yet been assigned to his field.

* * *

The genial rector of the Little Church Around the Corner, New York, the Rev. Randolph Ray, returns from a visit to Italy where he had charge of the American Church for a few weeks, singing the praises of Mr. Mussolini.

"I went to Italy prejudiced against Mussolini," Dr. Ray said, "but I return very enthusiastic about the present Italian government. The whole system works smoothly; it suits people and everybody's happy."

* * *

The first summer conference of the missionary district of San Janquin was held this year in the mountains east of Fresno. Bishop Sanford was the chaplain and Dean Farlander of the cathedral was the head of the faculty. Courses were given by the Rev. Fred Bartlett, Mrs. David Covell, Mr. A. R. Merix and Miss Avis Harvey. There were about sixty present.

* * *

Another landmark in the development of young people's work in the diocese of Louisiana was passed with the closing of the successful Camp Parten, the Y. P. S. L. camp, at Bay St. Louis, Miss., on Saturday, June 20th. Eighty-three full-time campers were enrolled, and a faculty under the direction of the Rev. S. L. Vail provided an ample curriculum of studies. The camp was administered by the Rev. J. S. Ditchburn, assisted by Miss Alma Hammond, diocesan director of religious education.

* * *

Motion pictures of life in India were shown at the annual conference of the Girls' Friendly Society of the diocese of Harrisburg, held at Camp Betty Washington recently.

* * *

A diocesan Young People's Fellowship has been organized in the diocese of Quincy as a result of a meeting held at Grace Church, Galesburg, that was attended by about 75 young people, counselors

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and rectors. Miss Nellie Smith, diocesan director of religious education, explained the work of the Fellowship, a constitution was adopted and officers elected.

* * *

Bishop Wing of South Florida ordained Harold F. Bache and William L. Hargrave to the diaconate in Trinity Church, Miami, recently. Mr. Bache is in charge of All Saints', Fort Lauderdale and St. Paul's, Delray Beach. Mr. Hargrave is to return to the seminary in the fall.

* * *

The Rev. R. Y. Barber, rector of Grace Church, Galesburg, Illinois, celebrated his 25th anniversary in the priesthood on June 21. Mr. Barber has had a remarkable record in the mission field of the west and southwest.

* * *

The Rev. Lyman Bleecker, curate at Trinity, Hartford, Conn., has resigned to accept the rectorship at Cold Spring Harbor, Long Island.

* * *

Rafael H. Daugherty, a young man of Emmanuel Church, Keyser, West Va., and who is working his way through college in preparation for the ministry, received a scholarship to the Diocesan Summer Conference at Jackson's Mill. He did not have the railroad or bus fare but, nothing daunted, started out to walk the 106 miles from Keyser. Owing to a recently enacted law against hitch hiking in West Virginia he had to be careful to accept only such offers from motorists as were voluntarily made but so successful was he that he was among the first to arrive at the conference grounds. Determination and perseverance, what?

* * *

A woman in China just on the point of throwing a little baby girl into the river was interrupted by a Sister from a Roman Catholic mission, some little time ago. The mother would not desist from her purpose until the Sister in desperation offered her twenty cents for the baby, the whole amount she had with her at the time. The woman took it at once, left the baby and disappeared. Next day several women came to the Convent, with babies for which they asked twenty cents, and that has become the standard price at that place.

* * *

The Church's mission at Helper, Utah, has the only library in all Carbon County; much of it was given by a New Yorker. Helper is not a mining town, but it is the center or hub of all the coal camps in that

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great coal-mining county, and also a railway center. It is the place where thousands of men come for recreation when they are off duty. Conditions are worse than one would care to imagine. There is everything to hurt them; little to help them. No other religious agency is at work—except the Mormons. Our mission house, which used to be a railroad Y. M. C. A., has a few clean and comfortable beds which it rents, thus providing a small income toward its expenses and a clean and decent lodging for the men.

* * *

A number of students from the Virginia Seminary are doing supply work during the summer in the diocese of Southwestern Virginia. Richard R. Reasley is in charge of Trinity, Rocky Mount, with services also at a couple of neighboring missions. Mr. Hunter C. Clark is at Big Stone Gap, which has been without a rector since May, 1928. Marshall N. Bacot is assisting the Rev. H. H. Young who is in charge of a large number of missions.

* * *

Do bulletin boards pay? The Church of St. Andrew, Staten Island, New York, installed one recently. It carried the usual notices, and as a happy afterthought, the rector, the Rev. Francis R. Godolphin, added the line: "Boy Scouts and Hikers Welcome."

Next Sunday several Scouts from a nearby camp appeared at Church school, and thirty-one of them attended the morning Service.

* * *

A vocational conference held a few months ago at Windham House, New York, to help college girls decide where and how they could best spend their lives, was attended by forty-five girls from nineteen colleges.

* * *

Plans for the annual conference on rural Church and social work to be held at the Manlius School September 7 to 11 are complete. This school is held under the direction of the rural committee of the provincial commission on social service. The Rev. Charles R. Allison will be the director, the Rev. Leslie Chard religious leader; Archdeacon Jaynes will have charge of the recreation and the Rev. H. C. Whedon will lead the singing.

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A handbook for Sunday Schools. By C. N. Ironside, LLD., Church of Our Saviour, Mechanicsburg, Ohio. Single copy 25 cents: dozen copies $2.40.
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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago
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3533 N. Albany Avenue
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St. Luke's, Evanston
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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
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Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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Rev. Julian D. Hamlin
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Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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Tuesdays: 10:00 A. M.

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Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a.m. first Sunday in each month.
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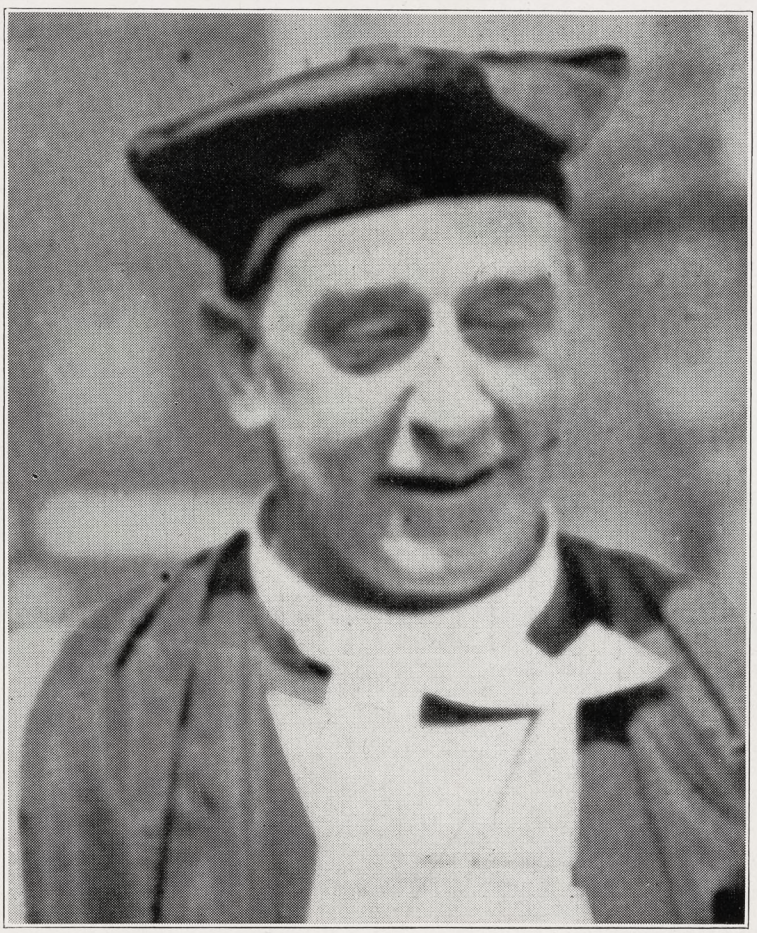

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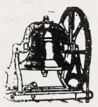
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PROGRAM FOR GENERAL CONVENTION

REGISTRATION

September 12th, through the 18th

For bishops, clerical and lay delegates at the Colorado Consistory Cathedral on East 14th Avenue and Grant Street. Members of the National Council, visiting clergy and laymen are also asked to register here.

September 14th, through the 18th

Woman's Auxiliary delegates are asked to register at the Central Presbyterian Church, 17th Avenue and Sherman Street.

Sight-seeing trips around Denver have been arranged for visitors. Mountain trips will be provided on Saturday afternoons for bishops, deputies and their wives. Tickets will be found in envelopes on registration.

PRE-CONVENTION EVENTS

Sunday, September 13th

11:00 A.M. MORNING SERVICE, St. John's Cathedral. Sermon by the Most Rev. James DeWolf Perry. This will be the Presiding Bishop's Pre-Convention address.

1:00 P.M. Bishop Perry will deliver the same address over the National Broadcasting System.

September 11th-15th

DAUGHTERS OF THE KING CONVENTION, St. Barnabas' Church.

September 14th-15th

Meeting of the NATIONAL COUNCIL and Departmental Meetings.

September 15th

Banquet for Bishop Furse, Mile High Club.

CHIEF CONVENTION EVENTS

September 16th

7:30 A.M. Corporate Communion for House of Bishops, Deputies. St. John's Cathedral.

7:30 A.M. St. Mark's Church—Holy Communion for Woman's Auxiliary and all other women.

10:30 A.M. OPENING SERVICE of the General Convention, Municipal Auditorium. Preacher, the Rt. Rev. Michael Furse, Lord Bishop of St. Albans.

2:30 P.M. Opening of WOMAN'S AUXILIARY Business Session, Central Presbyterian Church.

3:00 P.M. HOUSE OF BISHOPS, State Capitol.

3:00 P.M. HOUSE OF DEPUTIES, Colorado Consistory Cathedral, 14th Avenue and Grant Street.

8:00 P.M. RECEPTION to the General Convention, Brown Palace Hotel.

Thursday, September 17th

7:30 A.M. Triennial Corporate Communion of the Woman's Auxiliary, Municipal Auditorium. PRESENTATION OF THE UNITED OFFERING.

9:30 A.M. DEVOTIONAL SERVICE, United Presbyterian Church for bishops and deputies (and daily thereafter).

10:00 A.M. HOUSE OF BISHOPS } and daily there-
10:00 A.M. HOUSE OF DEPUTIES } after until close
10:00 A.M. WOMAN'S AUXILIARY } of Convention.

6:00 P.M. Commission on the Ministry Dinner.

8:00 P.M. UNITED THANK OFFERING MISSIONARY MEETING, Municipal Auditorium.

Friday, September 18th

11:00 A.M. JOINT SESSION of House of Bishops and House of Deputies, to which Woman's Auxiliary is invited.

12:45 P.M. Luncheon for bishops, clerical and lay deputies.

4:30 P.M. Tea—Chappell House Art Exhibit.

8:00 P.M. Historical Night.

Saturdays, September 19th and 26th

2:30 P.M. Sight-seeing and mountain trips.

Sunday, September 20th

4:30 P.M. CHILDREN'S SERVICE, St. John's Cathedral, under the direction of Department of Religious Education.

8:00 P.M. FOREIGN MISSIONS MASS MEETING.

Monday, September 21st

1:00 P.M. Luncheon of THE WITNESS Advisory Board, Brown Palace Hotel.

4-6:00 P.M. WOMAN'S AUXILIARY RECEPTION, Cherry Hills Country Club.

8:00 P.M. Meeting, Department of Religious Education: Church and College Students.

Tuesday, September 22nd

4:30 P.M. Reception for the House of Bishops.

8:00 P.M. American Church Institute for Negroes.

8:00 P.M. Church Art Commission Service, St. John's Cathedral.

Wednesday, September 23rd

4:00 P.M. GIRLS' FRIENDLY SOCIETY RECEPTION.

4:30 P.M. Tea, Chappell House Art Exhibit.

6:30 P.M. Alumni Dinners.

8:00 P.M. DEPARTMENT OF CHRISTIAN SOCIAL SERVICE MASS MEETING "Church and Industry."

Thursday, September 24th

4:30 P.M. Tea Chappell House Art Exhibit.

6:30 P.M. Eight provincial dinners.

Friday, September 25th

6:30 P.M. Dinners for cooperative agencies.

8:00 P.M. MASS MEETING under the auspices of National COMMISSION ON EVANGELISM.

Saturday, September 26th

2:30 P.M. As above Saturday.

Sunday, September 27th

7:30 A.M. GIRLS' FRIENDLY SOCIETY CORPORATE COMMUNION.

4:30 P.M. GIRLS' FRIENDLY SOCIETY DEDICATION SERVICE.

8:30 P.M. MASS MEETING FOR DOMESTIC MISSIONS.

Monday, September 28th

4:30 P.M. RECEPTION FOR GENERAL CONVENTION at the Oakes Home.

CONFERENCES will be held on dates to be announced by

The Order of Deaconesses.
Church Periodical Club.
Altar Guild.
St. Barnabas' Guild for Nurses.
The Healing Guilds.
Girls' Friendly Society.
Young People's Fellowship.
Church Mission of Help.
Commission on the Ministry.
Church League for Industrial Democracy.

The National Council Training Institute will hold classes on the mornings of September 21, 22, 23, 24, and 25 at St. John's Cathedral parish house. Twenty-eight courses are offered.

WOMAN'S AUXILIARY PROGRAM

Wednesday, September 16th

10:30 A.M. Opening Service.

Thursday, September 17th

7:30 A.M. U. T. O. Service.

3:30 P.M. Provincial Meeting.

PRESENTATION OF SUBJECTS FOR DISCUSSION

Thursday, September 17th

2:00 P.M. 1. Family Life.
2. Property and Economic Conditions.

Saturday, September 19th

9:30 A.M. 3. International Relations.

Monday, September 21st

11:00 A.M. 4. Interracial Contacts.

2:30 P.M. 5. Religious Thinking Today.

Tues., Wed., Thurs., September 22nd, 23rd, 24th

11:00 A.M. Group Discussions.

Tues., September 22nd; Wed., 23rd; Mon., 28th; Tues., 29th.

12:45 P.M. Missionary Luncheons.

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THE WITNESS

A National Paper of the Episcopal Church

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COME TO DENVER

By

BISHOP JOHNSON

Host of the General Convention

IT IS a great privilege for Denver to entertain the General Convention and in a way something of a miracle that the Convention should meet in a location which, when I studied geography, was the center of the great American desert and which now is one of the fairest cities in the United States. The name of our Cathedral, "St. John's in the Wilderness," is reminiscent of this fact.

There is a rumor that we may be unequal to the task. There is nothing better that we could ask than for thousands to come that we might demonstrate our ability to care for you all, if not sumptuously, at least comfortably. For in this season of unemployment throughout the nation we are not attempting anything more than the modest hospitality which seems fitting to our cause. There will be no attempt to do grand things, but rather to do the ordinary things as well as we know how to do them. It is a comfortable labor to prepare for you all, but it is a labor of love, and it is an interesting evidence of how willing our Church people are to work when the magnitude of the task is sufficient to call forth unusual effort. The preparations for entertaining you has aroused great enthusiasm and before you decide that it is too long a journey to attempt, think of the disappointment which we shall have to endure should the attendance fall below our anticipation. Think also of the many times that we who live in the Rockies have journeyed to either coast in order to participate in this great act of fellowship.

IF THE Church is to make any impression upon this era, it must be as the result of planning great things, and the presence of a multitude at General Convention has a stimulating effect upon such efforts.

At this Convention there will be the culmination of the endeavor of the past three years. The sums that have been expended for missions; the offerings that have been made by our women, and children; the appeals that will come for new endeavors; the plans that will be presented for greater effectiveness, all these find their expression in our great act of fellowship.

As Henry of Navarre said to the Duke of Crillon, when he had failed to appear at a certain battle, "We have fought a good fight and you were not there." After all one's sins of omission are sometimes as deadly as those of commission. So when the general roll is called we hope to find you present.

We have just completed our program, and it includes the presentation of the various phases of Church work by the ablest leaders that we have; it includes study classes conducted by the most capable teachers; it includes conferences on mooted questions by our most skilful debaters. It will last from September 16th to September 30th, and those two weeks will be filled with interest. Attendance at a General Convention is an education in itself and one goes away with a feeling of power and purpose which will effect your church life for years to come. It combines a vacation for body, soul and spirit.

COLORADO is the greatest scenic state in the Union. There is nothing in Europe to surpass its grandeur. You aren't quite all American if you have seen the Alps and not the Rockies. Trips have been planned which can be supplemented by larger excursions so that September 1931 can be a great bodily visit.

The problems discussed and the debates which are open to all will give you an intelligent conception of what the Church is doing. The great corporate communions and inspiring sermons will constitute a conception of fellowship and spiritual uplift which will relieve the monotony of daily experience.

September ought to be the loveliest month in the Rockies, warm by day and cool by night.

The auditoriums ought to be ample in accommoda-

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tions for those who wish to hear. There is a large gallery in the legislative chamber in which the bishops meet that is open to the public. The church in which the Woman's Auxiliary meets will seat two thousand. The Auditorium where the greater meetings are held will seat ten thousand and Denver itself will accommodate all that seek shelter.

If I were an American I should not like to say that I had never been to Pike's Peak or Estes Park, or the Royal Gorge or the Grand Canon or the Yellowstone.

Well, all of these or any of them can be seen if you will get properly routed at very little extra expense. The railroads are offering attractive prices; the auto roads are of the finest and the ozone is superb. Take time off from daily routine and come to Denver. Come to us and you will do us good and it will do you good and the King's business will be expedited.

On Wednesday, September 16th, the Bishop of St. Alban's preaches.

On Thursday, the Woman's Auxiliary speaks to us all.

On Friday, the Bishops of Tennessee, South Dakota, and Chicago will review the missionary progress of the Church in America.

On Sunday all of the supermen will preach.

And so on throughout the fortnight.

How else? Where else? Can you hope to get so much with so little effort. And best of all you will meet all those of whom you have heard; will renew old acquaintances and make new ones. In short, the General Convention is such an orgy of fellowship that it is hard to get the business transacted. You will go back home glad to be one of such a group of comrades as the General Convention assembles once in three years.

WE HAVE been asked about the altitude of Denver by some who apparently fear it. It is the same as that of Mount Marcy in New York and Mount Washington in New Hampshire. The Grand Army of the Republic had their convention here a short time ago, and while the veterans are no longer youthful, none of them were reported as suffering any ill effects from altitude. Rather it helped them to renew their youth. While people who go up Pike's Peak are sometimes nauseated, yet there are no casualties, although Pike's Peak is nearly three times the height of Denver.

We who live here learn to take life leisurely and the only effect that we experience when we go down to sea level is that we are inclined to be sleepy. Curiously enough many people experience the same reaction in coming to Denver. It may be difficult to keep the delegates awake during the sessions of the Convention. But if you cannot interest people why not induce sleep? It is the recuperative balm that the Lord gives to His beloved.

If you are not fast asleep when you read this I am sure you will want to make September a red letter month in your calendar.

St. Albans--the Preacher

By

BISHOP WILSON

THE preacher at the next General Convention will be the Bishop of St. Albans, who comes to us from England.

His Cathedral is the splendid old Abbey Church situated just outside of London in Hertfordshire. It is a memorial to St. Alban who was the first martyr in Britain and who perished during the Diocletian persecution at the beginning of the fourth century. Nearly four hundred years later Offa, king of the Mercians, discovered the body of St. Alban and decided to build a church on the site of the discovery. A Benedictine abbey was established there and a town grew up around it. The abbey grew in power and wealth until its abbot took precedence over all others in England.

By the year 1000 the original abbey had fallen into great disrepair and a reconstruction was undertaken. In pre-Christian times there had been a Roman city located in the same place named Verulamium, the ruins of which supplied the building material for reconditioning the Christian church. A large part of that work still remains in the present structure. During the Wars of the Roses two important battles were fought at St. Alban's and the old building suffered vicariously for the warlike proclivities of the age. When peace came a long series of law-suits impoverished the Order and it fell upon difficult days. The abbey was suppressed in the rough times of Henry VIII though the building itself escaped destruction and was purchased from the crown in 1553 for $2000 by the mayor and burgesses of the town for use as a parish church.

Repairs at various times somewhat changed the earlier character of the structure, particularly the extensive work of restoration done in the last century by Lord Grimthorpe. He did it at his own expense and therefore insisted on following the plans which pleased him best in spite of much advice to the contrary. A word was coined out of this experience. To do arbitrary things to an ancient building under the guise of restoration was called "grimthorping" the place. Fortunately the building was too fine to be spoiled by his efforts but it can scarcely be said to have been improved.

In its hey-day as an abbey a noted school of historians grew up about it. Matthew Paris was one of them whose fame added much to the reputation of St. Alban's. Rather a queer thing happened in the Middle Ages. A young man named Nicholas Breakspere applied to be admitted as a novice and for some reason or other was refused. Later he rose to be the single Englishman to be elevated to the papal chair under the title of Adrian IV.

In 1877 the old church became the Cathedral of the diocese of St. Alban's. It is one of the largest and

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finest church buildings in England. Also the bishop of St. Albans is one of the largest and finest bishops in England. When he was in South Africa they used to call him affectionately "Mike" Furse. After you have heard him roar and seen him smile, you will probably feel much as the South Africans must have felt toward him. His presence at our General Convention will not only represent those strong ties which now exist between us and the Church of England but he will also be a living witness to that great body of courageous Christianity of which we are both heirs and which is symbolized in the first British martyr, St. Alban.

Scenic Wonders

IF ANY are disposed to combine recreation with a participation in the General Convention Colorado offers many inducements. If you own an automobile and want to have an adventurous trip, pack up the necessary wearing apparel and leave for Colorado about September first. There are several routes available from the East, with paved highways nearly all the way. You can go the northern route through Iowa or the southern route through Missouri and have a concrete pavement all the way until you reach the centre of Nebraska or Kansas. From there on it is either hard sand or concrete.

When you reach Colorado there are several mountain trips that you may take. You may go north from Denver to Estes Park, returning by way of Grand Lake; all hard surfaced roads and wonderful scenery. This is a two day trip. Or you may go west from Denver through South Park, Monarch Pass, the Million Dollar Highway to Mesa Verde and the Cliff Dwellers—probably the finest scenic route in America. The trip takes two days each way but is worth the expenditure in time and money. Or you may go south from Denver to Colorado Springs, Manitou, the Garden of the Gods and the Royal Gorge in a single day.

The mountain roads are not dangerous. They are wide and have an easy grade. Of course one goes down hill under compression, and one does not pass on a curve or over a hill. There are comparatively few accidents in motoring in the mountains since everyone knows that he must drive carefully.

If one enjoys trout fishing there are many streams abounding in fine trout. A state license is necessary.

The state of Colorado abounds in tourists camps which are inexpensive and comfortable. A large number of them have their notices in this number of THE WITNESS, as well as the notices of good restaurants and merchants of various commodities. If you plan to visit Colorado we would suggest that you bring along this number for ready reference.

Just one further suggestion, this time for those planning to come by train. Tickets should be purchased to Colorado Springs, by way of Denver, at no extra cost, thus enabling you to make a week-end trip to the Springs and to Manitou while attending the Convention.

Finally, any information that you may care to have about railroads, trips, accommodations, etc., may be had by writing the General Convention Headquarters, Exchange Building, Denver.

The Art Exhibit

By

LINDSEY BARBEE

FOR the first time in the history of the General Conventions, a definite display of ecclesiastical art has been planned by the Church Art Commission of Colorado. This display will be held in the Denver Art Museum, centrally located, and easily reached from St. John's Cathedral, from the House of Bishops, and from the House of Deputies.

The purpose of this display is three-fold: to present the beauty and significance of this element of church worship; to provide any information concerning the subject that may be desired; and to offer practical help and inspiration to those of the clergy who are interested in such study.

Stained glass of leading craftsmen, both American and foreign, will be on exhibition. Ecclesiastical hangings, embroideries and vestments will offer a colorful background. There will be mosaics, carved wood, wrought iron and sculpture. Silver chalices and alms basins will show the skill of our own artists and of those from other lands.

Particular stress will be laid upon the artistry of printing—a practical exhibit since it will enable clergymen to find suggestions for church leaflets; while, allied to this, will be photographs not only of cathedrals but of churches—a decided service to those who may be planning church homes.

An exhibit from Sweden will be most distinctive in that Sweden leads in individual work. Its ecclesiastical product is not standardized as in America, and is less affected by the humdrum of commercialism.

The Church Art Commission has suggested that each diocese use its own craftsmen. There is a group of artists in Denver that has been working along ecclesiastical lines in a helpful and inspiring way; while these artists and other trained people will act as guides. A delightful social supplement will be a series of four teas, each in honor of certain provinces.

On September 22 in St. John's Cathedral, with Dr. Howard Chandler Robbins as speaker, and with especially chosen music, a service under the supervision of the Church Art Commission will be held.

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PAST CONVENTIONS

By

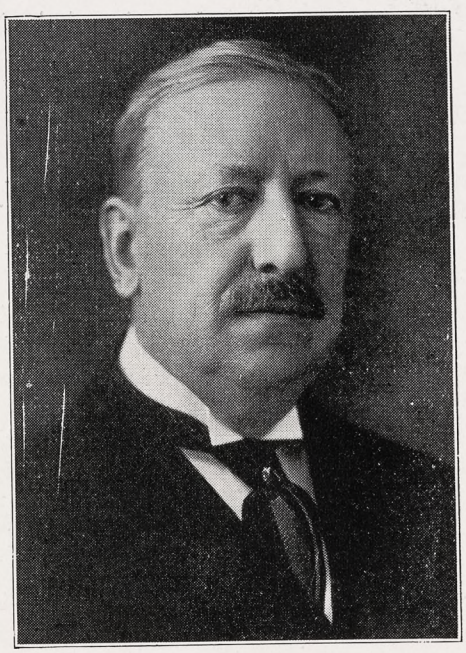
BURTON MANSFIELD

Eleven Times Deputy to General Convention

I ATTENDED my first convention in Washington, as a deputy from Connecticut, in 1898. The Rev. Dr. Dix of New York was president of the House of Deputies, and Bishop Williams of Connecticut, the presiding Bishop. As a visitor I had been present at the meeting of the General Convention in New York, in 1889, but little thought that I should ever be a real deputy.

A great deal of time was spent at Washington in the revision of the Constitution and Canons, and a proposal to change the title page of the Prayer Book, by dropping out the words "Protestant Episcopal," was made and defeated. Lucien Lee Kinsolving was elected first Bishop of Brazil. The provincial system appeared above the horizon.

The Convention of 1901 at San Francisco was the first on the Pacific Coast. It was not such an outstanding convention as many others that I have attended. The change in the title page of the Prayer Book popped up again; Bishop Brent was elected to the Philippines; Dr. Hutchins was secretary of the House of Deputies, and Dr. John S. Lindsay was president.



MR. MANSFIELD

The next Convention, at Boston, was notable. The present canon on Divorce was considered at great length and adopted. The late Archbishop of Canterbury and Mrs. Davidson were in attendance, as was also the Bishop of Ripon. The question of Suffragan Bishops was up for discussion, as was also the change of name. One of the relatively unimportant matters that I have always remembered and one that made a great impression on me was the request by Mr. J. P. Morgan, a deputy from New York, at our final session, that some deputy lead the house of Deputies in singing "Praise God from Whom all Blessings Flow." We were waiting for the House of Bishops to finish their business.

In 1907, at Richmond, we celebrated the three hundredth anniversary of the settlement at Jamestown. It was a wonderful event, in which the dioceses comprising the original thirteen states sent their representatives to a special service in the old Burton Church, at Williamsburg. We also passed at this time, if I remember correctly, the celebrated Cyrus Townsend Brady canon on the "open pulpit", so called. The Church was to be disrupted and in the minds of some go out of existence. It was a terrible time over little. We wasted much time, as we often do, when we ought to have been doing God's service in some better way.

Cincinnati called us in 1910. A commission on a new Hymnal was appointed and our present book is a result. Suffragan Bishops were provided for; Bishop Lloyd was elected president of the Board of Missions; Mr. Morgan made his splendid gift of $100,000 towards carrying out the work of the "World Conference on Faith and Order." An attempt to give suffragan bishops both seats and votes in the House of Bishops failed.

We met in Synod Hall, in New York in 1913. The Rev. Dr. Alexander Mann was chairman of the House of Deputies: the Rev. Dr. Austin, secretary; Bishop Lawrence preached the sermon. The Church Pension plan, superseding all other methods of relief, was presented, and although it did not go into operation until 1917, we may say, I think, that it was launched upon its way at this convention. A great piece of work well conceived and courageously undertaken.

St. Louis welcomed us in 1916. We met in Moolah Temple. A canon on Business Methods in Church Affairs was adopted; a wise and necessary provision. The Church Pension Fund was established by Canon. An attempt by amendment to the Constitution, to grant membership in the house of deputies to women, failed. I often wonder if a woman were to be elected a deputy and she appeared before the House, would she be refused a seat and a vote? I doubt it.

The Nation Wide Campaign adopted at Detroit in 1919 was a great move forward. To Bishop Lloyd was very largely due the idea and its successful operation. This overshadowed all else at this Convention.

Portland, in 1922, found the Convention for the second time, on the Pacific Coast. The spirit of missionary endeavor was still further aroused and although we had not reached our goal (we never shall, for the goal must be ahead of us, if we are to do our best work) the Church, as a whole, was realizing her possibilities to a great extent and was looking forward and upward more than ever before.

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At New Orleans in 1925 we practically finished revision of the Prayer Book, but because of some changes and additions of minor importance, the finished revision had to go over until 1928. It was at New Orleans that the deficit in our Missionary budget, amounting to about $1,200,000, as I remember it, was pledged by the diocese and districts and the Pay-as-you-go plan began. The spontaneous way in which this deficit was assumed by the Church and later met, was one of the great and successful endeavors in our history.

In Washington in 1928, I attended my eleventh Convention, in the same city in which I attended my first. The Prayer Book was finished; the Thirty-nine Articles, of which there had been much said and written beforehand, remained *in statue quo* and the mission work of the Church received hearty endorsement and all was peaceful and harmonious upon the surface at least.

I regard it a great honor and privilege that my old diocese—the oldest in the land—has seen fit to send me as one of her deputies so many times. These Conventions have given me many opportunities to meet the great leaders of the Church, both clerical and lay. Those among the Bishops and "other clergy," I perhaps may say, we expect to meet, but it is indeed rare for one to meet anywhere else such an array of Chief Justices and other judges of our highest judicial tribunals, eminent lawyers, presidents of our large transportation systems, heads of our universities and colleges, leading physicians, teachers and great financiers, giants in the business world, coming from all parts of our country.

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SUGGESTIONS

THE General Convention is a thrilling event. It is to be adequately reported in THE WITNESS with signed articles by Bishop Johnson, the host of the Convention, Bishop Wilson of Eau Claire, Eleanor Wilson, and William B. Spofford, in addition to complete news reports. If you are a rector may we urge you to order a Bundle of ten or more copies to have on sale at the Church each Sunday. The cost is 3c a copy when taken for three months or longer. When taken for a shorter period the cost is 4c a copy. Please order now to start either September first, or with the first issue after the opening of Convention, September 17th. If you are not a rector may we suggest that you allow the General Convention, through THE WITNESS, to be a missionary by subscribing for some friend. The cost for six months is one dollar. If you are a deputy to the Convention we would suggest that you subscribe, having the paper mailed each week to your home where others of your household may have a record of Convention events.

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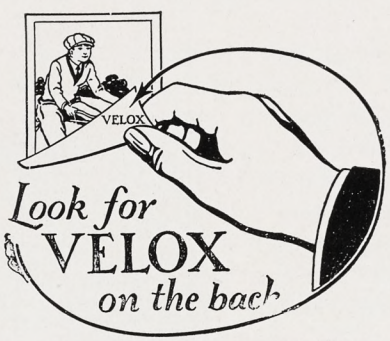

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DENVER—METROP

TO ENTERTA

GENERAL CONVENTIO

IN SEPTE



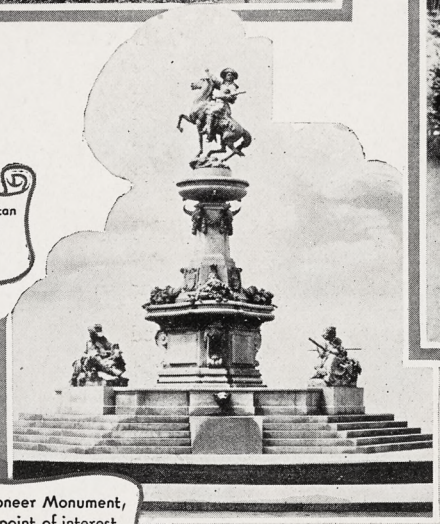
State Capitol, where House of Bishops will meet, seen through Civic Center Colonnade



Goose Lake and Warrior Mountain, typical Colorado Scenery, lure us to Denver in September



The Cosmopolitan where many churchmen will stay



Pioneer Monument, a point of interest at the Civic Center



Business District Note mountains in background





St. John's Cathedral will be the scene of many important Convention services

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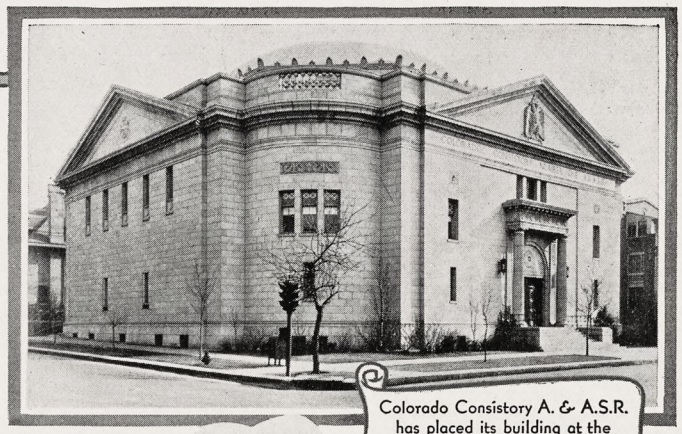
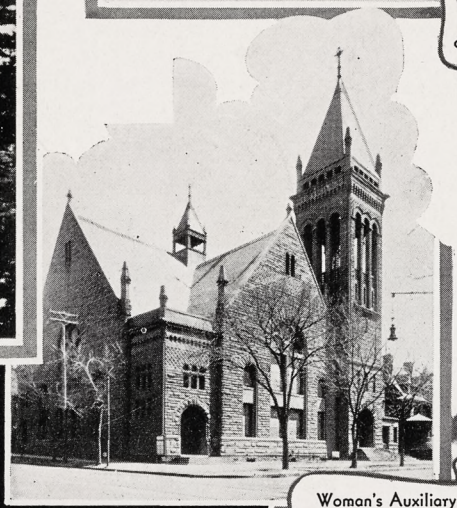


Colorado Consistory A. & A.S.R. has placed its building at the disposal of the House of Deputies

Convention Headquarters- Brown Palace Hotel





Woman's Auxiliary will hold triennial meeting in Central Presbyterian Church

A duck pond - one of Denver's charming spots





The opening service of General Convention will be in the City Auditorium It seats 12,500

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NEWS OF THE EPISCOPAL CHURCH

Edited By

WILLIAM B. SPOFFORD

BACK in the year 1879 Mr. Charles D. Cobb, the secretary of St. John's Parish, Denver, now the magnificent St. John's Cathedral Parish, addressed a long letter to the Rev. H. Martyn Hart of Black-heath, London, England. It is a very long letter in which the secretary does his best to persuade Mr. Hart to accept the rectorship of this parish in the primative west; trying to make Denver look as glorious as possible. A copy of the letter has been sent to me by Mr. Charles Alfred Johnson, at present a vestryman of St. John's, and, as you may know, or as you will certainly find out if you go to General Convention, one of the most active and energetic of the small army that is getting things ready for us in September.

That you may know something of Denver a little over fifty years ago allow me to present some of the facts pointed out by Mr. Cobb, whose letter probably had a good deal to do with the coming of Mr. Hart to this country, where he became, as Dean Hart, one of the great figures of the American Church.

Being, I presume, a business man, he first told Mr. Hart just what his salary would be: $4000 a year which might not have been so much just a few months previous to his letter, due to the depreciation resulting from the Civil War. But Mr. Cobb assures the Rev. Mr. Hart that the government had taken a hand in that situation so that now a dollar in paper money will buy as much as a dollar in gold. He then goes on to list just what a dollar would buy; flour, $2.25 a hundred pounds; beef 12¼ to 15 cents a pound; milk 20 to 25 cents a gallon (they apparently consumed it in great quantities which necessitated buying it in gallon lots in those days); butter, 25c a pound; calicos, 5 to 7 cents a yard and cotton cloth from 8 to 10 cents a yard. Servants, he informs Mr. Hart, are to be paid from $15 to $25 a month, while "such a house as you would require would rent for $75 a month and there are few such in Denver, that is, very few with so large a number of sitting rooms." He regrets that the parish has no mansion for their rector, but he thinks it quite possible that they will build eventually. He regrets, personally, that the revenue of the parish is derived to a large extent from the rental of pews, a system which Mr. Cobb rather suggests might be changed by the new rector —a paragraph in the letter which might have been an effort to "line up" Mr. Hart on a matter over which there had been considerable differences of opinion in vestry meetings. He closes this talk about money matters with a diplomatic stroke by informing the prospective rector, in a bit of an off-hand manner, that the parish had never paid any previous rector more than $2500.

Mr. Cobb then assures the clergyman that he would be secure in his position. "Neither the Bishop or the parish", he writes, "can dismiss a minister except for cause on due trial, but the parish might if they choose, accomplish his removel by reducing his salary to so low a figure as to make it undesirable for him to remain with them—but I have never known of such a case to happen. The position of a clergyman here is not so independent as in England, but he is highly respected."

There is then a discussion about building a new church. "We are still in the same old disgraceful edifice, but should on your arrival begin an immediate move to build, and as an era of almost unparalleled prosperity seems dawning upon us, I anticipate no serious difficulty in doing so." Mr. Cobb then tells him that the parish owns a building site, and that by the sale of other property owned by the parish and by subscriptions, from $20,000 to $25,000 could be raised for the purpose.

As for conditions generally the secretary assures Mr. Hart that the agricultural development of the state is going on apace, that stock raising is on the increase, and that "our mines were never in such a state of development and are paying beyond any previous expectation. New discoveries have been opened of almost fabulous wealth and others are continually being made. The new mines opened within the last eighteen months exceed in richness of yield all previous discoveries and the excitement has extended all over the country to such an extent that many predict an immigration to our state that will nearly double the present population this year. Do not understand me as confidently endorsing this expectation, but I can hardly exaggerate the popular feeling."

"Denver", he writes, "now with a population of 25,000 is the capital and metropolis and will always be at least the latter and the center of wealth and refinement. As a city it has wonderfully improved since you were here. No longer in the midst of a barren plain, it is almost embowered in the shade of cultivated trees. We have street cars, gas, and more recently the telephone. We are growing steadily and substantially. If there is to be any great interior city west of Chicago and St. Louis, there seems to be little doubt that it will be Denver."

He states it as his opinion that the congregation of St. John's might be doubled "under the leadership of a strong and popular minister, but our people must first be roused from the condition of lukewarmness and lethargy into which we have sadly fallen." Certainly there is a modern note there.

Next the same old question of Colorado climate. "Our climate," says Mr. Cobb in 1879, "though liable to sudden changes is exceptionally fine and healthful. The air, owing to the altitude and sparsely settled condition of the country, is light, pure and clear. We have no fogs and very little mud. We have little rain. In first years of the settlement of the state almost none, but the rainfall seems to increase with the growth of settlement and building of railroads. It is seldom oppressive and the nights are always cool and delightful. Seven out of ten (maybe Mr. Cobb was in the advertising business) afflicted with asthma are wholly relieved on coming here. Consumptives who come in time are saved. We do, however, have pneumonia and catarrah, though I think the former is usually due to careless exposure. The English surgeon to whom you refer, died, I regret to say, some two years ago—from extreme dissipation. I will try to send you some reliable medical treatise on the subject."

Turning again to ecclesiastical matters he writes that there are two other clergymen of the Church in Denver "having small mission parishes in the north and south suburbs. Our own parish, St. John's, is the mother parish of the state and should always be the leading one and have the greatest dignity. We have a Bishop of 'Colorado, Wyoming and New Mexico'. The episcopal residence is in Denver, but you would be entirely independent in your parish, except as to the ordinary Episcopal relations of the Bishop thereto. It would of course be desirable to have cordial and harmonious relations with the Bishop, both in respect to Church

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and educational matters, and we do not apprehend any difficulty in that quarter."

In regard to the public school he assures Mr. Hart that they have been recently greatly improved. "I think that you and Mrs. Hart need not fear for the education of your children with our present advantages and your own wise supervision added. Your suggestion of bringing an Oxford Master may be practicable, but probably you will deem it wise to leave this until you come upon the ground and view it yourself, if you accept."

That about covers it, except that he closes with another reference to money matters—the statement, made after careful inquiry, that "there is no denominational minister in town who receives more than $2500."

The Rev. H. Martyn Hart did accept. He came, apparently, to a rather crude city. He labored for several decades in that vineyard, and played a large part in creating what our coming English visitor, Bishop Furse of St. Albans, will most certainly say is one of the most beautiful cities in America.

* * *

Bishop Furse, the Convention preacher, is to join the pre-Convention party which the Church Club of Chicago is sponsoring on September fourteenth.

* * *

Bishop Stewart of Chicago is to be a speaker at the historical night program in Denver on September 18th, speaking on The Church and the World.

* * *

And this little bit is lifted from a daily newspaper of Boston: "We have heard of Kentucky colonels, but apparently there are Kentucky admirals as well. The governor of that state has just appointed the Episcopal bishop of Lexington 'rear admiral of the Kentucky River'. It is not clear what the duties of that office may be, but certainly it should entitle the Right Rev. H. P. Almon Abbott to a magnificent uniform and his own flag."

* * *

St. Peter's-in-the-Mountains, in Franklin County, Virginia, miles from any railroad, each year celebrates its Founder's Day, with people coming from miles around—this year there were over four hundred there. There was an address in the morning—held this year on July 12th—a picnic dinner and an address again in the afternoon. Judge George E. Cassell of Radford, as in previous years, gave one address, full of wit and wisdom, while the other was delivered by the student from Virginia Seminary who has services there in the summer, Mr. Richard R. Beasley. The Rev. Douglas I. Hobbs, who formerly had charge of all the work in the county, also spoke. This interesting mission is in charge of Miss C. L. Davis, assisted by Miss Mary Montgomery, and during this past winter also by Miss Caroline P. Davis of Charlottesville and Miss Miriam C. Davis of Louisiana. The House of Davis, it might well be called.

* * *

The Rev. Joseph S. Minnis, curate at the Atonement, Chicago, has been selected as a fellowship student in preaching at the College of Preachers, Washington. As such he will be the first long-time student so selected and will be in residence from October to July of next year. He will devote his entire time to writing and preaching, under the oversight of the warden, Bishop Rhinelander. He will also be assigned to preach in outstanding churches in the east.

* * *

The Rev. Victor M. Haughton, rector of Christ Church, Exeter, N. H., died in Boston on July 21st. Dr. Haughton was on his way home from a sanatorium where he had been a patient for some time. Since 1923 he had been an instructor in religious studies at Exeter Academy, and for the past number of years had played a prominent part in the Concord Conference.

* * *

Historic Jubilee College, the oldest institution of learning in the state of Illinois, founded by Bishop Philander Chase over eighty years ago, was sold at public auction recently. Purchase was made by the superintendent of the Peoria State Hospital. The hospital is to deed the land and the old buildings to the Boy Scouts for a permanent camp. St. Paul's Church, Peoria, will become owner of Christ Church Chapel, the old college chapel. The sale resulted from a partition

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suit in behalf of Bishop Chase's descendants. The charter of the college lapsed about five years ago.

* * *

The General Convention this year comes about a month earlier than usual. This is going to make it imperative that those who plan to adopt THE WITNESS Bundle Plan get their orders in as early as possible. The Convention is to be thoroughly covered by a staff of four, including Bishop Johnson, host of the Convention, Bishop Wilson of Eau Claire and Mrs. Eleanor Wilson. In addition to their signed articles there will be full news reports. We believe that most rectors will want to have their parishioners informed of Convention events. THE WITNESS is an inexpensive way of doing it. The paper in bundles of ten or more is 3c a copy when taken for three months or longer. For a shorter period the cost is 4c a copy. The paper sells at the church door at five cents a copy. Order now for the months of September, October and November. Or if you wish to start with the first Convention Number, September 17th issue, orders should be in not later than September first.

* * *

Here is an interesting letter from the Rev. James M. Stoney of Alabama. I am rather afraid he will not thank me for printing it, for it is after all a personal letter, but it contains such an interesting story about the Church in the South that I want to pass it on to you, hoping that I will be able to square things with him later if he protests too vigorously.

"THE WITNESS came in a little while ago and I, as usual, read it at once. There was a reference that recalls to my mind an almost forgotten bit of Church and American history, that I think is typical of a number of things: the early Church tradition of our people, the type of early settlers that came to America and the forsaking of the country by the Church. You know that we indulge in much balony about the early settlers and their heroic motives in coming to America. The truth is that most of them came because they were unpopular at home.

"In the early years of the 18th century, a group of buccaneers took advantage of the "King's Pardon" and settled on the lower coast of South Carolina. Some of these men acquired land and slaves and set up a very prosperous neighborhood of old feudal estates. Among these was one whose name I bear, James Stoney, a precious pirate who chose plantation life to hanging. These folk lived around and Bluffton was a center of these old families. Being perfectly

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good Church of England Stock, they erected a Chapel-of-Ease, known as "The Chapel of the Cross", at Bluffton, S. C., under the auspices of St. Helena's Parish at Beaufort. This went along for a long time, till during the middle of the last century, my grandfather, also James Stoney, decided several things. One was that Savannah and Beaufort were too far off for the doctor to live, so he studied medicine, chiefly to care for his own slaves. Later, he decided that the Chapel of the Cross needed closer attention than could be given from Beaufort, so he got a lay-reader's license and read services while studying privately for the ministry. Later, he packed up his wife and children and went to Alexandria, Va., where he entered the seminary. After being ordained deacon, he went back to Bluffton, where as deacon and priest, he ministered to the Chapel of the Cross until he resigned to enter the Confederate army. Almost the entire congregation was made up of his relatives and their slaves. He was the community doctor, the community priest and one of the wealthiest slave holders of them all. I have in my possession a large and handsome silver pitcher presented to him in 1860 by the ladies of Bluffton. He would receive no salary for his services.

"First, he was Chaplain, then surgeon in the Confederate army. Later, with his two older sons in the army and his wife and four children at home, he received news that his wife was dying under the strain. He resigned his commission and returned to Bluffton to care for his orphaned children. Soon after this, Sherman hit Savannah, and an entry in his diary states 'Sherman's men visited us today. They left me a crippled nigger and a mule colt'. After the war, he got his federal pardon, which I also have and tried to settle down again. But his plantation was taken from him, and the neighborhood was broken up. Most of the whites left and the Negroes deserted the Church. My grandfather moved to Savannah and reorganized the colored congregation there, known as St. Stephen's, where his picture hangs today. He died in the typhoid epidemic of 1870.

"The family has never returned to Bluffton. Right after he was mus-

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tered out of the Confederate Army, my father, also James Stoney, did three things,—he got married, he joined the Ku Klux Klan and started studying for the ministry.

"My brother William and I have tried to keep up the tradition. We are priests of the Church and were both in the World War. However, praise be, we have both had sense enough to keep out of the mess that is now known as the Ku Klux Klan, which, as you know, is a far different institution from the original Klan of the '60's. Neither Bill nor I are slave holders nor pirates. We are trying to conserve the better traditions only.

"I do not know why I am writing you all this, except that an idle morning in the great heat got me to thinking of tales that were told in my youth. This south country is full of memories and traditions that are fast being forgotten. I wish some of them could be recorded before they are entirely forgotten. You see what your little paragraph did."

* * *

The Rev. Robert Withers Jr., was advanced to the priesthood by Bishop Thomson on July 7th at Emmanuel, Glenmore, Va. Mr. Withers resides in Farmville and is in charge of the large mission field consisting of the counties of Appomattox, Buckingham and Cumberland.

* * *

The Rev. Pearson Hill Sloan has accepted a call to Christ Church, Emporia, Virginia.

* * *

Bishop Brown made his first visit to Mont Alto Sanatorium, Pa., on July 10th, confirming six adults, presented by Chaplain Hughes. The sanatorium has about a thousand patients and is said to be the largest in the world. Exceptionally fine work is being done there by the Church through the ministrations of the Rev. A. A. Hughes, who has been there for the past six years. Mr. Hughes also presented three candidates at Old Emmanuel Chapel, located at the foot of the campus of the State Forest School. This old chapel was recently reopened after having been abandoned for a number of years.

* * *

The Sweet Briar Conference has again closed a most successful session, with excellent work being done by all groups, according to our correspondent for Southwestern Virginia, Mr. Thomas A. Scott. There was a registration of close to 200, representing nine dioceses. There were a number of fine mass meetings, the Rev. Warren A. Seager speaking on the Orient, the Rev. Robert W. Patton on the work of the Church among

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* * *

Bishop Stewart of Chicago ordained Mr. George A. Wilson of Escanaba, Michigan, to the diaconate on Sunday last at St. Chrysostom's. Mr. Wilson is at present a student at the Berkeley Divinity School.

* * *

A beautiful chapel, which we hope soon to picture here, was consecrated recently at Trinity Church, Waterbury, Conn., by the rector, the Rev. Henry Baldwin Todd. It is an exceptionally fine bit of work, done in the studios of Calvert, Herrick and Riedinger of New York.

* * *

My interview with Dr. Oliver, recently published here, brought an interesting letter from the Rev. Waldo D. Parker of Langhorne, Pa., whose sons are students at the Donaldson School in Maryland. "I was at Donaldson on closing day to bring the boys home. I was in a room with five or six boys when my son said, 'Dad, there is Father Oliver, the tall man in the light suit and the straw hat'. That started an argument. One lad said, 'Where do you get that Father stuff? He is a doctor.' Then another piped up; 'Who are you talking about? Oh, that guy. He's the one who writes detective stories.' 'No', said another, 'he does not write them, he just tells them to us! 'Oh, sure he is a Father. Haven't I seen him at Calvary Church in robes.' 'Well', questioned one of the boys, 'what kind of a guy is he anyway? One time you see him running around as a priest in a cassock and hinky-dinky hat, and the next time you see him all dolled up on a horse in shorts and with no hat at all.' I suppose the lad meant Dr. Oliver in shorts, not the horse. 'Well at any rate he is a regular guy', finally said a boy, and there seemed to be general agreement as to that."

* * *

More than 3000 men were lodged and nearly 5000 fed last month at the Cathedral Shelter, Chicago.

* * *

In a class confirmed last week at Joliet Prison, Illinois, by Bishop Stewart were three murderesses.

* * *

Which reminds me of a couple hours I spent with a murderer the other afternoon. He had just been released from a New York State Prison after serving 28 years for murder. He looked us up, as he put it, "because some guy has been handing me your sheet for the past few years each week and I wanted to get a look at the guys what wrote it." Needless to say, he had interesting things to tell about "living for 28

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years on grub that costs the state 17c a day and being locked up in solitary for telling the chaplain to go to hell." Now he wants to write a book exposing the prison system. I hope he does.

* * *

A side chapel, known as the Chapel of St. Mary the Virgin, was dedicated on July 12th at the Transfiguration, Blue Ridge Summit, Pa., by Bishop Brown. The service was attended by about four hundred people, there was a choir of sixty voices and several of the clergy of the diocese were present.

* * *

A paragraph or two from a letter to Dr. John Wood from Bishop Rowe of Alaska, which may give you an impression of life in the North country:

"As I am unable to sleep, I am spending the night in going over your letters and trying to answer them.

"Yesterday, with the Rev. E. A. McIntosh I flew to Tanana Crossing. Kept the plane and flew back tonight. The distance is 250 miles each way. It cost me $250.

"Nearly all the Indians were in the village. Their pleasure in seeing me was pathetic. We had many services, conferences, instructions and I confirmed 25. They are overjoyed with the reopening of the Mission. There are 150 in the village, 50 in Tetlin forty-five miles from the Crossing as the crow flies, some at Nebesua, Mantasta, etc., all connected with Tanana Crossing. There are many children. I have arranged for a school, the Bureau of Education to pay the salary of the teacher.

"These poor people, the children, are kindly, poor, hungry for the word of God, our ministrations, without which they would have nothing. They need us badly. We can help them. Mr. McIntosh and wife will go in August and live among them."

* * *

The Rev. Robert L. Bull Jr., rector of St. Paul's and Christ Church parishes, Calvert County, Maryland, has accepted a call to be the assistant at Trinity Boston.

* * *

Members of the Order of Sir Galahad in various American parishes have been making gifts, through the Church Periodical Club, for books to be sent to Galahad groups now being formed in China.

* * *

Bishop Reese of Georgia on July 12th confirmed a class of four at St. Paul's, Brunswick, Ga. This mission, formerly St. Andrew's, was located at Cypress Mills, but due to the closing down of the mills it was decided recently to move it into Brunswick. Through the devotion and

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enthusiasm of Mr. Lea Robinson who has served the congregation so long and faithfully as layreader, the old building, a house, was torn down and entirely rebuilt, enlarged and made into a real church.

* * *

North Texas had its best attendance and most effective work this year at the district summer conference in Lubbock, with a total attendance of fifty-six persons, the great majority being young people. Courses were given on the Bible, missions, young people's activities and story-telling and a daily conference hour was conducted by Bishop Seaman. Other instructors were Rev. Bradner J. Moore, Lubbock; Mrs. Elizabeth F. Page, Canyon; Miss Sally Ewart of Topeka, past president of the federation of Episcopal young people in the province, and Rev. David R. Covell, field secretary of the National Council in the province.

Bishop Seaman observed the twenty-fifth anniversary of his Ordination and had with him three of the four living men whom he has ordained to the ministry together with most of the other clergy of the District.

* * *

More than 40 million dollars were expended for relief of needy families in 100 American cities during 1930, reports the Children's Bureau of the Department of Labor. This was twice the amount of the previous year, and did not include some expended by missions, lodging houses and other provisions for temporary shelter; nor did it include mothers' pensions or mothers' allowances from public funds.

* * *

Perhaps the youngest of our unofficial missionaries is Helen Taylor, aged eleven, whose father is head of St. James' Hospital Anking, China. Helen takes her colored Bible pictures to the hospital and goes over them with each patient in turn, telling the stories illustrated by the pictures.

* * *

A blanket of felt has been placed over the steel screen sixty feet above the floor of the Crossing in the Cathedral of St. John the Divine. This was done on the advice of "sound" engineers and is expected to eliminate the echoes and improve the acoustics. Strips of felt have also been fastened to the temporary rear wall of the Crossing for the same purpose.

* * *

Kiddie Kar Polo is the new thing in sport, introduced at the Seaman's Church Institute in New York. To quote from *The Lookout*: "it is played with short curved sticks and an indoor baseball. The brawny and

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briny tars scoot around on child-sized three-wheeled vehicles to hit the ball. As they have to sit on the kiddie kars and push along with their feet, their speed is naturally cut down and the game can be played in a comparatively small floor space." The Seamen players have uniforms with the Institute seal on their sweaters. Baby Polo as some term it, is fast becoming so popular that our Recreation Director has been asked to draw up official rules so that the game may be standardized and described in Spalding's book of sports."

* * *

The Church of St. Ambrose (Colored) New York in Harlem did its bit in attempting to relieve the acute situation produced in this great Negro community by the prevalent business depression. In addition to some successful effort to secure employment for the most needy of the congregation, three hundred meals per week were furnished to colored people, irrespective of religious affiliation.

* * *

The Parish Shop Committee of the Church of the Ascension, New York, holds a sale every month in the parish house at which they sell "anything from a pin to a piano". The money which is taken in at these sales is sent to the National Church to be used for schools, hospitals, churches and missions in this country and abroad.

* * *

Professor R. J. Colbert, chief of the bureau of economics and sociology, extension division, University of Wisconsin, a Churchman and long a firm friend of the Church's rural work, is the new president of the Rural Fellowship of the Episcopal Church, elected at the annual meeting just held in Madison.

* * *

With men and women coming from twenty-three dioceses and missionary districts, the ninth annual rural Church conference arranged by the Church's Division for Rural Work, was held in Madison from June 29th to July 10th in connection with the rural leadership conference of the College of Agriculture of the University of Wisconsin. The Episcopal Church again had the largest representation in the University's group, numbering 52 out of the 117 enrolled.

The men's group of the Church was headed by the Rev. Val. H. Sessions, rector of St. Mary's Church, Bolton, Mississippi while the women's group was led by Miss Edna L. Beardsley, assistant secretary of the national Woman's Auxiliary. Three groups attended University lectures each morning, had their separate conferences at noon, and met in joint conference each evening.

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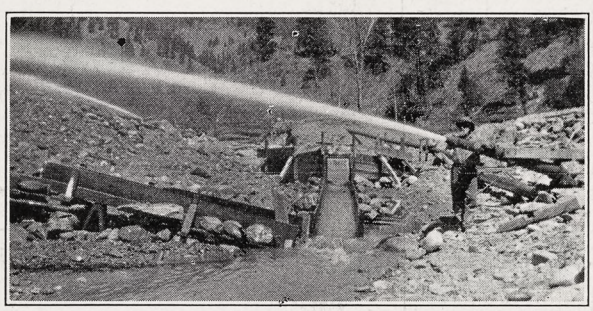

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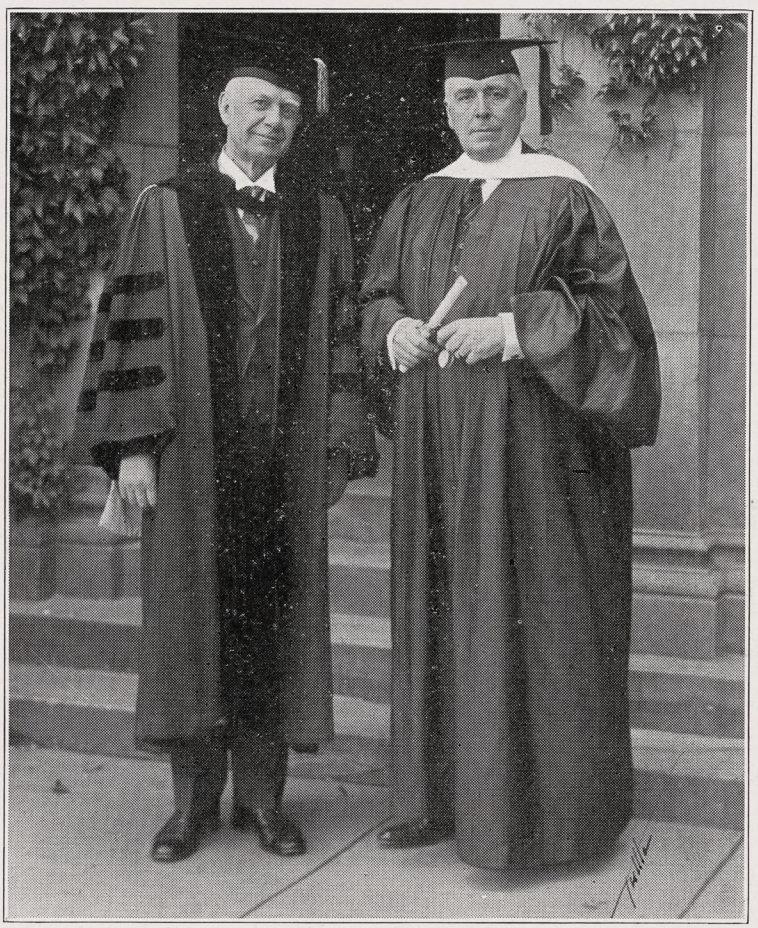

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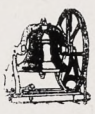
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THE WITNESS

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PERMANENT COUNCIL HEADQUARTERS

An Editorial by

BISHOP JOHNSON

AT THE last General Convention a commission was appointed to consider the question of locating the permanent headquarters of the National Council and also anything related to that subject. The commission has not been able to meet but a questionnaire to the members of the commission, sent out by the chairman, has shown that the commission is hopelessly divided on the subject. Some think that the permanent headquarters should remain in New York; some think they should be moved to Washington; and some think they should be nearer the geographical center of the country.

In the matter of the official residence of the Presiding Bishop some think it should remain in the diocese from which he was elected and of which he must remain as bishop; others think that his official headquarters should be at 281 4th Avenue, New York, or wherever the permanent headquarters are located; and some think that as Presiding Bishop he should have an area set apart over which he has spiritual jurisdiction. At present he is domiciled in a diocese without jurisdiction, and therefore subject to the canonical rights of the bishop thereof.

There are several questions involved in this discussion which ought to be enumerated in order to be understood by those who will be called to legislate thereon. First, what has the Church in mind in creating the office of Presiding Bishop? It is quite evident that we are in a transition state between the titular office of Presiding Bishop which we had before the Detroit Convention in 1919 and the final objective toward which we are working. It would seem as though we were anxious to create an office which should have a maximum of efficiency with a minimum of constitutional authority.

As soon as a Presiding Bishop is elected he becomes an object of suspicion and must himself guess as to what the Church expects of him. In the original canon which created the office, any definite assignment of power or jurisdiction was left intentionally vague. It was impossible to say after that Convention whether we had a Presiding Bishop of which the National Council was the cabinet or whether we had created a National Council of which the Presiding Bishop was merely the chairman. And the uncertainty still remains. There is no question but that the Episcopal Church needs that which nearly every other religious body in the United States already possesses, namely, a spokesman who may make its purposes articulate and a leader who may direct its policies. Otherwise we will remain a group of unrelated dioceses with no national program.

Already, I believe, we have seen a different spirit in the Church toward the larger problems as a result of the somewhat vague action which we have already taken. So far as our present headquarters are concerned they are purely accidental. The building which we now use, located in New York was the edifice used by the former Board of Missions and therefore not placed there for the present purposes of the Presiding Bishop and Council. The question at once arises as to whether the location is desirable for the purpose of administration and for the residence of a Presiding Bishop who is something more than a figure-head. We ought seriously to discuss the conditions which are essential to spiritual leadership and we ought not to orientate the question to the convenience of executive secretaries or to the inertia of those who worship the God of things as they are.

Should our leadership emanate from the financial metropolis where money rules? Or should we associate ourselves with the political center of the nation, where there are no voters but where policies are created?

Or should we be in touch with north, south, east and west in some central location?

If one has a definite answer to this question, it ought not to be settled because we happen to own a decrepit old building in one of those localities.

SECOND, in electing a Presiding Bishop we place a heavy responsibility upon the man whom the Church chooses to honor. Ought we to be considerate of the man so elected and be governed somewhat by

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the viewpoint of the problem which he can see better than those of us on the sidelines? We ask him to divide his time for six years between his diocese and the affairs of the General Church, and then may ask him to go back to the Diocese after an absence of six years to administer it. The question as to where his official residence should be is one that he can answer better than anyone else, because he and he alone knows the requirements of the task.

Moreover, he may be the Bishop of Rhode Island or he may be the Bishop of California, and the problem may be very different to the one man and to the other. If the Presiding Bishop is merely chairman of a board, then he ought not to give up his official status as bishop of a diocese for the very casual one of a chairmanship. If he is in fact the executive head of the Church in many emergencies, then he ought to put that office before his diocesan position.

Don't you see that you must first tell him what he is before he can answer the question as to where he officiates; and until we are courageous enough to define his status we ought in all fairness leave it to him to determine where he officially resides.

If, for example, the present Presiding Bishop were to receive the Arch-Bishop of Canterbury, where should he do so? In the Chapel at 281 4th Avenue? In the Cathedral at Washington? In his own Cathedral at Providence? One ought to discriminate between an official residence and one in which he must spend most of his time.

So, until the status of the Presiding Bishop can be agreed upon by both houses, it would seem that we ought to leave him to decide the question of his official residence himself. It ought not to be determined by those who are acting as Executive Secretaries or Vice-Presidents.

In the present status of the office, it seems impossible to designate an area in which he has jurisdiction.

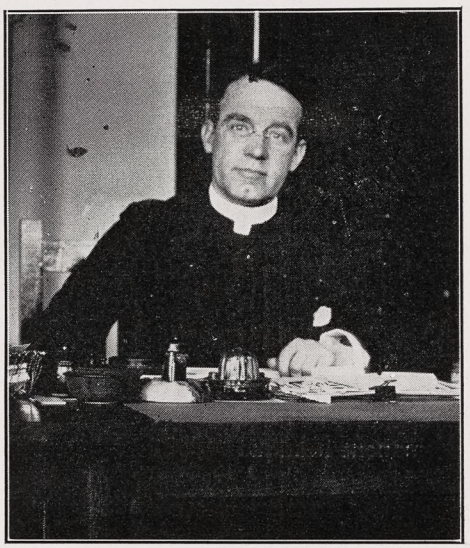
Then his self respect ought to require that his official residence should not be in the jurisdiction of a brother bishop, lest an occasion might arise in which he might have to move out or be inhibited from moving in. Personally I believe that the time has arrived when the General Convention should ask that some diocese or any diocese present a plan in which some area could be turned over to the Presiding Bishop as such; that temporarily the headquarters should remain in New York, and that until such time the matter of his official residence should be left to the judgment of the one who is chiefly affected by such decision.

Edgar H. Goold

Interviewed by
WILLIAM B. SPOFFORD

WHEN Ed Goold tells you that he graduated from college in 1904 most people say, "But you must be wrong; how old are you?" for he appears to be hardly forty. The answer is that he is considerably over that but he apparently is one of those rare people who has the gift of remaining ever young. Possibly it is his sense of humor—he can talk about the most pressing and trying problems that confront him in his job as the head of the great work for Negroes that he directs at St. Augustine's College, not only with a smile, but more often with a hearty laugh.

He went to St. Augustine's in 1912, almost immed-



EDGAR H. GOOLD

iately after graduating from the General and finishing graduate work in Germany, at Oxford, and at Columbia. "I wasn't particularly interested in Negroes. They were merely people to me like anyone else. But I was drafted for the job by Dr. Bishop who was then the head of the American Church Institute for Negroes. I went to St. Augustine's as an assistant and became the head three years later. I have been there ever since. My parish at the time was St. John's, Yonkers. This work for Negroes appealed to me because I could see the need and the opportunity. Our Church has much to give the race. We are doing a lot but at that we are no where near making the most of our opportunity."

When Mr. Goold went to St. Augustine's it was an elementary school, without even a high school course. Today most of the four hundred students are in the college department, accredited by the state of North Carolina to give the B. A. and B. S. degrees. In the fall the Bishop Payne Divinity School is to be moved there, which will mean from 12 to 15 men studying for the priesthood. There is also a school for nurses with an enrollment of 35, and the Bishop Tuttle House where fifteen or twenty young Negro girls are being trained for various phases of Church work. He is building a university.

"Do you find the Negro as capable as the white man?" "Well we have plenty of Negroes on our faculty who have taken their degrees in so-called white colleges, many of them with honors. They have to meet the same standards as the whites. It seems to me that they are as capable of college work as anyone else. Possibly the Negro is not as quick at grasping abstract subjects. On the other hand I am not sure that they

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do not surpass us in the arts, in literature and in music."

"Are your standards at St. Augustine's for your college work as high as those of other colleges in the state?"

He laughed heartily at the question. "Say we have been investigated by more commissions and committees than I knew existed. I spend weeks of my time with these investigators. You satisfy one bunch and along comes another. You tell them that you have just gone over it all with a commission and they say, 'Oh, but that is merely the county commission. We represent the state.' Then you get by the state and a regional board comes along; and after that a national board, and then a church board. When I get too old for this job I am going to organize a Universal Board and be at the top of the heap. Then nobody can be right unless I give them my OK."

"What are the other churches doing for the Negro?"

"You will find a great difference between our attitude and that of other church groups. It all goes back to Civil War days. Most churches were split by the war. As a result today you will find nothing being done with the Negroes by the Southern Methodists. What they are doing is being done by the Methodist Church, North. So you will find it with most of the other churches. What is being done with the Colored people is done by Northerners. That is not true with us, and it makes a vast difference. Of course the Roman Church is doing a lot, and their work is developing rapidly. When they do things they do them on a large scale; in Raleigh, for instance, they have just put up a $75,000 church for a Negro congregation. It has naturally made an impression on them. We ought to do a very great deal more. Our work under the American Church Institute is first rate, as all Church people must realize. But we are doing little along parochial lines. And I can tell you we are missing a great opportunity."

"Has there been a change in the attitude of Southern white people toward the Negro in recent years?"

"I am sure there has been a change on the part of a good many student groups. There is a disposition now to come together to discuss their problems and to mingle. But the Southern attitude at its best is still, I suppose, paternalistic. 'The Negro is my brother, but he is my younger brother' is an expression that one often hears. The greatest antagonism is between those who are of the same economic status. Possibly that is why our Church seems to have a better attitude. We do not fear the Negro economically and are therefore more generous in our attitudes."

"Now tell me something about yourself—I should have asked this question first."

"There is not a great deal to tell. I was brought up in Albany, N. Y. where I went to public school. I graduated from Amherst in 1904 and later from the General Seminary. Then I studied abroad for a time. I was rector at Yonkers for a short time before taking up this work. Guess that's about all, isn't it? Oh, yes, I'm married. Three children. Sorry I haven't a picture to show you for I have really a fine family."

"I always ask people what they do for amusement."

"I play tennis and read detective stories. I used to ride a horse but he died."

We were joined by a Negro priest, the rector of a small city parish. "All ready?" he asked, "Fine, I will be with you in a moment." Then turning to me he said, "I am going to visit his parish. I like to do that as I get about the country," and he was off with his fellow priest with the final shot; "Don't forget that there is that job for you when you get a bit older. The secretary of the Universal Accrediting Association. I am to be the president, remember. Then the whole world will have to meet our standards to be any good. Isn't it a grand idea? Bye-Bye". And off he went, in an open Ford, with his Negro brother—this president of one of the finest educational institutions for Negroes in the country.

The New Books

THE MYSTERIOUS UNIVERSE *by Sir James Jeans. Macmillan.* $2.25.

This is a brief and more popular summary of the argument he presented in *The Universe Around Us,* a best-seller of a year ago. The first chapters summarize the universe as present day physics and astronomy picture it. In the concluding chapter Jeans assures us that it is no longer possible to explain the world of physics without the assumption of a Cosmic Intelligence. It is a book which no one intent on keeping up with the thought of the day in the realm of science can afford to miss.

* * *

JESUS AS A FRIEND *by George Stewart. Richard R. Smith.* $1.50.

The author points out that the personal contacts of Jesus were never haphazard and never were they without real giving of himself. On each page of the book the modern follower of Jesus is challenged to follow his Master and to share his experiences with others. It is a stimulating book.

* * *

THE SAVIOURS OF MANKIND *by W. R. Van Buskirk. Macmillian.* $3.00.

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* * *

THE SOVIET CHALLENGE TO AMERICA *by George S. Counts. John Day Co.* $4.00.

One of the fairest and most illuminating books on Russia yet to appear. It is both authoritative and interesting.

* * *

CHRISTIAN EDUCATION. *Council of Church Board of Education, N. Y.* $1.00.

The story of the educational activities of religious bodies, told for the most part with figures.

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A View of Hobart College

Hobart College

By
CLIFFORD E. ORR
Alumni Secretary of Hobart

"HERE, gentlemen, this is the spot for the college!" These words, spoken by Bishop John Henry Hobart at early morning in September 1820, and emphasized by striking the ground on the site he had selected with his cane as if the cane itself were to take root there and blossom into the college he had dreamed, settled the question as to the location of what is now the largest and oldest of the Church Colleges, Hobart College in Geneva, New York.

Situated high on a bluff overlooking the waters of Seneca Lake, the largest of the Finger Lakes, and on South Main Street, a street which has been termed one of the most beautiful in the world, Hobart today justifies the enthusiasm of Bishop Hobart that clear September morning over a hundred years ago. As the noonday sun forces its way through the stately elms that flank the campus on its every side, or as the full moon turns the waters of Seneca into a path of gold and the campus sinks to sleep beneath its mantle of stars, Hobart and Geneva are indeed one of the beauty spots of the east.

Memories of its stately beauty have inspired many songs by Hobart alumni, but none of them depict the spirit of Hobart more truly than the words of a verse of the Hobart Evening Song by the pen of a recent alumnus:

Quiet with evening comes,
Calm o'er the lake,
Moonlight! and stars shine down;
We comfort take.
Hobart, our Mother!
To thy breast fold
Thy many children,
Steadfastly hold.
Thou art our Mother—Hobart Always!

THE vision of the future which inspired Bishop Hobart in his selection of a site for the college was also present in the minds of the small group of men charged with the details of organizing the new college. From the day when the doors of the first college building, Geneva Hall, were opened in 1822,

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Hobart has had a goal, an ideal, and has lived up to it. It has been and is prepared to equip young men for the business of living.

Hobart was the first college in the country to announce, besides the usual classical course, an English course, which afforded to the farmer, the merchant, the manufacturer and the mechanic a type of instruction as useful to them as the general college courses in vogue in 1825 were useful to students preparing for the professions.

The late President Smith of Trinity College, a Hobart alumnus, remarked that "the founders of the college were fifty years ahead of their time."

Several factors, however, contributed to prevent the founders of the college from going so far as to make Hobart a university. Chief among these was a shortage of funds and a determination to keep Hobart a small college where individual treatment of students could be a practical educational ideal.

The Episcopal Church, also, under whose influence the college was originally organized, was a strong influence for keeping the college mainly cultural in aim and character. Hobart offers training that strengthens the religious life of her students and while the original charter says that nothing "shall exclude any person of any religious denomination whatever from equal liberty and advantage of education," and while almost half of the students are of denominations other than Episcopal, the refining influence of religion has been constant.

For these various reasons, and others, Hobart has succeeded in conducting courses broadly cultural and also broadly scientific. The value of this Hobart training is clearly evidenced by the percentage of Hobart graduates listed in the new *Who's Who in America.* Among all American colleges and universities, Hobart ranks seventh, standing ahead of Williams, Princeton, Haverford, Dartmouth, Brown and a host of others.

PHYSICAL equipment at Hobart, to achieve this result, must naturally be kept at a high level, and plans for the future must constantly anticipate the college's needs. Geneva Hall, massive grey stone building erected in 1822, still stands on its original site, a memorial to other days. But a recent expenditure of $60,000 has turned it into a modern student dormitory with the latest equipment for the health and happiness of the students. Hot and cold running water in every room, fully equipped bed and desk lights, and every modern convenience have found their way into Old Geneva. Medbery Hall, another Hobart dormitory has been likewise remodeled.

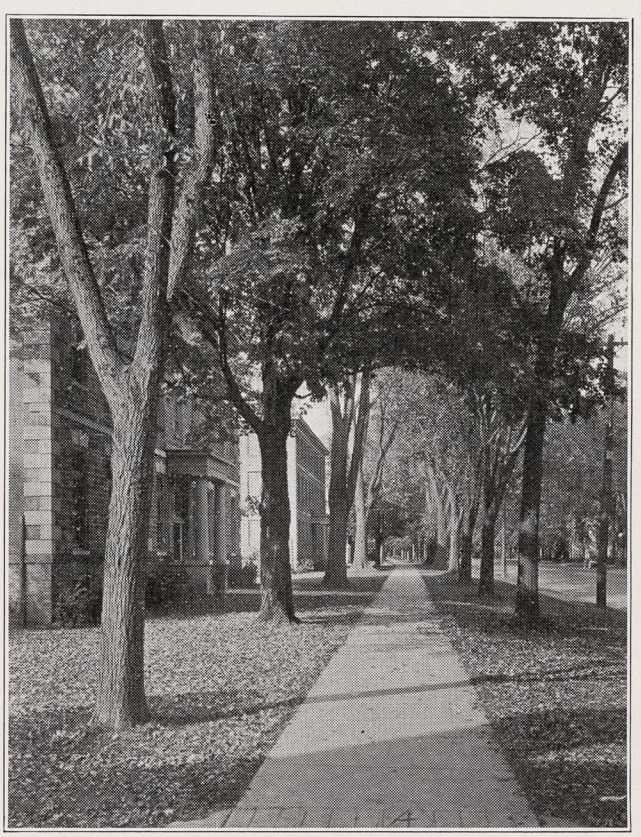
Plans for the near future contemplate the erection of a new science hall and a new library and the further modernization of other Hobart buildings.

The faculty too, has been maintained at the highest possible standard. A policy of taking on young instructors and, if they prove satisfactory, granting them leaves of absence to continue their studies, has brought the Hobart faculty to the highest level in the history of the college.

Rev. Murray Bartlett, president of Hobart College and recently elected president of the Association of Colleges and Secondary Schools of the Middle States and Maryland, has stated: "The consequence of this (the policy of developing young instructors) is that we have a group of thoroughly equipped scholars who, having effective and stimulating teaching ability, can be, in my opinion, compared with any other such group in the country."

"All work and no play makes Jack a dull boy" is an axiom that is recognized and such a condition is prevented at Hobart. Intercollegiate athletics have an important place on the campus but they are frankly subordinated to intramural sports. The policy of the college has been to emphasize athletics for all in a voluntary, but carefully supervised program of intramural sports. Touch-football, basketball, volleyball, golf, tennis, bowling and track all have their place in this program and the inter-fraternity and inter-class contests draw large groups of students as interested spectators. It is no novelty at Hobart to see different groups of students engaged in football, baseball, lacrosse, tennis and golf practice on the Campus at the same time. During the past year, in the voluntary sports program, ninety-one per cent of the students were engaged in one or more such activities during the year.

Eight fraternities, four national and four local, a hospitably inclined townspeople, class and fraternity functions and William Smith College, Hobart's co-



HOBART COLLEGE ROW

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ordinate institution for the separate instruction of women, provide a field for the social development of the students.

No side of the student's education is neglected. The aim of the college is today, as it was over 100 years ago, to "prepare young men for the business of living," and nothing is overlooked which tends to help young men prepare to live the rest of their lives in the fullest way possible, to get the most out of life, and to put their best into life.

NEWS OF THE EPISCOPAL CHURCH

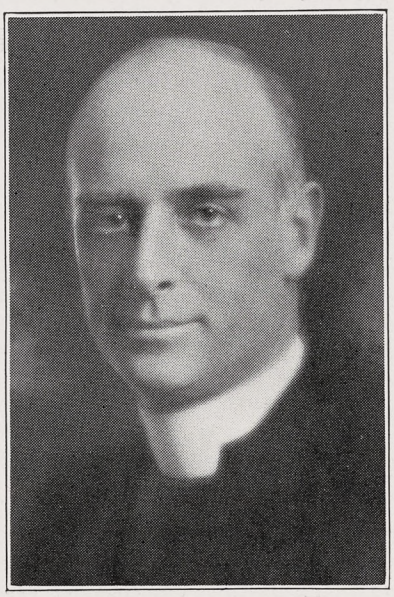
Edited by
WILLIAM B. SPOFFORD

DR. ADELAIDE T. CASE of Teachers College, Columbia University, who is a consultant of the department of religious education of the National Council, declares that religious prejudice and ignorance exist among children to an almost unbelievable degree. The opinion is based upon a study of over a thousand children between the ages of six and twelve who have been questioned during the past year by Dr. Case and her associates.

Even children living in crowded communities where other faiths were practiced knew nothing whatsoever about any other religion except their own, and very little about that, Dr. Case found. Sunday school pupils, elementary grade children, as well as young children living in so-called liberal homes, were all surprisingly biased, ignorant, intolerant and filled with race prejudice, the inquiry disclosed.

In getting the reactions of the 1,000 children examined, Dr. Case asked them to "write freely on what you know about the Jews and the Jewish religion, Protestants and the Protestant religion, and Catholics and the Catholic religion." Oftentimes where the child was too young to write, Dr. Case or an assistant would gain the confidence of the child and through indirect questioning would discover the child's reaction to religious topics. At no time, Dr. Case said, were the questions so worded as to give any possible clue to the child regarding the answer or what to say. The 1,000 papers received from the children will be compared and in this way a survey can be developed which will form a well-defined measure of religious tolerance.

Most of the children have a vague association of external practices about religion, and nothing else, according tto Dr. Case. Very often they form conclusions and generalizations from the children that they happen to know of another faith in their neighborhood, or of their schoolmates.



ROBERT S. FLOCKHART
Rector at Glyndon, Maryland

"How can there be any religious tolerance and true understanding when youngsters of nine and ten have such bitter and intolerant ideas of the other religions? Not only do we find a marked misunderstanding between Jew and Christian but between Catholic and Protestant children as well.

"As long as we have a school system that allows such false ideas to be formed early in the life of the child we can plainly see that something is lacking in our educational system," Dr. Case said. "Too often these ignorances and prejudices are carried throughout the adult life. It's a disgrace to allow these intolerant prejudices to develop and grow."

Dr. Case said that her study would take another year to complete. Then, if she can find the time for it, I wish that she might find out for us just what is in the heads of an equal number of adults. Having lived longer I rather have an idea she would find the results to be even more appalling. Certainly there would be more prejudice and I rather suspect an equal amount of ignorance.

* * *

During Bishop Rowe's recent visit to Nenana, Alaska, a day was set aside for the Indian people throughout the region to gather at the mission from the many scattered camps he was unable to visit. The plan was most successful, and the Bishop writes:

"We had a great day here, June 28th. The Indians travelled in from distances of fifty to a hundred miles. I never saw them so good, so interested, and possessing so fine a spirit. I am greatly cheered with conditions. As the Church could not hold half of them I held the 11 a. m. service out of doors, just in front of the Church, entering to consecrate at the altar and had only communicants with me in the Church. I had confirmed 12 two weeks ago; today I confirmed 40 more. On Saturday I went 16 miles in gas boat to visit Chief Thomas, who was dying. Though he had been unconscious, yet he roused on my visit, knew me and after I gave him the Communion he pressed my hand."

* * *

The World Conference on Faith and Order, Commission of the Episcopal Church, has released a report which is to be presented to the General Convention next month. It points out that the Lausanne Conference was no more than a starting point toward unity, called for a consideration of conflicting opinions. No specific plan for reunion arose from that Conference nor, was it intended that there should be any such result, in spite of erroneous opinions to the contrary. It aimed only at "the clear statement and full consideration of those things in which we differ" in order that the churches themselves might more effectively deal with the real problems which prevent reunion. This task Lausanne did accomplish. Since then (the conference was held in 1927 and reported to the General Convention of 1928) interest in the movement has increased, with some

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groups, anxious for immediate action, entering into union with groups of similar belief and practice. Also since the Conference the Continuation Committee has met each year; the questions raised at the Conference have been studied, and plans are being made for another World Conference not later than 1937. The last meeting of the committee was held in Switzerland last year and was attended by sixty-five representatives of the cooperating churches, including six from the Episcopal Church. This meeting was presided over by the Archbishop of York. The report points out as evidences of an increased interest in unity the steps taken in South India, the hopeful progress of plans for reunion between the Anglican Church and the Eastern Orthodox and the Old Catholic Churches, and, in the United States, many conferences on unity as well as actual movements for reunion between a number of allied churches. The commission is to ask General Convention to endorse the proposal for a second world conference; will ask that the commission be continued with power to add members; and requests $5000 a year for the next three years, in addition to its present budget, for its work.

* * *

The vestry of St. John's, Dover, N. J. has given their rector, the Rev. Theodore Andrews a year's leave of absence. He is to stay in California for a year with the hope that it will build up the health of a member of his family.

* * *

Dean High Moor had begun his work at Trinity Cathedral, Pittsburgh, the report comes from that city that already he has registered high. In the fall he is to start noonday services on Wednesdays and Fridays with clergymen of all denominations as preachers.

* * *

The Anglo-Catholic Congress, England, held in the Albert Hall, London, was not as well attended this year as it was hoped it would be. However the enthusiasm, as usual, ran high. Lord Halifax, who resigned as president twelve years ago at the age of eighty was again elected president, and for more than a half hour this 92 year old man spoke of his hope for the reunion of the Church. The congress seemed to agree with one speaker who strongly opposed the admitting of women to orders.

* * *

A letter in a New York newspaper the other day protested against the long summer vacations taken by the clergy, the writer pointing out that it was difficult to get them even for weddings and funerals. I did not reply to the gentleman but I might have told him that I counted twenty-nine of them at a ball game in New York the other day, so apparently some of them are about the city.

* * *

The Peace Patriots, organization of people who refuse to take part in war, have written to President Hoover asking that recognition be given to all sincere conscientious objectors in case of another war. Among the signers are Rev. Peter Ainslie, Bishop Paul Jones, Professor John Dewey and Professor George A. Coe.

* * *

The Church of Our Saviour, Chicago, the Rev. F. L. Gratiot, rector, has launched a campaign for an endowment, a rapidly changing neighborhood making it necessary.

A turnover of as high as fifty per cent in church families in the Fullerton Parkway neighborhood has made the work of the parish more and more difficult, it was pointed out. It is to meet this situation that the new program has been undertaken. The parish was established in 1867 in what had been a barn, remodeled as a chapel.

* * *

Christ Church, East Haven, Conn., has called the Rev. Alfred Clark as rector. Mr. Clark, is at present the curate at St. Mary's, South Manchester, Connecticut.

* * *

Miss Emily deW. Seaman, formerly of Beacon, N. Y., recently retired after more than twenty years service in Liberia, died in Ashville, N. C. on July 21st. She went to Cape Mount in 1908 and spent the rest of her life in Africa, most of it at an out-station in the bush where she worked for the most part without white companions.

* * *

Completion of three years as a colored church and two years under the leadership of the Rev. Samuel J. Martin has been the occasion of celebration on the part of St. Edmund's church, Chicago.

During the two years which Mr. Martin has been in charge, St. Edmunds' has nearly tripled its membership. Numerous improvements have been made in the church property and now plans are being considered for the erection of a new parish house to accommodate growing activities. Financially, the church has gone forward until today it is practically self-supporting.

* * *

Here is a story about a second-hand suit of clothes. The Woman's Auxiliary, as you know, has a supply department, sending hundreds of boxes of cast off clothing to all parts of the world. On the list of schools to receive a box occasionally is one for the children of fishermen in a small village in North Carolina. Among the former pupils was a boy who was the sole support of a mother and five little sisters and brothers. As the fishing, which ordinarily provided their living, had failed, he determined to attend business college in Norfolk. He had no money, but he promised, if the college would let him attend, to pay them back out of his first earnings. At first, they were unwilling but were won over by his spirit. To provide for his family during his absence, he secured a loan from a farmer, the money to be paid to his mother in weekly installments of eight dollars. Equipped with a scanty wardrobe of underwear, four shirts, a pair of shoes and a second-hand suit, given to him from the school storeroom, he started his college work.

He cut down every expense, even doing his own laundry, and worked so well that when he finished four months ahead of his class (wearing the old suit for his graduation), he obtained a secretaryship to a naval officer at the initial salary of thirty-five dollars a week. From this, each month, he pays fifty dollars to the college, twenty dollars to the farmer, and sends fifty dollars home to his mother. He is getting out of debt, and intends to become a teacher, but as the principal of the school writes, "but for the suit of clothes, he could not have attended college." Best of all, the college has written to his old

CLERICAL SKETCHES
ROBERT S. FLOCKHART

MR. FLOCKHART was born in England in 1889. Coming to this country he attended the South Dakota State Normal College and the Friends University, and later was a student at the General Seminary for two years. In 1914, following his ordination, he was in charge of Grace Church, Chanute, Kansas, leaving there to be the associate at All Saints, Omaha. From 1917 to 1923 he was the rector of churches in Cincinnati, Ohio, going to Saint Thomas', Sioux City, Iowa, as rector that year. In 1928 he was called to be the rector of St. John's, Western Run Parish, Maryland, where he is serving at the present time. He is an associate secretary of the field department of the Council and is frequently called upon to lecture on the work of the whole Church.

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school, saying that they will be glad to take four or five more boys of his type on the same terms. Could a second-hand suit of clothes be put to any better use?

* * *

Two former members of St. Bartholomew's church, Chicago, have volunteered their services for missionary work in the Church. Miss Maryalys McIntosh, daughter of Mr. and Mrs. Robert McIntosh, now of Oak Park, has left for Sagada, Philippine Islands, where she will do missionary work.

Dr. Rush Haven, son of the junior warden, Mr. S. R. Haven, of St. Bartholomew's, will sail the latter part of August for the Philippines. Dr. Haven has been in government service recently.

* * *

The Rev. Albert C. Morris, Trinity, Wethersfield, Conn., has accepted an appointment as assistant to the Rev. William A. Beardsley, St. Thomas', New Haven. He is to have charge of the new parish house now being constructed.

* * *

If your conscience bothers you about taking that vacation you may have the word of Dr. Henry Emerson Fosdick for it that play has an important part to play in your spiritual development. Preaching last Sunday he said: "If religion leaves out play it leaves out one of the most important aspects of human life. Nothing beautiful ever came into human experience until people began to play. All art comes from play. It springs from that margin of energy and leisure over and above the stern demands of need. It is life's surplus and overflow.

"At first man's primitive religion was desperately utilitarian. It was a way of getting rain, of killing enemies, of warding off the multitudinous ghostly foes of the demon world, but when the burden of dread was a little lifted men began to play with religion. They rejoiced in the Lord. They danced before the Lord. They held festivals of celebration and thanksgiving. As in art and music so in religion the loveliest elements have come from that surplus of time and energy over and above bare necessity in which men have been religious, not because they thought they must be but because they loved to be.

"Even in the ordinary everyday senses of recreation play is one of the most important spiritual forces in the world. Bottle up the play life of boys and girls, or let it be perverted to evil ends, and we have hurt their character beyond the power of any preaching to undo the wrong. Walk these New York streets and watch the boys and girls. Of course we have a crime wave. We are making criminals faster than we can build jails to put them in. Put yourself in the place of some of the boys on the streets of this town, and think what would have happened to you and to me if we had had no fairer chance to play than they have.

"No well-to-do person should leave this city for the Summer without remembering generously some agency that cares about the boys and girls of the streets. We have our choice. We will either support boys' clubs and girls' clubs, Summer camps, playgrounds, and all the increasing agencies for children, or we will support Sing Sing and then some more Sing Sings."

* * *

Under the direction of the Rev. Gerald V. Barry, priest-in-charge of St. James's Chapel, Lake Delaware, New York, and of several associated missions, Captain Arthur W. Abraham, of the Church Army, has been conducting evangelistic work in Delaware County for a number of weeks. Captain Abraham has worked at Downsville, where St. Mary's mission is now constructing a small church building. Recently his efforts have been centered in the countryside with Shinhopple as a center. Outdoor services have been held regularly at this place, and the Church Army leader has done personal house to house canvassing. A beautiful altar was built of blocks of stone from a nearby quarry. A baptismal font was made of river stones, forming a pyramid on which the baptismal bowl was placed. Seats were built by the men interested in the mission.

In this open-air chapel a weekly instruction service is held for children, attended by a class of eighteen. Night services have been well attended by the people of the surrounding country. On a recent night Mr. Barry baptized thirty adults and twenty-seven children and preached to a congregation of one hundred and fifty. A week later twelve more were baptized.

* * *

Bishop Keeler concluded his work at St. Chrysostom's, Chicago, on Aug. 2, and moved to Faribault, Minn., where on Sept. 1, he takes up his new duties as Bishop Coadjutor of Minnesota. His successor at St. Chrysostom's has not yet been named.

* * *

The man in the street is disgusted with the churches because they spend their time arguing about non-essentials, according to the Rev. Samuel M. Shoemaker, Jr.

"The trouble with the churches today is that anybody can come in on his own terms. Our churches are full of people who haven't the least practical idea of what Jesus came into the world to do, or of putting themselves out very much to help Him to do it.

"Instead of utterly changed lives, we have moralizings from the pulpit, humanitarianism, general sympathy with the ideals of Christ. Instead of the original faith that God speaks directly to men, guides them in all their practical decisions and works in and through them, we have a tame belief that perhaps there is some subjective value in prayer. Instead of so transforming an inner experience as is bound to spread itself wherever it goes, like the contagious thing it is, we have a pharisaical gospel of a 'good example.'

"God forgive us, most of us are far too unconverted and far too dull to convince anybody by our example. We theoretically put our faith in God and His power to provide; but practically in finance drives, membership campaigns stunt services, gymnasiums and God only knows what. We repeat words of the highest devotion in church and our experience comes nowhere near them.

"Plenty of people have been critical of the church, and this has gotten us no further ahead. The only one who has really a right to criticize is the man who has a remedy—not a theoretical remedy, but one that is being worked out in actual life. Nothing will change matters until we dare to change to original Christianity and revamp our aims and our methods in the light of it."

* * *

St. Peter's, Oxford, Conn., recently celebrated its 165th anniversary as a parish organization, with over 200 people present who have been

GENERAL CONVENTION

MAY we urge rectors to order their Bundles for General Convention at this time. Since the Convention is to meet earlier than usual it is doubly important that orders be placed at this time. THE WITNESS is to have a staff of four people at Denver to cover the Convention, and we assure you of complete detailed reports of the important events. The cost of the paper in Bundles of ten or more is 3c a copy when ordered for a period of thirteen weeks. If ordered for the Convention periods only the cost is 4c a copy. We will appreciate it if you will place your orders now to start either September first or September 17th.

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associated with the church. The sermon was preached by the Rev. J. Chauncey Linsley of the Berkeley Divinity School.

* * *

Bishop Acheson of Connecticut has called a convention for September 19th at Hartford for the purpose of electing a Bishop Coadjutor.

* * *

Have you ordered your Bundle yet for the General Convention? Not so far off now. The Convention opens on the 17th of September and we should have all orders soon after the first to make sure of getting the first Convention Number to you. Better send it in right away. Three cents a copy in bundles of ten or more when taken for three months or longer. For shorter periods, four cents a copy.

* * *

Miss Catherine Bennett who served in our mission hospital in China and the Philippine Islands the past eight year, died in St. John's Hospital, Brooklyn, on July 14. She was a native of Brooklyn and a graduate of the training school of St. John's Hospital. Going to China in 1923, Miss Bennett was stationed at the Church General Hospital in Wuchang and rendered notable service in her devotion to the sick and her endeavors to interpret Christian living to patients and nurses. Shortly before the completion of her first term of service the disturbances of early 1927 made it necessary for the entire American staff of the Church General Hospital to withdraw. Instead of returning to this country Miss Bennett volunteered for service in St. Luke's, Manila, and was of great assistance during the year and a half she spent there.

* * *

The Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass., conducted the opening service of a retreat for officers and members of the World's Student Christian Federation, which was held in St. John's Church and parish house during the week of July 5th to 11th. This Federation is a league of Christian students around the world, and includes in its membership 300,000 students in 3,113 colleges and universities. Its central office is in Geneva, Switzerland, from which its influence radiates to forty-five countries. It is one of the few Christian movements in the world which is brought into intimate contact with every racial barrier that divides the human race. Its aim is to create on the college campus, in the nation and in the world, the Christian conscience that must exist before all barriers can be removed, before brotherhood between all peoples can be established. Representatives from England, Germany, Holland, Bulgaria and Czechoslovakia attended the retreat in Williamstown.

* * *

Up to July 15th, the treasurer of the National Council had received on the Advance Work Program approximately $350,000. There are a number of dioceses where, for various reasons, considerable sums of money are being kept in the diocesan treasury. The amount of these funds is as yet unknown to the National Council but it is expected that they are sufficient to swell the amounts on hand to a very considerable figure. In all probability the diocesan leaders in the Advance Work are formulating their plans for intensive work during the fall. It is hoped that by the end of the year the figures will give at least a million dollars for the new work and life of the Church.

* * *

Results from intensive church work in the small towns of Colorado have been most gratifying. Bishop Ingley lately confirmed over 20 in

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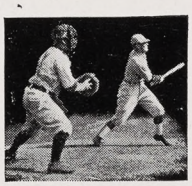

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Castle Rock which has a total population of less than 500. Rev. Robert Russell is in charge.

A Church School has been started in a small community known as Larkspur, eight miles from Castle Rock, the work being initiated and fostered by Miss Letitia Lamb of the Woman's Auxiliary.

Large baptismal and confirmation classes have been presented at Westcliffe, a small town in the Wet Mountain Valley, where a Lay Reader, L. C. Beissig, is in charge.

* * *

On Founder's Day, Saturday, June 20th, before a great gathering of old DeVeaux boys and friends, Bishop Ferris awarded diplomas to fifteen boys, the largest class ever graduated from DeVaux School. These graduates are to enter various eastern colleges. On this occasion many alumni and friends from a distance inspected for the first time the superb fireproof dormitory, Schoellkopf Hall.

* * *

Speaking before the graduating class of Wilson College, a Presbyterian institution in Chambersburg, Pa., the new bishop of Harrisburg the Rt. Rev. Wyatt Brown, summarized what to his mind are the causes of the prevailing restlessness.

"In the first place, we are paying the price of the great War. You cannot kill twenty million men and destroy billions in property without destroying other things. Every war demands that those who live through it, and those who follow must pay. God is a righteous judge. Therefore we are spiritual invalids today. We have been taught that everyone is entitled to a good time. This makes for lawlessness. The gang problem is one of the biggest confronting America today. But it is not only in the gang that this restlessness has its expression. At the very top of society we have the same restlessness. There are the week-enders who go just for the sake of going, seeking pleasure, seeking recompence for the price paid when the world ran red with blood."

Another cause of restlessness resides in the fact that we have not learned to use the products of our gifts for mechanical invention. Quoting Sir Oliver Lodge, Bishop Brown said, "God forbid that we discover the atom and its power before we have developed enough restraint to use it properly".

"There is a curious belief that speed means progress. We go as fast as we can, moving forward and returning, and we haven't gotten anywhere."

The Bishop said that another cause of restlessness is in the danger of the vanishing of the home of the

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"gay 90's". He alluded to the days when the whole family was wont to gather in the home of evenings to hear the head of the family read from Dickens, Thackeray, or Shakespeare. Now, in the words of a commentator on current life "home has become a parking space for the night, and a filling station at meal times".

"The main reason, however, for the national restlessness is that men have forsaken the religion of God."

* * *

A column in the Church Times of London describes a loud and joyful enthusiasm at the forty-ninth annual meeting of Church Army in London, with the Bishop of London and seven other Bishops, the Duchess of York, a Peer of the Realm, and the some two thousand mere mortals in attendance. A Church Army officer wins a star for every seven years' service. The Duchess of York awarded the seventh star to the Rev. Wilson Carlile founder and head of the Army, who has served forty-nine years.

A banner blest at the same meeting was given to six young officers and two women workers just leaving for Australia. Some others, on the eve of departure for China, received Chinese Testaments. The Army sent men to India, Central Africa, Hawaii and Paraguay last year. Social service and work in the home parishes were reported also. The Bishop of London received a tremendous ovation.

* * *

Trinity, New York, is one church where there is not a let-down during the summer months. There are five services each Sunday throughout the year, and four each week-day. The parish is so famous that its history is too often taken for granted. How many of you know that the spot where Trinity stands was granted to the church in 1697 by King William III of England.

The first church, built under this charter, was opened for services on March 13, 1698. This was, as you will see, eighty years before the signing of the Declaration of Independence and only seventy years after Peter Minuit had purchased the whole of Manhattan Island from the Indians for trinkets valued at about $24.00! That first church stood until 1776, when it was burned in the great fire which threatened all of the city. It was not rebuilt until 1790, but fortunately S. Paul's Chapel, only a short distance away, had been built in 1766 and was able to take care of the people through the troubled days of the

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Revolutionary War. In 1790 the second church was consecrated, and it stood here for fifty years, until 1840, when it was condemned as unsafe, and pulled down.

The present building then is the third on this site. The corner stone was laid in 1841 and the church was consecrated on Ascension Day, May 21, 1846. When it was built, and for a long time thereafter, it was the largest and most imposing structure in the city and visitors climbed the steps of the tower to get a view of the surrounding country as tourists nowdays ascend the towers of skyscrapers. Now it is entirely surrounded and quite overshadowed by enormous buildings on every hand; but it still maintains and will maintain its witness to the religion of our Lord Jesus Christ in the midst of the hurrying life of business in this financial center of the world.

The parish of Trinity Church now consists of seven chapels in addition to this, the Mother Church. The word "chapel" must not be allowed to carry a misleading connotation of smallness, for some of these are among the largest and most beautiful churches in the city.

* * *

This year's class from St. Luke's Training School for Nurses, Manila, was the twenty-first to graduate. The school now has a list of 195 graduate nurses, "of whom we have every reason to be proud," says the Hospital report.

* * *

St. Dunstan's College of Sacred Music and its affiliated Choir School, which were recently established largely through the beneficence of John Nicholas Brown is rapidly growing in reputation and usefulness. Next year each institution will add two members to its faculty. The College has appointed E. Power Biggs at present choirmaster and organist of Emmanuel Church, Newport, as instructor in organ; and Philip La Rowe, formerly teacher of organ and music in the public schools of Tulsa, Okla., as instructor in theory and composition. The School has appointed Otis Edward Fellows, last year tutor in English at the Ecole Normale d'Instituteurs in Savenay, Loire Inferieure, France, as instructor in French; and the Rev. H. H. Walsh, at present curate at the Chapel of the Intercession, New York, as instructor in history.

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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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The WITNESS

CHICAGO, ILL., AUGUST 13, 1931

THE AIM

By

BISHOP WOODCOCK

OUR aim must be to put the truth we know into the lives we lead and to translate Christianity into personal service and personal living. Unfortunately, many people have just enough religion to make them miserable, whereas they would be happy if they would but do something to justify their creation and be something to justify Christianity.

What God needs is witnesses who can see life whole and complete, who can fit themselves into the meaning and the purpose and the privileges of life. Be unafraid. Be unashamed. To be true is a higher service than to spread the truth. And to live a Christian life is a higher service than to teach the doctrines of the Christian faith.

MESSAGE OF THE WEEK

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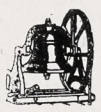
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DIAGNOSIS AND REMEDIES

by

BISHOP JOHNSON

AN automobile will go down hill without any gasoline. To go uphill, it must have power.

An automobile without brakes is in a very hazardous condition.

In the same way society needs two things; it needs a motive power sufficiently effective to overcome the obstacles which confront it and it needs a discipline sufficiently strong to hold it back in its tendency to degenerate. There are three motives which can energize society and furnish its power. They are the love of self, the love of country and the love of God.

Self interest is a powerful stimulus to decent living. "Honesty is the best policy" is a proverb which illustrates this force. Benjamin Franklin was the great prophet of enlightened self-interest stimulated by religious emotion.

His aphorisms were all along that line. If you want to enjoy life you must keep the rules which make for the common good.

Patriotism which Dr. Johnson once said was the last refuge of scoundrels, nevertheless has been a powerful factor in promoting the welfare of a nation.

Abraham Lincoln was an outstanding example of one who was animated by this motive. We live in an age however when corporate interests have taken out of conduct any sense of human relations and when local interests have replaced national principles to an extent that we have politicians instead of statesmen in our legislative bodies.

The World War marked the close of one epoch and the beginning of another. We can no longer keep the new wine in the old bottles.

The friendliness of Franklin toward his fellow men and the devotion of Lincoln to the commonwealth belong to the old era.

Enlightened self interest has become obsolete in an age which is losing the capacity of friendship, and devotion to country has been replaced by zeal for party and greed for local benefits. We need a powerful energy if we are not going to slide down into a joyless existence.

Someone who has just returned from Russia has made the comment that no one smiles in that country. Life has become a frenzied effort to secure joy from the division of things. Communists lack a sense of humor because they take themselves too seriously.

The age needs food for the soul as much as it does for the body, but it must be a religion that emphasizes the joy of living, and compensates for the lost arts of the past generation. So long as people enjoyed human relations and believed in great principles, they found satisfaction in life.

Religion was a compartment which was very similar in its arrangements to self interest and to patriotism. Souls were not as hungry as now, because they were partially satisfied with the milk of human kindness and with the wine of patriotic devotion.

BUT you cannot feed souls on academic diagnosis, philosophical themes and political buncombe. It is no wonder that hungry folk fill their bellies with the husks that the swine do eat.

Men take stimulants and narcotics to fill the vacuum in their souls. They devour salacious stories, and frequent sensual movies and read sensational papers because their lives are drab and their solitude is unendurable. If religion is going to woo men back to sanity, it must have certain characteristics.

It must have a worship in which there is a lure for men to lift up their hearts rather than to settle down comfortably in their pews.

It must have a fellowship that is genuine in which the rich and the poor really meet together and the Lord is the ruler of them all—not the patron of some and the ruler of the rest.

It must have a discipline that can set its brakes firmly against the down hill tendencies of life.

Who is going to supply this religion? The only one who can has supplied it, even our Lord and Master Jesus Christ. But who is going to impose it on the crowd? No one can impose upon men that which they themselves do not seek. Who is responsible

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then for the solution? Each one of us and no one else. The Church exists to set forth the highest ideals. It has always been faithful in that respect to the extent that every age has produced some saints, but they were always in the minority. The Church has no powers of compulsion which the Master did not exercise. It calls you to follow Him but it does not force you so to do.

CONSEQUENTLY, now as then, the response must be from individuals who place God first in their lives and find their comfort in the love and joy and peace which He will give to those who are faithful in their love of Him.

Our libraries are full of diagnoses. they are woefully lacking in remedies. Such physicians as William James and Walter Lippman are expert diagnosticians but they have no remedies that the common man can take. The intelligensia in every age have theories about life, but they have no food for the souls of men.

Christ is the great physician who prescribes for our weaknesses, but does not guarantee to heal those who refuse his remedies. He came to give the common people a regime of life—and they have found joy in proportion to their acceptance of His directions.

Society today has lost the charm of personal friendship and patriotic devotion. Thank God it has not lost the presence of Christ.

The Church is here today, not as a force to tidy up a disordered world, but as a sanctuary in which men may come out of the world and find rest and food for their souls. In order to do this, it must be a sanctuary and not a forum; a house of prayer and not a refuge for hypocrites; a power house of spiritual energy and not a lounging place for self-satisfied respectability.

The Church will exert an influence on society in so far as its members manifest their love for God in regular worship and their love of men in their kindliness toward sinners—especially toward the particular sinner who is offensive to them.

It isn't easy to forgive your enemies, to love uninteresting people and to endure hardship as good soldiers of Christ, but it is what you are in the Church to do and it can be done by the grace of our Lord Jesus Christ. "If you love me, keep my commandments."

THE CALL OF THE KINGDOM

By

GARDINER M. DAY

A COLLEAGUE tells me that he finds it helpful in his periods of meditation and prayer to repeat this text over to himself, substituting his own name for that of Paul and his own parish for the Church at Corinth: "I, James Blank, an apostle of Jesus Christ by the will of God . . . unto the Church which is at Blank." I do not believe anyone can do this without having renewed, yea more, almost created within himself a more vital sense of divine mission. I believe that there is nothing which is more needed in our ministry today than a more distinct sense of our mission. The activity and movement of life is so enormous at the present time that we all too easily find ourselves thinking of our ministry merely as one of a number of careers we might have undertaken or one of a number of businesses we might have entered, and we need above all to remind ourselves that we have responded to the "high calling of God in Christ Jesus."

The contrast between the world of today and the world at the time of the coming of Christ reveals certain striking similarities. I would call attention to but one aspect of this contrast. In the earlier centuries before Christ, Socrates, Plato, and Aristotle had inspired the then most civilized portion of the Western world with lofty idealism. In the following centuries, particularly during the conquests of Alexander the Great, the world went through a period of tremendous change and expansion. The size of ships and fleets, of armies and wars, of travel and business, grew far larger than anything that had been known in the past. The result was that every man was forced to specialize to a far narrower degree than ever before. One man was capable of being learned in only a single small segment of the world's new knowledge. The gods of the old Greek and Roman religions were no longer capable of coping with the temper of mind created by this new knowledge. No great philosopher arose who could convincingly show how the lofty idealism of the earlier generations could be made adequate to meet the needs of this new world. Consequently, the old ideals, for the most part, lost their hold upon the mind of man, and groups of Cynics, Stoics, Epicureans, and Mystery Cults vied with one another for the attention of thinking men.

Now the startlingly significant thing about all these is that in the last analysis each urged upon men almost the same basic ideal; which might be paraphrased: The most important thing in this world of specialization is that you have an interest. It does not greatly matter what you are interested in so long as you have an interest. Your mind cannot comprehend the universe we live in; the old religions and philosophies which gave inspiration and consolation to your fathers are outworn and untrue. The world is a sorry place, but if you have an interest, you may become so absorbed in it as to forget the world and be reasonably happy. The dif-

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ferent groups played variations on this central theme and the seeds of deterioration were rapidly sown in the wealthy Roman Empire.

EVEN from this brief suggestion of the temper of the time it is evident how black the sky must have been to the idealistic youth of the day, when suddenly out of the blackness a star appeared; out of the contemptuous little land of the Jews came a man who was different. He did not urge men to be happy by means of some new interest, but He challenged them to give themselves for a great cause—and this cause was the Kingdom of God. He called men to consecrate themselves to the task of bringing upon earth this kingdom. Thus the reason that Christianity conquered the world in those early centuries was, I venture to assert, not only because Jesus Christ came with His own immeasurably great personality, but even more essentially because He gave men a cause to which they could give themselves wholeheartedly, a cause that was great enough to command not merely part of them but every inch of them.

With amazing likeness to those early centuries, today we have seen the tower of belief that sustained our fathers crumble, and many of our generation fall away from the older vision; we have seen commerce and industry, and science and invention grow to such unprecedented proportions that the religion of the older generation appears unable to meet the demands of the expanding universe. And finally, in a manner peculiarly reminiscent of the century before Christ, we have seen men, having lost most of their faith in religious values, grit their teeth and endeavor to find themselves in some special interest, and if failing there, in some new cult of self-expression. Faced squarely, in many ways the sky again looks black, but not nearly as black as nineteen centuries ago, for this time we do not need to wait for a Saviour to give us a Cause for which to work. The old challenge must be rung out with renewed clarity and vigor. The world must be challenged again to give itself for the Cause of Christ, the Kingdom of God. The world needs today, as never before, men who, following in the Master's steps, wholeheartedly answer His challenge, repeating in His own words: "And for this cause I consecrate myself that I should bear witness unto the truth," or in the words of the chief apostle: "I Paul, an apostle of Jesus Christ by the will of God . . . unto the Church which is at Corinth."

THIS brings me to the question: How practically can a young man give himself most effectively to the cause of Christ in ministry today? In the complex civilization in which we live, one might discourse on this subject almost endlessly. I shall dwell upon three aspects of his task. The first is the minister himself. The greatest influence he will have is that of his example. It was said of a well-known Scotch minister that he always acted as if Christ were at his elbow, and of a famous American preacher that if you gave him a kick he would do you a favor. When that kind of noble Christian character becomes incarnate in the individual minister, it becomes truly eternal. The minister must endeavor by his example to reveal what St. Paul called the fruit of the spirit: "love, joy, peace, long-suffering, gentleness, goodness, faith." He must strive without ceasing, by the discipline of meditation and prayer, to so frequently and so truly enter into the presence of God that, as he grows to maturity, he may truly live and move and have his being in God, and more and more be able to say with truth, "not I live but Christ liveth in me."

But in this twentieth century piety is not enough. If a man is to be a vital force for the Kingdom of God, he must be keenly intelligent. To be able to help men apply Christian principles to their lives, he must be a student of human nature and of the problems which men face. He must have such an understanding and sympathy for his fellow-men that he can say, like the old Scotch preacher, "There, but for the grace of God, goes Alexander Whyte." Further, not only must he be grounded in the teachings of Christ and the Prophets, but he must also be a continual student of the psychology and philosophy not only of Christianity but of all religions. Especially at the present time when many of the more thoughtful people among us are like ships floundering upon a sea of doubt, it is particularly essential that the minister be able to pilot them through intellectual and spiritual channels into that beautifully calm harbor where they may find in reality that peace that passeth understanding.

THE second task which is the minister's privilege is that of endeavoring to lead the individual into the presence of God, to make real the spirit of God to his fellow-men. God desires every man to find the fullest expression of his highest and most complete self. "I have come that he might have life, and have it more abundantly," truly enunciates the divine purpose. To be capable of aiding people to find this independent life, the minister must know the unfolding psychology of childhood and youth, that by a normal and constructive process of education, he may guide the developing lives of boys and girls, and of men and women, into the Christian fold. He will not expect college boys to be pious pillars of the Church but he should know the best way of keeping alive the spark of heroic idealism that dwells in every one of them.

In like manner the minister must have an ever-increasing knowledge of the psychology of human personality, that he may be enabled to help those mal-adjusted souls that cannot always find God in the more usual ways.

In the Lord's Prayer we pray that the Kingdom of God will come on earth as it is in heaven. Never was the challenge greater to endeavor to transform this world after the pattern of Christ's teaching than today. And this I conceive to be the third task of the modern clergyman. Although we live in the most highly developed civilization the world has yet seen, and although the Church has been preaching the principles of Christ for two thousand years, one cannot contemplate the

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present condition of the world, from a Christian point of view, with any great degree of satisfaction. Although we claim to worship a Prince of Peace, within our memory the world has been devastated by a war leaving twenty-six million dead, not to mention the vast devastation in crippled lives, new hatreds, and economic strife. Although our Lord himself, a Jew, bade us "Love one another, even as I have loved you," we have evidences of racial antagonisms and hatred on every side. Only recently, at a luncheon of Protestant teachers in New York City, when two colored teachers entered the hotel dining-room they were told by the doorman that they could not come in. A friend of mine, a native of India, coming across the country a couple of years ago to stay in New York City, went with a white friend into a restaurant in Chicago only to be told that he could not eat there. Rather than take the chance of being insulted again, he boarded the train and did not eat until he reached New York.

ALTHOUGH economists tell us that the United States is by far the wealthiest country in the world, and although we have seen during the past generation vast private fortunes accumulated, we all of us know that there are millions of people unemployed at the present time, and some of these face starvation. One cannot contemplate the increasing efficiency and competition which one sees on every side today without feeling that it is becoming more and more difficult for a man with high Christian ideals to put them wholeheartedly into practice.

A short time ago a man came into the office of an employment bureau in another city. He said to the head of the bureau: "Mr. X, I don't know whether you will give me a job or not. I just knocked the driver of Borden's milk wagon on the head and took some milk for my wife and four children." The man was known to the head of the bureau to have been a reliable and steady worker for many years. He was driven to this through sheer desperation. He could not see his wife and children starve. And pride would not allow him to accept charity forever. Our Lord remarked that man cannot live by bread alone, and we must also remember that man cannot live without bread. The followers of Christ must work so to reconstruct our whole social machinery that it will not permit the cancers of our civilization to gain foothold in it. H. G. Wells is right when he says that civilization is a race between education and catastrophe, and I would amend this to say a high ethical and Christian education.

If the Church in our generation is to come to grips with this great educational task, it is essential, therefore, that the minister not only help the individual find God, but that he also educate him so that he may see more clearly the unchristian character of the social and economic order in which we live. He must challenge the Christian's conscience so that he will work with all his heart, soul, and mind to reconstruct the social order in the direction that will eventually lead to the kingdom for which we pray; and I believe that this means that he must stand foursquare for world peace, for justice and cooperation among men of all races and creeds, for cooperation and deepening fellowship between the different denominations, and above all for a more humane and just ordering of our economic life.

Let's Know

By
BISHOP WILSON

Crozier

THE crozier (sometimes spelled crosier) is one of the accessories of the episcopal office. No doubt it has some kinship to other forms of a staff symbolically representative of authority, like the sceptre of the king or the mace which is often used by mayors of cities in Europe or by the heads of academic institutions.

Antiquarians tell us there may be a distinction between the crozier and the pastoral staff, tho the two terms are interchangeable in general usage. The crozier is a straight staff about six feet in height, pointed at the lower end, and curved like a shepherd's crook at the top. It is a symbol of episcopal authority and is usually born before the bishop on formal occasions—sometimes carried by the bishop himself. The origin of it is usually associated with the shepherd's crook, tho that is more a matter of symbolic conjecture than of record. As early as the fifth century we find references to it in liturgical usage.

In its earliest form it appears to have been made of wood with a pointed end and a curved top. Later it was sometimes made with a knob at the top surmounted by a cross. It is also found with the upper end terminating in a T cross. In the course of time the wooden material gave place to metal, often being made of silver or gold. The present form is generally of wood in the staff with metal mountings. The "volute" or crook is frequently filled with some sort of floral decoration and embellishments of various kinds in the form of chasing or precious stones are often added.

The crozier is the symbol of authority and jurisdiction. It is commonly placed in the hands of the bishop at the time of his consecration and is used by the bishop as his natural right within his own diocese but as a matter of courtesy in dioceses other than his own. When borne within his own jurisdiction the bishop's crozier is carried with the crook turned out—when within another jurisdiction, the crook is turned in. It is preeminently the indication of the pastoral office. "The end is sharp and pointed wherewith to prick and goad the slothful, the middle is straight to signify righteous rule, while the head is bent or crooked in order to draw in and attract souls to the ways of God".

In the Roman Catholic Church abbots are permitted to carry modified croziers but for many hundreds of years they have been the special emblems of the episcopal office. Alone of all the bishops, the Pope does not use a crozier. Originally he did but some time in the Middle Ages he began to be different. Let us

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hope no one will suggest that Anglican bishops who fail to use the crozier are in any way imitating papal customs.

Diocesan seals and episcopal coats-of-arms are almost invariably adorned with the crozier in one way or another. It is one of those things which is traditionally fitting but not inherently necessary. There are no regulations about it in the Episcopal Church. Where it is used, it is simply perpetuating a bit of symbolism from ancient times. It may well be a wholesome reminder to the bishops that they are shepherds of the flock, appointed to lead the sheep and keep them together in unity of the spirit and in the love of God.

Personalizing Prayer

By

IRWIN ST. JOHN TUCKER

DIGNITY is secured, but often vitality is lost, by forms of prayer. Many a time I have attended Prayer Book services which were an affront to intelligence and an insult to devotion, because the officiant mumbled them in a dull monotone, or galloped through them in a shrill whine. The Prayer Book was composed expressly for the purpose of defeating cant and irreverence; but that purpose has been largely lost through our respectable stupidity.

Yet there is a simple method by which the familiar forms, all too often deadly with boredom and meaningless with formalism, can be rendered vivid and alive. That method is personalizing the prayers.

In two places, the Prayer Book provides a place for this; in the General Thanksgiving, and in the prayer for all sorts and conditions of men. Following the genius of the book, and by a common-sense shift in the ordinary place of the sermon, the profoundly beautiful structure of the Daily Offices can be brought up to a climax that produces an intense and effective impression on all who take part in it.

Ordinarily the Daily Offices are finished, complete, tied up in a bundle and set aside before any personal touch comes in. Then follow the announcements, the hymn, the sermon, the offering, and the "closing prayers." But this is to ignore the obvious fact that the Prayer of St. Chrysostom in itself is the perfect closing prayer, and that the benediction was intended to end the services.

The rationale of the sermon should place it in connection with the lessons. In the only place where sermons are regularly ordered, that is in the Holy Communion, they follow the Creed. In the Roman church the sermon ordinarily goes before the Creed, so that having heard the gospel expounded, the congregation says "I believe." According to the logic of our baptismal office, which is placed after the second lesson, the sermon might well come in at the same point, so that the creed would follow it, in place of the usual "ascription."

But in practice, I believe there is a better way. Close the set prayers with those for state and church. Then give the announcements, asking that those who have special intercessions or thanksgivings to write them and give them to the ushers at the collection. Then the sermon. Then the offering.

After the offering, announce the prayers that are asked for, and the thanksgivings to be offered. After each request, or each group of requests if there are many, lead the congregation in the versicle;

V. O Savior of the world, who by thy cross and precious blood hast redeemed him (or her, or them)

R. Save him and help him, we humbly beseech thee, O Lord.

After each thanksgiving, say;

V. Praise the Lord, O my soul;

R. And forget not all his benefits.

Then, in the Prayer for all sorts and conditions of men, said standing at the altar, put in the special petitions in the proper place; thus;

"Especially those for whom our prayers are desired; Margaret, Katherine, William, and the bereaved family of A. B. Smith."

In the General Thanksgiving, say; "Particularly those who now desire to offer up their praise and thanksgivings, for thy late mercies vouchsafed unto them; Agnes, John and Ellen, Thomas, Henry."

Then might follow special commemorations of the dead, of birthdays and wedding anniversaries. Then, at the close, say

"Let us in silence offer our own special and private prayers for whatever we most fervently desire." Then the prayer of St. Chrysostom—which will burst into glorious bloom at this use, as a summary of all the congregation desires. And then the blessing and recessional.

How, you say, will you get them to make these requests? I usually call for them from the altar steps, just before the closing prayers, and the congregation asks for them by voice; but mine is a very small church. It might not be practicable in larger ones. But there is a simple system.

You have a parish register. Go over this and make a list of dates of birth, baptism, confirmation, weddings, and deaths. On the Sunday next before any of these dates, ask for special prayers and thanksgivings for the persons involved. It will not be long before requests pour in.

If the persons involved are not present, or their nearest of kin (in the case of the dead) friends and acquaintances will be sure to say, when they next meet; "We prayed for you, or gave thanks for you, last Sunday in church." The result will be to bind your congregation around your altar with cords of love.

Lay-readers can do this at Morning or Evening Prayer. Priests of course should do it at the Holy Eucharist. It will make all the difference between a liturgical performance and an actual demonstration of the Communion of Saints.

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ARCHBISHOP ROWS WITH THE BISHOP OF BIRMINGHAM

By A. MANBY LLOYD

The mind of Bishop Barnes is still fascinated by the theology and metaphysics of the 17th Century. To read the controversy between him and Dr. Lang, venerable archbishop, is to take us back still further—to Luther and Calvin and Swedenborg. He seems never to have heard of Illingworth or Otto, of Bergson or Bernard Shaw, of Von Hugel or Frank Weston.

Some year or two ago he amused the worlds of science and religion by the proposal to submit transubstantiation to a chemical test. He is still floundering in a false antithesis between spirit and matter. So the Archbishop had to rebuke him severely in a recent letter which has made good copy for the secular press.

"You say," says the Archbishop, "that you have learned that to believe that a spiritual presence is to be found in the consecrated elements is regarded as a superstition properly rejected at the Reformation. You mean to endorse that opinion. Such words seem inconsistent with article 28 or the words of the Church catechism." He then asks Bishop Barnes if it is charitable or just to brand as mere superstition a belief which is held by multitudes of churchmen and which is consistent with the formularies of the Church.

Of course this is the opening he wanted and in the morning (July 23) the papers published a long reply, for Dr. Barnes is like a woman—he must have the last word. Grave as was his Grace's action in instituting a beneficed clergyman over his head (readers will remember the Birmingham case) the archbishop's statement seems to him to be the most disquieting of any made by any archbishop. The assertion that a priest, by the act of consecration, can cause Christ to come to dwell within the bread and wine of Holy Communion is the so-called "miracle of the mass." It was a crucial issue at the Reformation and is the source of most of our present irregularities of public worship. Men were not burned at the Reformation because they doubted whether the philosophy of transubstantiation was adequate, but because under Renaissance enlightenment they denied the alleged fact which the philosophy attempted to explain.

The belief that a Christian priest can perform this miracle is exactly analagous to the belief held by the Hindu that his priest can by consecration cause the god to dwell within its image. He calls upon the archbishop to withdraw the dangerous implications of his statement.

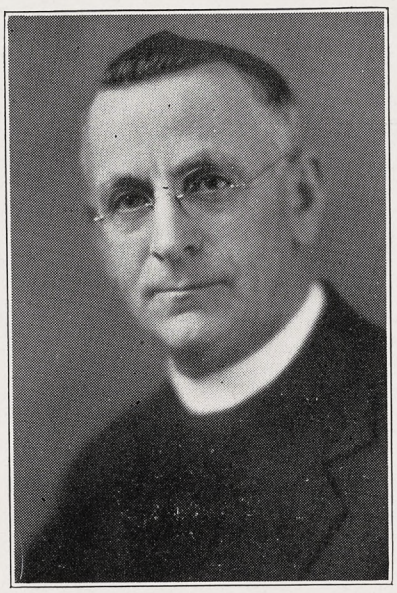
Meanwhile Anglo-catholics, high churchmen and even modernists will be surprised to hear that St. Augustine, St. Anselm, Von Hugel, Dr. Pusey, Canon Liddon, Bishop Weston, Dr. Gore and the majority of the most noted theologians of our own day are on the same level as the Hindu priest to whom the Bible is a sealed book and the doctrine of the Incarnation and the history of Jesus Christ and His Church are as remote as wireless telegraphy is to the inhabitants of the jungle.

* * *

Addressing the British Medical Association conference at Eastbourne, Dr. Leonard Lockhart said: "The vast machine of modern life is at times a terrifying thing. The pace is fast and it is increasing. There appear to be two outstanding reactions of the mind, fear and the sense of inferiority. Fear of mechanism, fear of economic forces, fear of war, and unreasoning fear of losing religion. While science has revolutionised the economic life of man it has also gravely disturbed his spiritual life. Man has been prodded by theology. Dogma is collapsing and he finds himself in the dark, a prey to fear and neurosis. Here the Church can help to set him on his feet."

* * *

Hundreds of modern pilgrims flocked to Canterbury for the Festival of the "Friends of Canterbury Cathedral." It opened with a service in the Cathedral and is to continue for two or three days, with lectures, exhibits and music.



RODNEY J. ARNEY
Rector at Kent, Washington

PROVINCE OF THE PACIFIC IN LEAD IN ORGANIZATION

By FREDERIC M. LEE

All the delegates from the Province of the Pacific will, as usual, be the guests of Mr. W. H. Crocker of California on Thursday, September 24th at the Brown Palace Hotel in Denver. Mr. Crocker's dinners have always been an outstanding social feature at past General Conventions, for whilst the delegates from the province are seventy or eighty, the guests have numbered one hundred and fifty to two hundred and included the presiding bishop and many distinguished prelates, clergy and laymen from other provinces.

* * *

At Denver the other seven provinces will also have dinners and an unique feature will be an address by the presiding bishop, Rt. Rev. James DeWolf Perry, speaking from some central point to the entire eight dinners simultaneously by radio transmission.

For all the bishops and delegates to gather in eight social groups during General Convention indicates that the powers in charge of arrangements are keenly alive to the growing provincial consciousness of the Church.

The report of the joint committee on provinces will undoubtedly provide matter for discussion at all the dinners. The question of naming the presiding officer of each province "Archbishop" may also come up. The 8th province with its headquarters and department of publicity will possibly be two jumps ahead of the other seven!

* * *

Several diocesan papers have taken the usual vacation and stopped issues during the lean summer months. Not so, our good friend, The Alaska Churchman. The able editor, Rev. Michael J. Kippenbrock has earned a well deserved six months furlough and is visiting his old home in Virginia. The Alaska Churchman has gone with him and will appear regularly from its temporary southern headquarters.

* * *

We had hoped to announce that delegates to General Convention from Japan, China, Hawaiian and Philippine Islands would be available for assignments to Pacific Coast Churches whilst en route, but information indicates that none will loiter on their way to Denver.

* * *

Rev. Schuyler Pratt joins the faculty of the Pacific Divinity School. He has been rector at Hood River, Oregon.

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INDIA BISHOP IS UNABLE TO COME TO CONVENTION

By G. W. Browning

If you have not been neglecting your Gilbert and Sullivan you will remember how Iolanthe's Lord Chancellor changed the course of events by inserting "not" in an important statement. The most immediate item for this space was that the Right Rev. V. S. Azariah, LL.D., Bishop of Dornakal, first native bishop of the Church of India, is coming to General Convention to request that the Episcopal Church undertake work in that diocese. Before this could be printed, however, an unexpected change of Bishop Azariah's plans made his trip impossible, so now the news is that he is *not* coming, which is worth mentioning because his intended visit was announced in the newspapers.

* * *

The Anglican Communion is fortunate in that its first "native" bishop in each of three lands where there is now a national branch of the Anglican Communion has been a man of fine character who has brought distinction to his high office. The three are Bishop Azariah of India (1912), Bishop Sing of China (1918), just retired in his seventieth year, and the late Bishop Motoda of Japan (1923). Also, the American Church in Liberia has Bishop Gardiner (1921), a native African, and the Church of England in New Zealand has Bishop Bennett (1928), a Maori in spite of his name. There are others; these are the first in their respective countries.

* * *

A native clergyman in India, in the diocese of Dornakal, writes:

It is a living sermon to attend some of the village services and see the devotion and fervor of these simple Christians and their living faith. I have come face to face with the miracle of conversion. One is apt to become skeptical about such a phenomenon but one has only to see the thing in its actuality to be a convert oneself.

With no aids to worship, little that is beautiful or stirring, these village congregations seem to "get there," and give themselves in a most wonderful way in praise and adoration.

We are trying to make the worship as beautiful as possible and their mud churches as suitable as we can. One of our women workers here is a clever decorator and she is going around decorating the churches with bright colors, making beautiful altars out of the simplest materials. If one had the means one could do so much more, but at every stage one comes up against the stone wall of the Finance Committee. "No money" is the daily cry and it is most heartbreaking when there is so much to be done . . . one priest in the diocese is serving thirty-two congregations.

* * *

One of the delegates from Hawaii to the Woman's Auxiliary triennial in Denver, a Chinese woman, is having the trip given to her by a friend as a kind of living memorial to Sarah Chung, the Chinese worker who served so long and faithfully in Honolulu. The other four delegates are a Japanese woman, a Hawaiian, and two Americans, a distinction without a difference as they are all American.

* * *

Did you ever hear of anyone in the United States asking to be excused from his office long enough to attend a baptism at which he was godfather? They do it in Manila. One young Chinese obtained a substitute to do his morning's work, and another asked permission to be away for an hour, that they might be godfathers at a baptism at St. Stephen's Chinese Mission.

* * *

"A man who is a member of our Church but has been drinking heavily all week has come on two different occasions to kill me, but I managed to talk him out of it," writes a Church Army captain. "The first time, he handled me in a very rough manner."

A later report says the would-be murderer has apologized and is attending church.

CLERICAL SKETCHES

Rodney J. Arney

R. J. ARNEY is the rector of St. James Church, Kent, Washington, where he has been since 1905. Born in England he came to this country at an early age and was educated in our schools, taking his degree from the University of Washington. He then attended the Seabury Divinity School from which he received his degree in 1900. His entire ministry has been spent in the Pacific Northwest, first in charge of St. Andrew's and St. Peter's, Tacoma, and later as the rector of St. Paul's, Seattle. He is a member of the standing committee of the diocese, of the diocesan board of religious education and is the secretary of the convention of the diocese of Olympia.

PHILADELPHIA TO HAVE BEAUTIFUL CHURCH PLANT

By Eleanor Howes

High over the hilltops of Delaware County, Pennsylvania, can be seen the tall white tower of the new Memorial Church of St. George. This church, made possible through a gift to the Diocese of $400,000 by the late George W. Nevil, will be ready for use before October first.

When finished, the church will be complete in every detail. It is built along Gothic lines entirely, the exterior being of grey stone. Inside, the floor, Gothic arches and altar are of carved white stone. There is a cross aisle at the back of the church. The side aisle on the right leads to the choir room and vestry, while on the left aisle are additional pews. There is a high carved oak rood screen, depicting the figures at the Cross. The windows are all by D'Ascenzo.

The new Austin organ is already installed, as are the twenty bells of the carillon which were brought over from England. Beside the organ bench is what looks like a little toy organ, but it is really the keyboard for the carillon.

Adjoining the church to the northeast is a spacious parish house, and to the southeast, a roomy rectory. In addition to class rooms, etc., for the Church School, there is a completely equipped plant in the parish house for the purpose of serving meals and parish teas.

* * *

With the temperature around ninety-six in the shade, the sun-baked sidewalks of Philadelphia remind one of a desert, while the cool, quiet central city churches seem like oases for spiritual, as well as mental and physical refreshment.

* * *

At St. Stephen's, on Tenth above Chestnut, noon services are held all summer long, with remarkably large attendance. The Rev. Dr. Robert O. Kevin has been in charge during the absence of the Rev. Dr. Carl E. Grammer, the rector. Various rectors from parishes in and around Philadelphia have been guest preachers during the summer.

* * *

At St. Mark's, on Locust above Sixteenth, intercessions are held every day at noon. In spite of the merciless drilling of subway machinery just outside the church, the peace of the inside of St. Mark's is undisturbed. At Holy Trinity, on Rittenhouse Square, many find inspiration in the daily services, held at nine and five.

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NEWS PARAGRAPHS ABOUT VARIOUS CHURCH EVENTS

By WILLIAM B. SPOFFORD

There are times I presume, with most of us, when we wonder whether the Church is really doing the job that Christ would have us do. We are a comfortable and self sufficient lot for the most part, not too much concerned about the misery that is all about us so long as it does not get too close to us. I got down in the dumps about it the other day. Word came that ninety families were to be evicted from their company-owned homes in a mining town. A statement was being written asking the owners to have a bit of heart and not throw these people out, and I was asked to do what I could to get it signed by a few prominent Church leaders. It was Friday noon. The families were to be evicted on Monday morning. Not too much time you see for the ordinary rules of the game. I called up a number of people—out of town, was the word I received. All on their vacations. After an hour of telephoning I had to call Mr. Myers, industrial secretary of the Federal Council, and report that I had been completely unsuccessful. "Well I have had better luck. Bishop McConnell signs eagerly. So does Dr. Worth M. Tippy. See if you can't get just one or two Episcopalians to add their names." So I tried again. I called Shipler of the CHURCHMAN. "Listen Ship. They are going to throw out a bunch of miners on Monday morning. We want you to sign a protest again . . . ." "Sure," was the immediate response, "anything that you fellows think is all right is OK with me." Then I wired Bishop Gilbert. "Will you sign a protest against the eviction of miners' families, along with Bishop McConnell, Dr. Tippy, Jim Myers, Shipler and others." In due course the answer came back, "Yes."

Then I called a responsible officer of our National Council and explained the matter to him. "But I do not see how I can sign it without first reading it," he said. "But I haven't the statement," I replied. "It is being written now and there simply isn't time to mail copies to those we want to have sign it. Bishop McConnell is signing it under those conditions, and Worth Tippy and Bishop Gilbert. We wish you would". But he very gently and perhaps rightly refused. I hung up, thinking about the men who refused a call many years ago, one because he was to marry a wife, another because he had to say good-bye to his family, another because he first had to complete a business transaction. My judgment of this National Council officer was a bit harsh at first you see. Unjustly so, certainly. A man is right in refusing to sign in the blind, even though thoroughly responsible people are willing to do so. Yet I am not sure, even now, that he would not be justified in taking the chance in the face of the facts. Just how far have we the right to go in safeguarding our own reputations, or even the reputations of the organizations that we represent in the face of the needs of humanity? Caution has never been a characteristic of the Heroes of the Faith, and there are times, for me, when the leadership which is supposed to come from our officers at the National Headquarters would be more inspiring if they had less of it.

However I am not writing this to find fault with anyone; rather to tell you an inspiring tale or two. As most of you know some of us have been doing what little we can for the miners who are starving in West Virginia. And I can report to you that since the first of May the people of the churches have donated over $6500 to relieve the misery there. Not an awful lot, considering the great need, but at least something to convince these miners that there are church people who care. Included in the last check for $2000 that was sent to them the other day was one for $50 that came from a little congregation in Alfred, New York . . . . Christ Chapel. Here is the letter that came from their pastor, the Rev. Charles Binns: "The story of the suffering among the miners has made such an impression on our little congregation that they have decided to send you $50 and to postpone buying a new carpet for another year." A brief message, but one that speaks volumes for those people.

The other is from Mr. H. J. Voorhis, who is the headmaster of Voorhis School for Boys, in California. With a check came this letter: "We are sending it through your organization because we would like the miners to know that at least one of our reasons for wishing to help their efforts to build a strong clean union are strictly in accord with the social teachings of Jesus, and because we feel it to be our duty as people who try to be Christians to strengthen the hands of all those who are attempting to build a cooperative social order in the place of the competitive one which is the basic cause of most of the difficulties of our present day. Please convey to the miners the knowledge that this money represents the savings made by our community in doing completely without two meals in the past two weeks and making two other meals such simple ones as to cut their cost in about three. We hope that it will mean something to them in their struggle to know that our community, from the smallest boy to the oldest faculty member, feel so strong a sympathy with them that we are glad to make this small voluntary sacrifice."

* * *

The Rev. A. M. Blackford of Jacksonville, Florida, writes to tell you of a motor-camping trip through 27 states, covering about 13,000 miles. The occasion for his message is to corroborate and emphasize the brief story we ran in the issue of July 30th about the scenic wonders of Colorado. Says he: "On my necessarily hurried tour of the West, I could not include Estes Park, but I can testify enthusiastically to Bishop Johnson's statement that 'Colorado is the greatest scenic state in the Union.' The grandeur and beauty of western, and especially southwestern, Colorado was surpassed on our trip only by the Lake Louise country in the Canadian Rockies. The section around Ouray and Montrose reminds one of a visit to the Alps."

* * *

For the third successive summer, an unusual experiment in evangelistic work is being carried on by the Church of the Epiphany of Chicago, the Rev. John F. Plummer, superintendent, in the form of Sunday evening outdoor services.

To understand the nature of the services, it is necessary to know something of Jefferson Park, where

GENERAL CONVENTION

MAY we urge rectors to order their Bundles for General Convention at this time. Since the Convention is to meet earlier than usual it is doubly important that orders be placed at this time. THE WITNESS is to have a staff of four people at Denver to cover the Convention, and we assure you of complete detailed reports of the important events. The cost of the paper in Bundles of ten or more is 3c a copy when ordered for a period of thirteen weeks. If ordered for the Convention periods only the cost is 4c a copy. We will appreciate it if you will place your orders now to start either September first or September 17th.

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they are held. The parish is a center for loafers and unemployed and persons of all sorts and descriptions. Each Sunday evening shortly before 7 o'clock, a little group of clergy and laity gathers at Epiphany church and then goes in procession to the park nearby. Capt. William Hosking, Church Army representative who is a member of the summer staff of City Missions, is in charge. After the singing of familiar hymns, an informal service and short talk follows. Before the service is well under way, the congregation starts growing and averages 150 or 200 each Sunday evening. A number of baptisms and confirmations have resulted from these services.

* * *

St. Luke's, Paterson, N. J. is building a new church. One of the reasons for building at this time is to relieve unemployment.

* * *

The Bible or some part of it has appeared in 919 languages and dialects according to a statement issued by the American Bible Society. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies functioning throughout the world.

The latest book from the press is the Gospel of St. Mark in Atche, a dialect used by one of the tribes on the French Ivory Coast of West Africa.

* * *

Rhode Island is working on a plan by which it hopes that all of its missions will be independent eventually. It is asking each congregation to release a few dollars every year of its appropriation. The largest is $30.00 and the smallest is $10.00. Five teams of two men each, one a clergyman and one a

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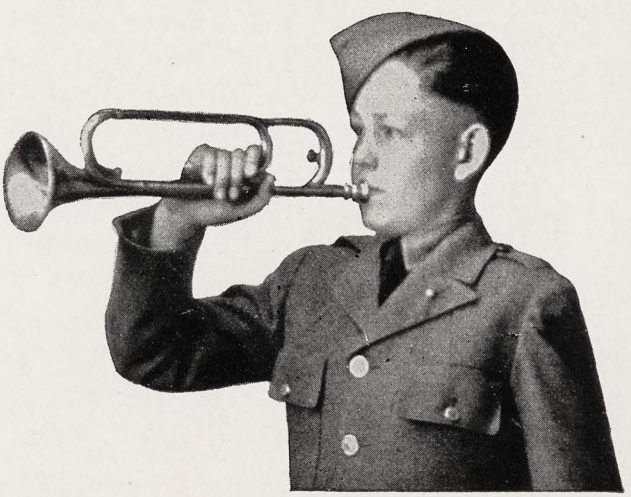

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layman will visit every mission station before the first of November. The first mission visited was St. Thomas' in Providence, this week, and, there the plan was cordially accepted.

* * *

Providence has a large Swedish population, a part of which is ministered to by the Rev. Fritz L. Anderson, rector of St. Ansgarius' Church. He is planning to hold a service in memory of the late Archbishop Soderblom of Upsala, Sweden, who was greatly admired in this city. The date will probably be Sunday, August 16.

* * *

William Owen Richards, former Church Army captain, was ordained deacon by Bishop Ingley of Colorado on July 26th at Steamboat Springs. He is to continue ministering in northwestern Colorado.

* * *

The Rev. Edric Amory Weld, for the past four years the rector at Middlebury, Vermont, has accepted the rectorship of Holderness School, Plymouth, N. H. Mr. Weld is a graduate of Groton, Harvard and Cambridge, with additional work at Union Seminary and Oxford University.

* * *

Mrs. Clinton McLane of Concord, N. H. has been selected as head of St. Mary's School, diocesan school for girls in New Hampshire.

* * *

The Rev. William C. Marshall, Bedford, Virginia, conducted a preaching mission recently at Massies Hill, Southwestern Virginia, which is a part of Nelson Parish, one of the most interesting in the diocese. It is presided over by the Rev. Frank Mezick who has been rector since 1902, and is one of the best known and most beloved men in the county. He has served longer in charge of one parish than any other clergyman in the diocese; his work in Nelson having begun, in fact, seventeen years before the Diocese of Southwestern Virginia was cut off from the Diocese of Southern Virginia. Somehow when "country parishes" and "country work" and "country parsons" are mentioned in these parts, one naturally thinks of Nelson Parish and Mr. Mezick as typical examples.

Mr. Mezick was ordained to the diaconate in 1899 and to the priesthood in 1900, so that with the exception of two or three years he has served his entire ministry in this one charge. Other parishes have had their ups and downs; their rectors have come and gone. In these days of hectic changes and uncertainties it is interesting and gratifying to ob-

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serve the case of Nelson Parish, where the rector and his people have worked along together for twenty-nine years in peace and harmony.

* * *

Ex-mayor H. Otto Wittpen of Jersey City, one of the leading Churchmen of the East, died on July 25.

* * *

The rector of St. John's, Boonton, N. J. is on his vacation. But the services are going on just the same—in charge of the Young People's Fellowship.

* * *

Ground was broken on July 31st for the new St. Peter's Church in Helena, Montana. A service of dedication was held on the new ground conducted by Rt. Rev. William F. Faber, bishop of the diocese, and Rev. Henry H. Daniels, rector of the parish. The lot was purchased two years ago, and since then continued effort has been made to raise the cost of the building. A campaign was conducted last June, which made possible the start made today. The building will be completed by the end of January, 1932.

The architect is Mr. Harold Whitehouse of the firm of Whitehouse and Price in Spokane, Washington.

* * *

Men of prominence in Chicago's business and civic life are included in a group which Bishop Stewart has selected as the "Bishop's Associates." The group, ultimately to include 100, will be advisors to the Diocesan in matters of import. Eighty-one names have already been chosen by the bishop.

Among these are Samuel Insull, Jr., son of the Chicago utilities magnate; Britton I. Budd, president of the Chicago Rapid Transit Co. and the North Shore Line; Col. A. A. Sprague, commissioner of public works of Chicago; John D. Allen, president of The Church Club of Chicago; Lester Armour, member of the packing company family; John A. Bunnell, former president of the Chicago Board of Trade; Angus S. Hibbard, capitalist; John F. Jelke, Jr., Lake Forest; Eames MacVeagh; John V. Norcorss, lawyer; Wm. F. Pelham, C. Ward Seabury, Gilbert E. Porter, Joseph A. Rushton, Edward L. Ryerson and Wirt Wright, all prominent business men.

Bishop Stewart suggested such a group in the spring when he met with some 100 laymen to consider the advance work program. At that time, the bishop said he would like to have

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such an organization which he could call together three or four times a year to consider paramount problems before the Church in the diocese.

* * *

Here is a good story told on two clergymen of considerable prominence in the Church,—Dr. John Kershaw, late of St. Michael's Church, Charleston, and the Rev. Shirley Hughson, O. H. C. Dr. Kershaw died several years ago, but he told this story himself and we accept it as true.

The boyhood of these two men was as different as their Churchmanship in later life, but they lived in the same town,—Camden, S. C. Dr. Kershaw's father had been a Confederate general and was afterwards a circuit judge. Fr. Hughson's grandfather was a Baptist preacher at a time and in a place where being a Baptist was not popular.

The elder Hughson was having a baptism in a mill pond nearby a swimming hole known as "Red Hill", dear to every boy that ever grew up in Camden. John and Shirley, being rather imaginative youngsters craved action above that afforded by the singing of the congregation on the bank of the pond. A chance dog offered the opportunity. Dr. Kershaw took his front legs and Fr. Hughson took his hind legs and gave him a wide swing, landing him in the midst of the baptismal party in the water. The boys fled, pursued by the irate Baptists, and the woods were full of searchers all afternoon, until darkness gave the fugitives a chance to get home unnoticed.

It is not recorded if this is really the cause of Fr. Hughson's conversion to the Church, but it may have had something to do with it.

* * *

Congratulations are being extended to Rt. Rev. and Mrs. William G. McDowell on the birth of their first daughter, Mary Meade. Little Mary has six older brothers.

* * *

The casualty list among the Alabama clergy has been heavy this summer. Rev. W. B. Lee of Auburn underwent a serious operation in June and has been away from his work ever since. Dr. G. W. Ribble has been resting under doctor's orders all summer, successfully staving off an even more serious operation. Dr. Edmonds Bennett, retired, of Mobile, fell and broke his arm and sustained severe bruises. The

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Rev. P. N. McDonald of the Ascension, Montgomery, climbed a fig tree with disasterous results. A limb broke and he received a severe compound fracture of the shoulder. Outside of this, the Alabama clergy seem to be doing nicely.

* * *

St. Paul's Church, Augusta, Ga., of which the Rev. John A. Wright has been accepted to the rectorship, is one of the most important of the larger parishes in Georgia. It was organized by the Society for the Propagation of the Gospel in 1750. The building has been destroyed several times, the last time being in 1916. Since then a handsome church and parish house have been erected. The church is surrounded by the old cemetery dating from colonial times.

* * *

Announcement has been made of the election of the Rev. Otis G. Jackson, assistant at St. Paul's church, Chicago, for the past three years, to be rector of St. Mark's church, Cincinnati, and his acceptance. He will assume his new duties early in October.

* * *

A living churchwoman was honored in an unusual way when the "Little Chapel of St. Anne," at St. Elizabeth's, Glencoe, Illinois, was dedicated by the Rev. Richard C. Talbot, Jr., rector. The chapel has been created in honor of Mrs. Anne Tapper and named after her.

For nearly forty years, Mrs. Tapper has been a leading worker at the Glencoe parish. She has been sacristan, choir director and acolyte mother, and still continues an active parishioner.

* * *

Some of the Church girls in the University of California have been giving three nights a week to teach English to little Chinese children connected with our True Sunshine Mission, in Oakland.

* * *

The summer conferences held at Evergreen, Colorado, on the Episcopal Church conference grounds, are bringing to the heart of the mountain parks a distinguished body of American Church dignitaries and educators as well as visitors from all over the United States. The conference grounds, usually open during the summer months only, will this year remain open until the first of October, and will serve as a meeting and camp center for many of the members of General Convention who desire to pass some of their time at this delightful and picturesque spot. Already several of the bishops have expressed a desire to camp out in the Rocky Mountains, and they will satisfy this taste for adventuring in the life of the open in several square miles of mountain grounds owned by the Church.

* * *

Less than two years ago Archdeacon Junker of South Dakota held a service for a few old Church friends in the South Dakota town of Gary. Within a few months four people were presented for confirmation. Since then, the Archdeacon after careful preparation has presented two classes and St. Barnabas' Mission has been organized with sixty-five new communicants, most of whom knew nothing of the Episcopal Church two years ago. This is, moreover, the third congregation of about the same size that has come into the Archdeacon's area in the northern part of the state, the other two being at Henry and Naples.

* * *

Some one looked up the home conditions of all the sailors who got into trouble of one kind or another while they were members of the crew of one of the battleships, and found that in 92 per cent of the cases there had been a divorce or a step-parent in the home.

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by

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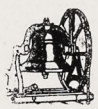
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CHURCH HOSPITALS

By

JOHN G. MARTIN

THE ministry of healing is a most practical application of the teachings of our Lord. The concept which arises in the minds of many when that phrase is used, however, is anything but a practical idea. Faith-healing efforts wherein prayer is the sole medium of a miraculous intervention on the part of God to bring about chemical changes in cellular tissues of the human body, are what many people consider the ministry of healing. When such efforts are made ignorantly and without recourse to God's great natural law, failure is frequent and remorse of the disillusioned naturally follows.

The Church, however, is greatly concerned in a different kind of ministry of healing. Christian haspitals, erected in the name of the Master, are fostering and encouraging the healing of the bodies of God's children and, in so doing, are carrying out His will. Because the hospitals make full use of all that science has learned and because they depend primarily upon physicians and nurses for the success of their work, we do not consider them any less the instruments of God. It is the consecrated use of all knowledge available and all material required for the purpose and all human service that may be neecssary that brings about the blessing of God which we call success.

Several centuries back the Church had sole control of hospitals. As the world progressed this responsibility has gradually been taken over by secular bodies—govermental and community. For the most part this change constitutes an improvement for it ensures greater financial support to larger numbers of institutions by reason of powers of taxation inherent in the government. This makes up for the lack of a unified hospital development which is prevented by our denominational system.

But we may be thankful that the Church has not entirely relinguished this work. There is still an important role for her to take in saving bodies as well as souls.

"I am so glad I came to a Church hospital," a patient confided, "because I feel that I am doubly cared for. Although I cannot get to the chapel services I can hear the singing and I know that prayers are being said for me. And when the Chaplain brings me Communion I feel that the Church is as concerned about my welfare as the doctor. Then I believe that the cheerful and kindly dispositions of the nurses may be at least partly accounted for by the prayerful start of their daily tasks. I know that I shall be a better Christian for having this experience."

ANY Church hospital Chaplain can tell of remarks similar to this that have come from patients in the course of his hospital visits. The adventure of a hospital experience is most interesting. While it is becoming increasingly common, still, to many millions it is a novel experience. Take a man who has been so immersed in the cares of business—and pleasure—that all else has been neglected, even his health. Suddenly, after a physical examination to discover what is annoying him he is sent to a hospital by his physician. There, especially if an operation is performed, he must rest. Not only does he rest his body but his mind also relaxes to think things out. He sees young women going cheerfully about their duties—perhaps wonders at their patience with him. He gets a glimpse of the troubles of other patients and sees the efforts of a great organization to alleviate suffering. Then he asks himself what it is all about. Life—rushing through a dark tunnel merely to reach the light? Work—play—work—play—and then the end? Is it worth the candle unless there is something fine at the goal? What thoughts crowd upon him! Perhaps there is something in this religion business after all.

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Then when the Chaplain calls and a prayer is said, he timidly begins his approach to God. He is but a child learning to walk—religiously. Recuperation is now for the *soul* and *body*.

Of course this is not so for all patients and perhaps only a few appreciate the spiritual significance of the works of mercy—miracles of healing—performed by God's enlightened children in the hospital. But the opportunity is there for a splendid approach to God as well as to renewed health.

PERHAPS one of the most cheerful chapters of the hospital story is concerning the work of prevention. Every hospital is a barrier against disease in its community. There, the most advanced scientific medical knowledge is put to practical tests and dispensed among the medical fraternity for the benefit of the public. Programs of education in hygiene, care of the body, proper diets, feeding of children, immunization precautions, etc., are centered in the hospital. The length of normal life has been extended a decade in recent years and in this happy accomplishment the hospital has played its full part.

The Episcopal Church has long been engaged in this work of scientific healing. The decade beginning with 1840 saw the start of our modern hospital development. It is interesting to trace the growth of this Christian activity in our Church which has continued so that today there are 73 hospitals under our Church administration.

The capital invested in our Church hospitals amounts to $30,000,000. Endowment Funds are over $20,000,000. These hospitals provide 8,000 beds for patients of all races and creeds and from all walks of life. They render free service at a cost of over $2,000,000 a year. Their bed patients number 175,000 and their out patients, or those who receive medical or surgical attention in clinics and dispensaries, number 325,000. Thus, a half million patients are treated by our hospitals annually.

It is interesting to note that while the membership of the Episcopal Church is about 2 per cent of the total of religious denominations in the U. S., it maintains about 7 per cent of all hospital beds under church control.

ANOTHER valuable service is the education of young women in the profession of nursing. There are 45 schools of nursing connected with our hospitals with 2,500 student nurses enrolled. About 500 graduate nurses are sent forth yearly upon their life work of ministering to "broken bodies." Their instruction and practical experience have been received in a distinctly Christian atmosphere and the effect of their environment during this period is spread abroad wherever they nurse the sick. It is desired to produce only good nurses, hence good material is sought for our schools. Church people are invited to suggest to eligible young women who look toward nursing as a vocation that they apply at a Church hospital. The proper preparation of nurses who are to attend the sick is one of the major functions of the hospital.

Episcopal Church hospitals are gradually slipping out of Church control. Instances are on record where local churches or dioceses were not strong enough to maintain their hospitals and they were transferred to other church bodies, fraternal organizations, the community or the government. They were merely individual hospitals standing alone. There never has been any system or organization of our hospitals as such extending beyond diocesan lines or the Board of Missions. They are not even acquainted with each other. Yet, with their interests pooled and their problems faced together, some of their number might be saved to the Church which otherwise must fall away. It is a fair question whether they are worth saving. Other Christian bodies deem their hospital endeavors of first importance. One body spends an entire week of its quadrennial national conference discussing its hospital service. Our triennial General Convention seldom hears hospitals mentioned. It would seem that if we believe in social service to a greater extent than as a topic for academic discussion that the work of our hospitals would be prominent in our programs. Hospital work is the largest single piece of practical social service performed by the Church. It should be guarded and supported and its Christian influence increased.

IT SPEAKS well for the business management of our hospitals that they can give service to private patients at comparatively low rates. Recently several attempts have been made to provide new institutions designed especially for care of the patient of moderate means. The cost of care in these new buildings and the consequent charges are on an average a little higher than the normal rates for small private rooms and semi-private rooms in several of our church hospitals. Thus, a definite service is being rendered to this class of patients by our hospitals.

The American Hospital Association and the American College of Surgeons are active in their assistance to all hospitals that are interested in improving the quality of their work. It is gratifying that the larger part of our hospitals enjoy their official approval for having measured up to their standards.

The difficulties of our hospitals are chiefly financial but not always so. In growing communities expansion of service creates a demand for additional buildings and equipment. In settled districts the hospital often finds increasing opportunity for free service for the poor. The most satisfactory provision for guaranteeing the continuance of this free work is an endowment fund and every hospital has need of such support.

It is hoped that friends of the poor will remember our hospitals in their communities when they make their wills. The good done by a legacy to a hospital lives long after the gift is made and many blessed acts of mercy are done in the name of the giver. Remember your hospital when you make your will.

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Marathons

By

BISHOP WILSON

IN THE year 490 B.C. occurred one of the most important events in the history of the civilized world. We call it the Battle of Marathon. The predatory Persian empire had conquered everything within reach in Asia and had then launched a great campaign for the conquest of Greece. Had they been successful, it would probably have meant the extinction of Greek culture when it was just coming into flower and an Asiatic domination in Europe for nobody knows how long. Whether the final result would have been any improvement on what we have today is a matter of academic discussion. The fact remains that on that battle hung the future of everything we now know as civilization.

The Persian host landed on the plains of Marathon, about twenty miles away from the city of Athens. In numbers and equipment they appeared to be invincible. The little Athenian band of defenders seemed hopelessly outclassed. However, under the stimulating exhortations of Miltiades, one of the Greek generals, they decided to risk everything in a vigorous attack. The battle was fought and, in spite of the odds against them, Miltiades and his Athenian soldiers won a remarkable victory. The Persians went back home and Greek civilization was saved. When the battle was ended, a runner was hurried off to Athens to bear news of the victory. He spent himself running over the mountains and arrived with just enough strength to exclaim "Victory! Victory!"—whereup he fell down lifeless.

Some years ago, with the revival of the Olympic Games, there was much popular discussion of this original Marathon race. Contests were organized with modern runners to see how quickly a similar distance could be covered. It was a good sport with a romantic historical background. Then the Marathon idea began to spread. There were Marathon bicycle races and Marathon endurance tests of various kinds. The thing began to degenerate until it reached the low level of the hideous Marathon dances where young men and women staggered around for days at a time, holding each other up and feeding on drugs to keep awake—all for a bit of notoriety and a few dollars in prizes. It seemed as tho that was the limit of the Marathon idea.

But the publicity hounds had not yet tapped religion in that particular spot. Somebody conceived the brilliant idea of reading the Bible all the way thru without stopping. Then a negro preacher got himself in the newspapers by preaching steadily for two or three days. The last report tells of another leather-lunged preacher who has determined to set a record by preaching for a hundred hours. How very edifying it must be to listen to the Christian Gospel expounded thru layers of a ham sandwich and between gurgling gulps of milk. What a ghastly dishonor it is to Christ when preachers deliberately play tricks and stage stunts with the Christian pulpit in order to get themselves talked about. Soon we may expect Eucharistic Marathons to see what priest can celebrate the Holy Mysteries in the shortest space of time or which one can get in the greatest number of celebrations in a given length of time. We might have a Marathon of communicants to see who can receive the Sacraments at the greatest number of altars on a Sunday morning. Does this shock your sense of reverence? I hope so. It is time we were shocked at the blasphemous antics of a certain stripe of "Christian ministers."

Guild of St. Barnabas

By

CHARLES HENRY WEBB

THE Guild of St. Barnabas for Nurses has naturally a close relation with Church hospitals, and some account of it is appropriate in this Hospital Number of THE WITNESS.

The Guild aims to uphold and develop the spiritual ideal in the nurse's life. Recognizing the wearing character of her task, it would strengthen her in spirit to maintain the highest ideals of service; and because of the exceptional opportunity for spiritual influence that is presented in her work, it would equip her to make the greatest possible use of it.

The method of the Guild is primarily religious, secondarily social. The chief activity of each Branch is a monthly devotional service, intended to strengthen the religious life by meditation and prayer. Accepted candidates are formally admitted to membership at such meetings, and each member is provided with a Manual of Prayers and with the medal of the Guild. There is an annual Corporate Communion on St. Barnabas' Day. The subordinate activities have to do with social meetings, opportunities for cultivating friendships, both among nurses and also between nurses and others, joint action in missionary projects, and various other interests. Active members must be graduate nurses or student nurses. Associate members may be any women interested in nurses; physicians and clergymen may also be associates.

The direction of each Branch is in the hands of its Chaplain, who is nominated by the Branch and appointed by the Chaplain-General. Each Branch has also the usual local officers. The national head is the Chaplain-General; he and the other national officers make up the Executive Committee. The governing body is a National Council, to which every Branch may send delegates; it meets annually.

The Guild has for a number of years provided the salary of a nurse who is Superintendent of a Church Hospital in a mission field, and has also made special contributions to help her in her work. One of the Branches maintains a graduate scholarship available for missionary nurses on furlough. Each Branch has its own missionary and charitable interests.

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The Guild originated in England in 1876. The American society began in Boston in 1886. There is entire agreement, but no corporate relation, between the two. The Guild is recognized as a "co-operating agency" of the Episcopal Church, and its national officers must be members of the Episcopal Church. There is no such limitation as to active or associate membership. At present there are about forty branches in the United States, with approximately four thousand members. National headquarters are located in St. John's Hospital, 480 Herkimer St., Brooklyn, N. Y. Inquiries addressed there will receive prompt attention.

Our Heritage

TO MOST readers of THE WITNESS the following information about General Convention will be common-place. Yet there are some who may be glad to have this information.

The General Convention meets every three years, and is the only body having the power of legislation for the whole Church. It consists of two "Houses", organized in many respects like the United States Congress.

The reason why Congress and General Convention are similar in form is because the men who organized them were much the same men in each case—Englishmen—accustomed to English parliamentary government which in various forms dates back to the Anglo-Saxon "folk-moot" and "witan"; many of these men were members of the Church of England, which, as the Encyclopedia Britannica says, "existed as the Church of the English people long before the people became a united nation."

The Constitution of the United States went into effect in March, 1789. The Constitution of the Church was adopted at General Convention in October of the same year.

The two Houses of General Convention are the House of Bishops and the House of Deputies. The latter consists of eight representatives elected by each diocese, and two elected by each missionary district. Half are clergy and half are laymen.

Historically the Denver Convention will be of unusual interest, since it will mark the 146th Anniversary of the birth of the American Church. Founded in 1785, four years before the establishment of the United States under the Constitution, its frame of Government anticipated in form and substance that which was later adopted by the Federal Constitutional Convention of 1787. Many of the delegates who sat in the Church Convention of 1785, which framed its Constitution, were later members of the Continental Convention at Philadelphia which drafted the Constitution of the United States.

Previous to this, half a dozen of the leaders of the Church had signed the Declaration of Independence, while thirty-six signers of this great document were members of the Church, and the Rev. William White, later first Presiding Bishop of the Church, was Chaplain of the Continental Congress. One of George Washington's first acts as the first President of the United States was to reply to resolutions of congratulation sent to him by the Third General Convention of the Church then in session in Philadelphia. Washington, Madison, Monroe, Alexander Hamilton, Patrick Henry and many other distinguished national leaders were members of the Church which down to the present day has claimed the allegiance of men famous in every field of national activity.

The Denver Convention will be the outstanding religious gathering of the year. It will bring together for a three weeks' deliberation approximately 1500 men and women from all walks of the business, professional and social life of our country as delegates, and at least 3500 more interested Churchmen and Churchwomen from all parts of the United States and its possessions. Its deliberations will cover a wide range of religious and social topics, including problems of the home, the promotion of religious faith at one of the most critical periods of our national life, marriage, divorce, capital and labor, and similar pressing questions.

More specifically, there will be the consideration of reports of various Commissions appointed by the last General Convention. These will include the report of the Commission on the proposed new Canon on Marriage; the Placement of the Clergy; the Order of Deaconesses; Church Unity; Christian Healing; Mission Work in India; the Advance Work Program, and the Committee on Provinces. The Convention also will be called upon to elect a new Presiding Bishop; to adopt a new budget for the ensuing three years, and to authorize a separate program of advance work for the coming triennium.

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By BISHOP JOHNSON

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NOVEL PLAN FOR PARISH VISITING AT LANCASTER, PA.

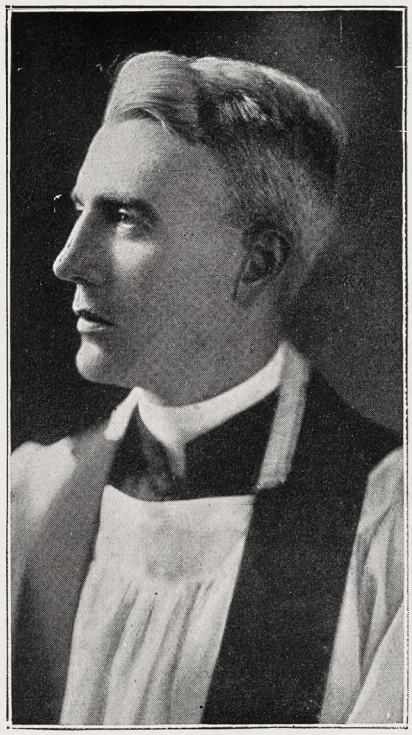
By A. A. Hughes

Writing in his parish magazine the Rev. John W. Mulder, newly-appointed rector of St. John's Parish, Lancaster, Pa., invites himself into the hearts of the parishioners in the following business-like way:

"The pastoral visitation of the parish has just started. District No. 1 is being visited this week, and District No. 2 will be visited next week. Whether the rector will be able to cover the whole parish before the summer vacation remains to be seen. But he will make a real try for it. There are numerous interruptions due to matters that need his attention. There are more people at home in the afternoons in Lancaster than there were in Buffalo. But when the rector calls in the afternoon he usually finds only the lady of the house at home. The father is working, the older children are working, and the younger children are in school. And so the rector gets to know only the mother of the family. To overcome this we had rather a unique and bold plan at St. Clement's, Buffalo. The rector asked his parishioners to invite him to supper. Thus he was able to meet the whole family and have a grand visit with them all. I am willing to do this in St. John's also, and I shall set aside five evenings in each week on which any family in the parish may invite me to supper. Only Saturday evening and Sunday evening I shall reserve for my family. Invite me on a birthday or wedding anniversary, or on some other special day of your family life. I am not a killjoy.

"And please don't feel that you must prepare a big meal, just a humble luncheon-like supper. Remember that I shall have to do that five days in every week, and you wouldn't want to spoil my stomach and my appetite, would you? I would especially urge the matter on those living furthest away from the Church because it may be a long time before I shall meet them. I shall come about fifteen minutes before the supper hour you set, and I shall leave within half an hour afterwards so that you can do whatever you wish to do during the evening. I am sure you will like the plan.

"The idea of inviting the rector for supper in order that he might meet the whole family around the supper table is taking root. The Bishop thinks very highly of it. It is really amusing to hear the comments of the people on that subject. Some say that Lancaster is the most inhospitable town on the face of the earth, and that the people will never give me an invitation to supper even if I stayed for fifty years. What a prospect! Others say it is the finest idea possible, and a number of family confabs are going on to choose the date when the rector will be invited. Still others say, If the parish doesn't get acquainted with this rector it won't be his fault. Then, of course, there is the practical joker who asks me if I don't get enough to eat at home? Well, brother, if you were on a diet three meals a day you would like to kick over the traces once in a while too, and eat a regular meal."



Bishop Juhan
On Brotherhood Program

"Residual religion" was the subject of one of the four sermons the Bishop of Mexico preached recently in the Cathedral in New York, taking for his text that man in the Book of Isaiah (chapter 44) who did every possible thing he could for his own satisfaction, with the material he had to work with, and then devoted to religion what little was left over.

Final preparations have been made for the national convention of the Brotherhood of St. Andrew which opens at Sewanee on August 27th and runs through the 3rd of September. With close to three hundred delegates registered a month in advance the prospects for attendance are very gratifying.

INDIA'S GREAT VICEROY ATTENDS A MASS MEETING

By G. W. Browning

They had a big missionary meeting in London recently, with the Archbishop of Canterbury presiding and a speech by Lord Irwin, who is a Churchman, just retiring after distinguished service as Viceroy of India. The hour of the meeting was inconvenient and the hall uncomfortable, but the line reached around two sides of the building when the general admission opened. The meeting was arranged by the Conference of Missionary Societies in Great Britain and Ireland.

The Archbishop, introducing Lord Irwin, spoke of the place of singular trust he had won as a great viceroy and interpreter of India.

The audience rose to welcome Lord Irwin and gave him tremendous applause when he finished. He had no occasion to say much about missions, though he did say, as reported in The Church Times of London, that in spite of the tragedy of disunity within the Christian ranks, the missionaries are doing "work of quite incalculable value to India."

His speech dealt almost wholly with the relations of India and Great Britain. In closing he said, "All I am anxious for is that your faith shall overwhelm and be stronger and more permanent than your fear." Three things he urged: first, to see the problem as a whole, not merely any one small part of it to the exclusion of the rest; second, to recognize that India, with her Nationalist Movement and aspirations, "is not simply the victim of a double dose of original sin. The movement is not confined to India. It is sweeping from Iraq, Egypt, Afghanistan, across to China. Can anyone suppose that India will be the only part of Asia not affected?" And third, to distinguish clearly between influence and power.

* * *

Curious and tragic, the present state of mission work among Jews in Europe. In the first place, did you know that there are more than twice as many Jews in Europe as in the United States? (North America, 4,000,000; Europe, 10,000,000.) And this is what is happening. Many governments are nationalizing education and thereby forbidding religious teaching in schools and colleges, and most of the mission work, which has been carried on for years by British, Scotch, Irish, German, and Norwegian societies, has been in the form of schools which must now in many cases be discontinued.

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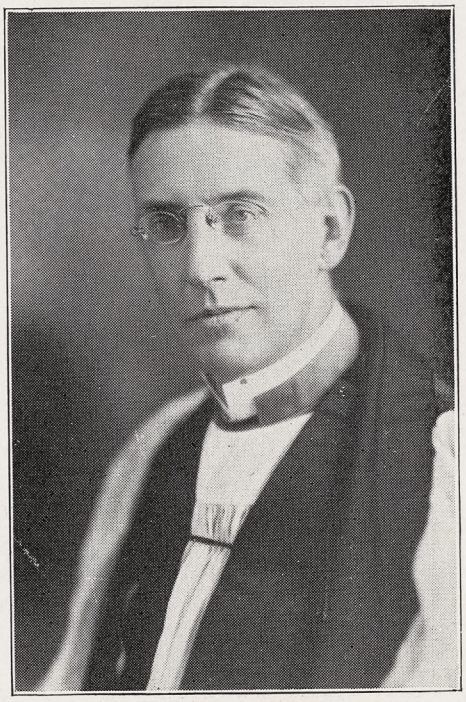
FINE CONFERENCE HELD THIS YEAR IN CALIFORNIA

By Lloyd B. Thomas

A summer vacation conference with a continuous history of thirteen years may be considered a diocesan institution. It is that in the sense that it is one of the established instruments through which the life of the diocese functions. In the province of the Pacific, California was pioneering in this field. This year there were three summer conferences in the state of California, two in Oregon and Washington, and one in Nevada and Arizona. To one whose reminiscences cover every conference but one since 1919, the striking thing is that the pioneer conference of the Diocese of California has not lost its significance. It is able to gather together 150 people, representing twenty-nine parishes of the diocese and including sixteen of the clergy. About one-third of this number were young people under twenty-five years of age, while another third was made up of adult leaders in diocesan affairs who were present for the full time of the conference. This means that the conference will react pretty widely in diocesan life during the winter. This year, the young people's group was made up almost entirely of new representatives, which means, to judge by the past, that this group will form a nucleus of the conferences for the next year or two. It is a characteristic of the California Conference that it brings together for work and play the youth and the adults as members of a diocesan family. And most of them are drawn to Asilomar by a real interest in the substantial benefits gained from the conference courses.

The continuity of a summer conference depends upon its local leaders. This year, three new voices were heard in the faculty, if Mr. A. M. Merrix, loaned to us by the diocese of British Columbia, may be counted as local. He led a course in methods of conducting discussion groups. The other local clergy were the Rev. Herald G. Gardner, of Burlingame, and the Rev. John C. Leffler, of Ross. The administration of the conference was handled by the Rev. Penrose Hirst, dean, the Rev. Chas. P. Deems, chairman of the conference committee, and the Rev. D. T. Gilmore, director of recreation. Dean Anna G. Newell, of St. Margaret's House, Berkeley, and Miss Leila Anderson, student secretary of the province, whose work at the conference is very valuable, cannot be called local leaders, even though we have come to feel that they belong to us. It was under Miss Anderson's direction that members of the young people's group conducted the sunset services each day with an impressiveness which deeply affected older members.



Bishop Parsons
Leader at Conference

It was an outstanding benefit of this conference to have Bishop Parsons as its chaplain. He was stimulating in his morning devotional hour, with his series of talks on moral issues of today as the Christian must confront them. It was plain that he was speaking straight from the heart to members of his family. But the benefit was larger than in this contact. It was in the association with him at other meetings, at meals, and about the Asilomar grounds. Members of the conference will value this memory, and will turn more eagerly to the Bishop for leadership in other matters because of this association.

If we may speak of any focal points of this Conference, they were in the addresses on The Challenge of India, by Dr. Edmund D. Lucas, of Forman Christian College, Lahore, India, and those on the Lord's Prayer by the Rt. Rev. Clinton S. Quin, Bishop of Texas. These two occasions brought together the majority of the conference for a period of deep thought and devotion. Bishop Quin made his contribution, not only as a devotional leader, but also as leader of a clergy conference, in which he modestly allowed the clergy to do most of the talking, and as a leader of the children, all of whom wanted to sit at his jolly table.

NEWS ITEMS FROM DIOCESES OF THE SOUTHWEST STATES

By Gordon Reese

Just back from a thousand mile trip through Arkansas. Excellent work is being done in the larger cities I visited. Rev. Mr. Stowell can have and do anything he chooses, according to the citizens of Pine Bluff. Dean Williamson and Dr. Witsell are much beloved and respected in Little Rock and are working and cooperating to make the Church a force in that splendid city. Many of the smaller places are without rectors and many missions once in a flourishing condition are closed for various reasons. Dear Bishop Winchester has given of himself so splendidly during his episcopate there that we are all hoping and praying his successor may not only have the vision but the consecration to carry on the great task in Arkansas.

* * *

Charles Collins, rector at Hot Springs, established some kind of a record we believe, when he built his new church and paid cash for it.

* * *

I have been out through Texas also. Visit Houston and you find out who is the outstanding citizen. The Rotarians say Mike Quin, known to the Church as Bishop Quin. During my travels I had an opportunity to meditate on the following question, "Why don't the clergy of the Church realize that the Brotherhood of St. Andrew is a necessity instead of an elective in the parish."

* * *

Bishop Bratton of Mississippi has been leading conferences at Kanuga and Blue Ridge much to the delight of the delegates.

Bishop Green is at Sewanee for the month of August for a much needed rest. He probably won't get it.

* * *

What shall we do about the General Convention delegates in our diocese? That question was asked me by a clergyman who had not been elected a delegate. I asked him what he meant and he replied "that in his Diocese the delegates elected to the triennial at Washington voted for the Advance Work project and then came home and repudiated that vote." But here was the catch. They didn't know, said my friend, what the Advance work was, nor did they know that they had voted for it.

I told him to read "Shoddy" by Dan Brummitt and then pass it around as Missionary propaganada for the next election.

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FINE HOSPITALS OF THE CHURCH ARE EVERYWHERE

By WILLIAM B. SPOFFORD

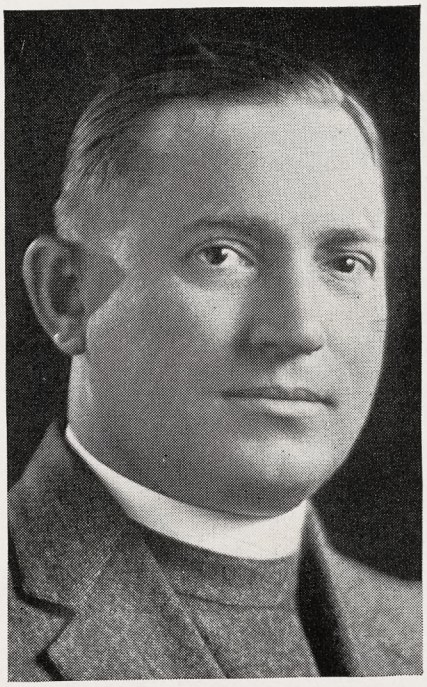
Space is too limited to permit a paragraph about each one of our hospitals but our readers perhaps will be interested in a word or two about a few of them. A number of them, started by the Church, have today virtually passed from our control. There remain however, great hospitals still directly under the supervision of the Church; St. Luke's, New York; St. Barnabas, Minneapolis; St. Luke's, Denver; a children's hospital and a general hospital in Cincinnati; the Church Hospital in Philadelphia; Christ Hospital in Jersey City; St. Barnabas, Newark; St. John's Brooklyn, and others equally large. There is, for example, the Hospital of the Good Samaritan, Los Angeles. This institution was started by Sister Mary of the Order of the Good Shepherd in 1885 when the city was a "booming" town of about 50,000 inhabitants. It had its beginning in a little cottage. Today it is one of the largest and best known medical institutions in the west, occupying an entire block on an important boulevard near the heart of the city, with the beautiful Bishop Johnson College of Nursing and the clinic building nearby.

The first hospital in the state of Kansas was Christ's Hospital, Topeka, founded by Bishop Vail in 1882 and as such it served a vast pioneer territory. In 1926, under the leadership of Bishop Wise, a fine new hospital was erected, a half million dollar institution, located in a ten acre park. Plans are now slowly maturing for a new Nurses' Home, soon to be built at a cost of $100,000.

In Cincinnati is the Children's Hospital, an institution that is known throughout the world. It is located in a marvelous new plant where it ministers to hundreds of tots each month.

Another beautiful new building of an old institution is that of St. John's Hospital, Brooklyn, a department of the Church Charity Foundation of Long Island, chartered in 1852. The present building, completed in 1929, is of the very best type as to plan, construction and equipment. There is a nurses' residence with rooms for 116 nurses. The beautiful chapel adjoins the hospital, with corridor connections making it accessible to patients in wheel-chairs.

The Church Home and Infirmary in Baltimore dates back to days before the Civil War, being at first the ward of several of the larger parishes of the city. Today, while still a small institution comparatively, the service that it gives to the community is entirely out of proportion to its size. It is hoped that soon the money will be available to build a modern building for the aged ($350,000) and a nurses' home ($250,000).



JOHN G. MARTIN
Leader in Hospital Work

In Washington is the Episcopal Eye, Ear and Throat Hospital, started in 1896 by a group of specialists. Its first home was a leased house. This was soon outgrown and in 1904 the present building was ready for its first patient.

The Hospital of St. Barnabas in Newark, New Jersey is adding a building for convalescents and chronic cases. Considerable success has been achieved in the treatment of the deforming type of chronic infectious arthritis. Through improved cultural methods, the rheumatoid streptococcus is isolated from the blood and joint fluid of arthritic patients. Vaccine therapy is persistently used and it is confidently asserted that the rheumatic problem will undoubtedly be solved through bacteriologic studies.

The hospital will be better able to care for these long stay cases in its new department, providing private and semi-private rooms at about ward rates.

St. Luke's, Denver, was founded in 1881 by Bishop John Spaulding, moving to its present location, only a short distance from the headquarters of the coming General Convention, ten years later. It affords the public and the medical profession the

(*Continued on page* 14)

BISHOP JOHNSON TO INAUGURATE CHURCH OF AIR

By WILLIAM B. SPOFFORD

Bishop Irving P. Johnson, diocesan of Colorado and editor of THE WITNESS, has been selected to inaugurate the "Church of the Air" on Sunday, September 13th over a nation wide network. His subject is to be the Church and Social Service, a matter which will receive a good deal of attention it is thought at the coming General Convention. The time of the broadcast is to be 10 A. M. daylight eastern time. The "Church of the Air" is a new development in radio broadcasting. Heretofore time has been sold to various churches. Now the Columbia Broadcasting System comes forward with the plan of giving a half hour each Sunday morning to various denominations for services and sermons, with another half hour in the afternoon each Sunday for Roman Catholics and Jews. The Catholic hour on the opening day, the 13th, is to be in charge of Cardinal O'Connell of Boston, the senior ranking prelate of the Catholic Church in this country. On the same day at 5 o'clock Rabbi Stephen Wise of New York is to inaugurate the Jewish hour. Allotment of time among the various churches and sects is now being worked out on the basis of the relative numerical strength of the principal churches.

* * *

Bishop Keeler, coadjutor of Minnesota, and Bishop Brown of Harrisburg lead the procession of bishops at General Convention, as the two most recently consecrated.

The death of Bishop Tyler of North Dakota leaves a vacancy in that missionary district to be filled by election at General Convention. Another district to be filled is the Panama Canal Zone, from which Bishop Morris was transferred to be Bishop of Louisiana.

The Church's youngest bishop, in years, not in order of consecration is Bishop Hobson, coadjutor of Southern Ohio.

Our oldest bishop will be ninety in December. He is the Right Rev. Lemuel Henry Wells, formerly missionary bishop of Spokane, long since retired but still assisting in a Spokane mission, and much loved. He was born in Yonkers, New York.

* * *

A movement regarded with considerable interest in educational work of the state is the step recently taken at the University of Oregon, at Eugene, towards a united religi-

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ous work on the campus, which will be begun this fall. Religious groups interested are the Episcopal, Christian, Baptist, Lutheran, Methodist, Roman Catholic and Presbyterian, each of which will be represented. There will also be representatives of the Y .M. C. A.; Y. W. C. A.; Associated Women's Christian association and members of the faculty, with full-time religious workers on the campus acting as ex-officio members. The new feature about the plan is co-ordination of religious work rather than individual effort by each group, as formerly carried on.

* * *

What are to be the most important matters to come before General Convention? Mr. J. E. Boyle, correspondent for the diocese of Chicago, interviewed the Chicago delegates to find out. Bishop Stewart says: marriage and divorce; placement of clergy; powers of provinces; unemployment; India and China and the Advance Work Program. Dean Grant of the Western places marriage and divorce and placement of the clergy at the top of the list. The Rev. E. J. Randall thinks that in addition to these matters a pension system for deaconesses should be pushed. The Rev. W. B. Stoskopf says: "Back of all the problems which will come up at Denver is the corporate duty of maintaining and pressing forward a supernatural and revealed religion. If we do not know what our religion is we can't give it to the heathen and they wouldn't want it if we could." Mr. W. F. Pelham says that divorce, birth control and the missal will be the major questions, while Mr. Henry E. Mason believes that the debate on marriage and divorce will be the major event. Finally there is Mr. Edward J. Rogerson who hopes that a systematic program of increasing the budget of the National Council each year will be evolved at the Convention.

* * *

While on the subject of marriage and divorce I must quote a letter just received from a leading Churchwoman: "When I think of General Convention and of Bishops, priests and laymen solemnly discussing marriage and divorce, with hundreds of the picked women of the Church in session nearby entirely ignored, I become a roaring, raging Feminist. It is so ridiculous to think those questions can ever be wisely settled without the help of women. The position of women in our Church is scandalous and a strike ought to be organized." Well I am all for it. Let the women march out of the churches with banners and I will guarantee that in less than a month special diocesan conventions will be called for the purpose of electing women deputies to General Convention.

* * *

Please do not wait too long before sending in your Bundle Order for THE WITNESS during the General Convention. The time is getting short and we must have the orders at least a week before the first Convention Number, September 17th. Have a bundle at the Church for sale at least during the Convention period and bring to your people the inspiration that comes from this great gathering. There will be complete reports in the paper in addition to signed articles. The cost in Bundles of ten or more for a period of three months is 3c a copy. When taken just for the five convention numbers we are obliged to charge 4c a copy. The paper sells at a nickle. Send your order please to 6140 Cottage Grove Avenue, Chicago. Thanks. A lot of you have already but there are a very great many whom I am afraid are leaving it for the last minute.

* * *

Summer exchange of pulpits in Portland, Oregon, this year appears to be less common than in former years. Among the larger city churches the only exchange reported so far is that of the Rev. R. A'Court Simmonds, rector of St. Mark's. He exchanges during the month of August with the Very Rev. E. Pierce-Goulding, dean of All Saints' Cathedral, Edmonton, Canada.

* * *

A new departure in the educational field will be launched at St. Alban's School, Sycamore, this fall, according to announcement by the Rev. Charles L. Street, Ph. D., headmaster. The central idea of the program will be the linking of Boy Scout work up with the school so that such will have a central place in the work of boys up through the first year in high school.

The educational side of the Scout program will be linked up with school work in such a way that the latter will take on new interest, according to Dr. Street. The boys will wear scout uniforms a large part of the time. They will have a certain amount of military drill and will have the advantages of the health giving and character building activities which play such a large part in the Scout program, together with the advantages of a boarding school, the headmaster declared.

* * *

Everybody interested in the Church's rural work is urged to notice the meetings on that subject to be held at General Convention, especially the banquet. Place and time to be decided later. Professor Roy Colbert of the University of Wisconsin, president of the Rural Workers Fellowship, is to be present.

* * *

I haven't the slightest idea how much a Yen is. Anyhow Bishop Binsted of Japan has received a trust fund of 200,000 of them from a Japanese layman. The donor is Dr. Imaizumi, vestryman of Christ Church, Tohoku, and a professor in the Imperial University in Sendai.

At the Bishop's request, Dr. Imaizumi announced the gift at a conference of the Tohoku clergy. The Bishop describes the occasion thus:

"In a very simple and Christlike way he told us that he felt that anything he possessed he held in trust for God and His Church and that the time had come when he must think of giving up this stewardship and therefore he had asked the Bishop to take steps to organize a 'Zaidan Hojin' to take over his property. When he finished, one of the clergy arose to thank him and broke down and wept and everybody wept for joy. Bishop Naide also thanked him on behalf of the whole Sei Ko Kwai and then we went into the Chapel and sang the Te Deum and returned thanks to God for his goodness. Aside from his generosity, Dr. Imaizumi is such a wonderful Christian gentleman, than I know his gift is going to bring a great blessing to the whole Church in Japan."

Dr. Imaizumi's son enters the Virginia Theological Seminary in September to complete his studies for the Ministry of the Church in Japan. His father is paying all his expenses.

* * *

The dictionary says that the monetary value of the yen is between 49c and 50c, a half part of a dollar.

* * *

One of the most successful of the sessions of the Oregon Summer School during its sixteen years of work, was that held at Gearhart-by-the Sea, in July. The lecturers were Bishop Moulton of Utah; Dean H. H. Powell, of the Divinity School at Berkeley, California; the Rev. F. H. Bartlett, of the national field department; the Rev. C. P. Otis, S. S. J. E., and Miss Mabel Lee Cooper, of the national department of religious education. Enrollments for credit course was about 70, with a total enrollment of 120.

* * *

An open-air service in which representatives of various labor organizations are expected to participate is to be held on the grounds of Washington Cathedral on Sunday, Sept. 6, in observance of National Labor Sunday.

Senator James J. Davis, the former secretary of labor will be the prin-

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cipal speaker with Bishop Freeman, presiding. The entire service is to be broadcast over Columbia's coast-to-coast network.

* * *

Members of St. Paul's, Windsor, Vermont, have been collecting clothing for the Grenfell Mission in Labrador.

* * *

The Rev. Alfred Newbery is giving a series of lectures on psychology for men of Church of the Atonement, Chicago, this summer. Another series on Euchristic meditations is being given to women of the parish.

* * *

A generous friend of the diocese of Vermont has provided a year's salary for a diocesan missioner, to extend the work of the Church into new places and to build up the work in small communities. The Rev. James E. McKee, for thirteen years rector of St. Peter's, Bennington, Vt., took up this new work in July.

* * *

A Mother's Club, designed to help mothers of young children with problems in training, both spiritually and physically, is functioning successfully at the Church of the Advent, Chicago, the Rev. G. G. Moore, rector.

* * *

A group of leading Baptist laymen from different parts of the country, on the invitation of Mr. John D. Rockefeller Jr., met in New York on the evening of January 17, 1930 to listen to an address by Dr. John R. Mott, recently returned from a trip to the missions throughout the world.

Fired by Dr. Mott's convincing statement of present-day trends and challenged to a realization of the gravity of the situation, these laymen initiated a plan to make an intensive study of Foreign Missions, quite independently of their Board and financed entirely by themselves. A committee of five was appointed to represent them in having this study made.

No sooner had this committee begun to think about the problem than it became evident that the study, if it were to accomplish its largest purpose, must also take into account the missionary activities of other Boards. This led to an invitation to laymen of other denominations to join in the study, with the result that six denominations have joined with the Baptists in the study which is now known as the Laymen's Foreign Missions Inquiry.

There are seven churches represented, including our own. Each church is represented by five men and women who serve as the directors of the Inquiry. Those serving the Episcopal Church on the board of directors are Messrs. Stephen

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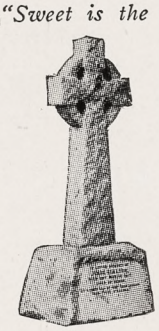

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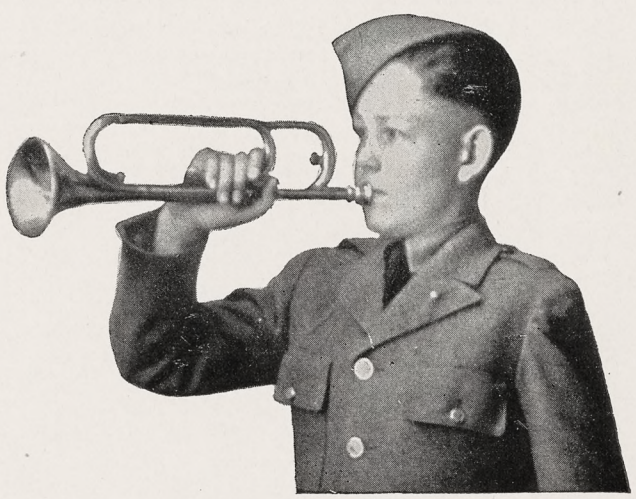

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Baker, George Wharton Pepper, George W. Wickersham, Lincoln Cromwell and John E. Rousmaniere. The Institute of Social and Religious Research has been engaged to make an intensive study of missions in various fields. At the moment there is a group of trained workers in China, headed by Professor Paul Douglass of the University of Chicago; another in India headed by Dr. C. Luther Fry and a third in Japan, headed by Dr. Harvey H. Guy. Preliminary reports from these fields are now coming in, and it is expected that reports will be completed by the end of this month. After going over these reports a group of commissioners are to return to the fields, make their own studies and prepare their own reports. This report will then be transmitted by the directors of the Inquiry to all of the rest of us. So that some day, dear reader, we shall really know just what is going on in our mission fields insofar as a group of skilled researchers are able to pass their findings on to us. The bill for this large undertaking, so I am told, is being paid by Mr. Rockefeller.

* * *

The conference scheduled to meet in Geneva next February is usually referred to as a "disarmament conference," but the French War Minister has explained that "it is not a disarmament conference, but a conference to consider the limitation and reduction of armaments, which is not at all the same thing."

The National Council for prevention of war anxious as it is for disarmament, hopes only for a 25% reduction in navies.

The Women's International League for Peace and Freedom is conducting a "Disarmament Caravan" across the United States bearing a petition to President Hoover asking for disarmament.

France has decided to increase her armaments if Germany does. The U. S. Navy is calling for bids for ten new destroyers; the eight new cruisers recently launched roll so bady that they are being altered. Despatches from Washington state that the United States has eleven warships under construction, Great Britain, thirty; Japan, seventeen; France, sixty, and Italy, nineteen, besides others for which each country has made appropriations.

An opinion expressed by the Italian Government and others is that "the interests of disarmament can best be served by postponing the general disarmament conference for one year."

The nations of the world, anticipating the conference in Geneva in February, 1932, have spent for

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national defense during the last fiscal year $4,158,000,000. All these nations would find their security relatively equal if they had not indulged in this competitive armament.

* * *

Windham House, the residence in New York City for women graduate students preparing for Church work, or for furlough missionaries doing special study, is now presided over by Miss Mary E. Ladd, formerly head of St. Mary's School, Concord, N. H. She graduated from Smith in 1900. Dean Ladd of the Berkeley Divinity School is her brother.

Some interesting people have been in residence at Windham House lately. A missionary under appointment for St. Catherine's School, Porto Rico, a college secretary for the province of New England, and a director of religious education for a large Rhode Island parish, these three have been completing work for their M. A. degree. Four other secretaries for college work have been taking special training; four undergraduates take college courses and work in a settlement.

* * *

The success of the European economic conference hinges on whether the nations of the world are being swayed merely by a passing wave of idealism or by the true spirit of constructive and creative co-operation, the Rev. Frank Russell Barry, vicar of the University Church, Oxford, and chaplain to the King, asserted in his sermon at Union Theological Seminary, New York.

"America has taken the lead," said Mr. Barry "but in our half-despairing world it is a question whether the minds of men can be shifted so fast. This conference, like so many of its predecessors, may accomplish nothing. To achieve lasting international good will there must enter the hearts of men no transitory emotion, but a true spirit of religion, backed by faith in a living God."

It is essential, Mr. Barry continued, that our religion recognize the concept of an existing and personal God. Doctrines, ideals and ethics, he said, are insufficient.

"We cannot worship ourselves, we cannot live on our own principles as a spider is upheld by its web," said Mr. Barry, "unless our principles are secure in the living purpose of a living God. For the notion of an impersonal purpose is in fact self-contradictory."

Religion without God is the real rival to the Christian faith today, Mr. Barry continued, rather than materialistic philosophy, as so many persons believe.

"Contemporary critics of Christianity argue that God, who is the center of our belief, and who is fashioned in the image of man, is merely a myth or symbol in which man has projected upon the background of the universe his own desires and hopes and aspirations," Mr.

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Barry explained. "They say the concept of a personal God dates from the childhood of the race, when a man felt himself dependent on unseen, mysterious powers which he could neither control nor understand.

"But this attitude, they contend, is now obsolete. For every day we achieve new power to mold the order of nature to our will, and therefore belief in God is no longer necessary. It may even be injurious and paralyze our moral enterprise. Moreover, the vast range and complexity of the world as we know it and the seeming impersonality of its processes make such a belief intellectually untenable."

Mr. Barry criticized the paradoxical arguments of present-day philosophers who admit that since religion is a permanent element in man's life and experience, it cannot be done away with, but who assert that the cause of religion can best be served by abandoning belief in a personal God.

"This modern attitude is not the old materialist attack on religion, which is now nearly obsolete," Mr. Barry pointed out. "There is today hardly a single thinker of first rank who still holds a mechanistic theory of the universe. But it is an attempt to save the purpose of religion by doing away with belief in God. That is, it is a religion without God.

"While there is much in this point of view which might be welcome to Christians, namely, the recognition of the great sweep of the spirit of life in the universe; yet if God be not there, then this is the death of all real religion. For it leaves religion without an object. And the God whom it proposes as a substitute for the living God of the Christian faith is in the end a cosmic emotion generated by ourselves.

"This is now before the world as the live alternative to Christianity, and the choice between the two alternatives is crucial and is, in fact, the crossroads of modern history."

THE HOSPITALS OF THE CHURCH

(*Continued from page* 9)

highest standards of service obtainable in the West.

So one might go on through the entire list, with Church Hospitals in most of our large cities. To mention them all is of course impossible but certainly we must not end these brief remarks without something about the work done in the Southwest. There we find S. Luke's in the Desert, Tucson, Arizona, ministering to those who come to this ideal climate for the cure of tuberculosis. Here the church is able to care for young men of limited means at $12 a week; giving treatment which would certainly cost $40 a week elsewhere. St. Luke's is not merely an institution, it is a manifestation of vital religion. At Phoenx there is St. Luke's Home, which will this fall have completed a quarter of century of service in caring for those ill with this disease.

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Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8 and 11 A. M.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

The Transfiguration, New York
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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago
The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston
Charles E. McAllister, D.D.
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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Summer Schedule
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

St. Philip's Cathedral
E. Hunter and Washington Sts., Atlanta, Ga.
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The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a.m. first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.

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On a great reservation embracing thousands of square miles in northwestern New Mexico, southeastern Utah and eastern Arizona dwells the largest tribe of Indians in the United States. The primitive Navajo group numbering approximately 40,000 souls and little touched by the white man's civilization and the healing power of the Gospel of Jesus Christ. It is conservatively estimated that not more than four per cent are even nominally Christian.

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* * *

While on the subject of hospitals it is in place to mention the fact that a conference of Church Hospitals will be held during the general convention at Denver on Friday evening, September 25. It is arranged especially for the President and Trustees of church hospitals, although all who are interested are invited to attend.

Bishop Stearly of Newark will preside. Addresses will be made by Bishop W. Bertrand Stevens of Los Angeles, and Bishop James Wise of Kansas. The interchange of experiences and opinions should be fruitful and of much good to the hospitals in their relation to the church.

This will give an opportunity to Trustees of Church Hospitals to discuss their responsibilities, and also compare notes with other trustees concerning common problems.

There will also be an exhibit of hospital literature, including periodicals, year books, reports, School of Nursing information and photos of our Church Hospitals throughout the country and in missionary districts.

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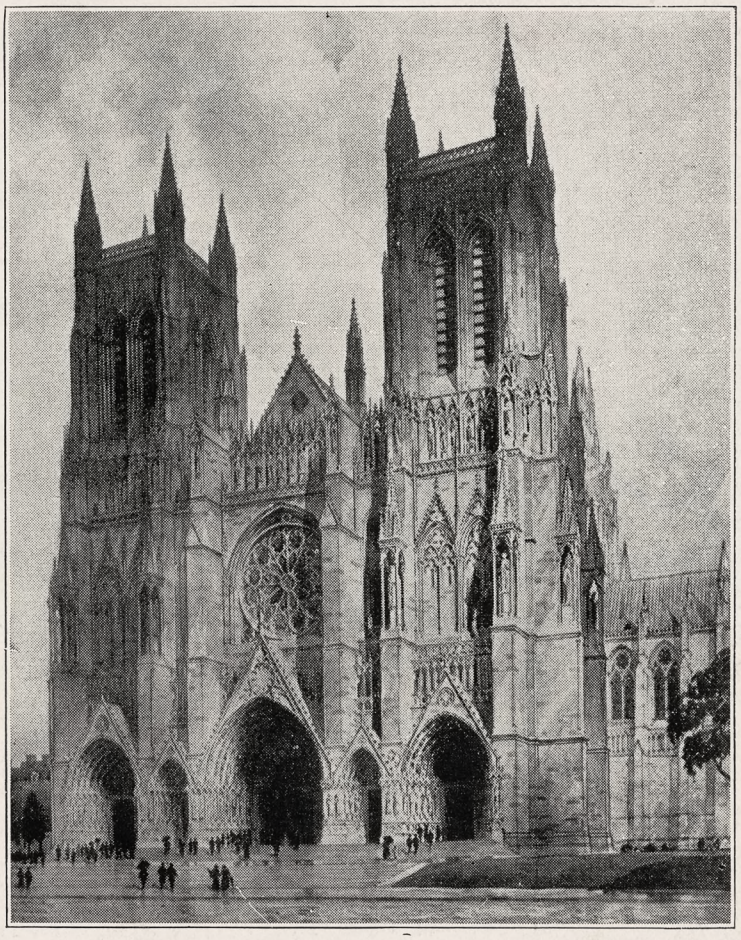

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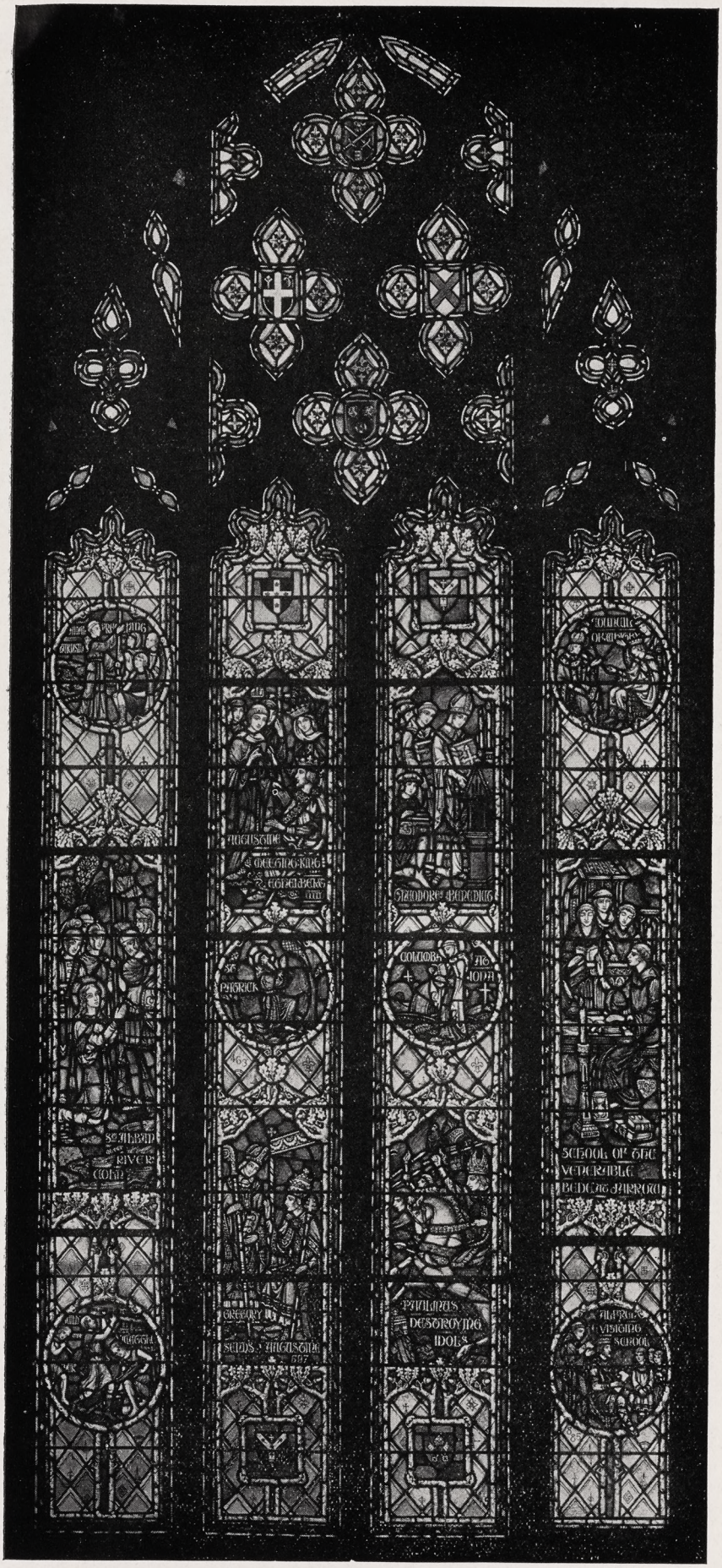

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PHILIP HUBERT FROHMAN
Architect of Washington Cathedral and Trinity College Chapel

WHEN building a church we should realize that we are confronted with the singular problem of creating a structure which will enclose space in such a manner as to suggest an infinity which is unbounded by space and timeless eternity. By the disposition of its material substance a church building should cause those who enter it to feel the presence and reality of that which is not material. Whether it is a great cathedral or a tiny chapel, a church must possess a quality which will raise it above other material products of the hand of man.

That this is not mere theory, nor an impossible ideal for which we should strive, is proved by the effect which most mediaeval churches have upon those whose spirits are attuned to the spell of their architecture. During the development of Romanesque and Norman and Gothic architecture this mysterious quality seemed to increase, while during the decline of Gothic architecture and the development of Renaissance art the ability to build churches which possessed this mysterious power became a lost art. With the Oxford movement and the Gothic revival came the building of some churches in which this intangible quality was present to some degree. In this country during the past twenty-five years there has been a remarkable improvement in church architecture and occasionally a church is built which possesses this spiritually uplifting quality to a marked degree. Nevertheless, such churches are still very rare and it is probable that at least ninety-nine out of one hundred modern churches are singularly lacking in this essential, while perhaps not more than one in a thousand will be found to possess it to the same degree as the average of the churches which were built in England and Europe during the Middle Ages.

A careful analysis and comparison of the methods of design and construction which have been employed during the past one thousand years will bring to light several interesting reasons for the more spiritual quality of Christian art and architecture up to the Fifteenth Century, for the almost complete disappearance of this characteristic during the Renaissance as well as for the small proportion of our best designed modern churches which possess it in full measure.

Evidently there is a quality beyond mere size or beauty, the presence of which can give greatness and impressiveness to the smallest chapel and the absence of which in a great cathedral will result in a structure which may be physically imposing, but spiritualy unimpressive. Without this quality, beauty becomes superficial and may excite the interest or admiration of our minds but leave our souls unmoved. With this quality a plain and bare but honestly built structure may become to us a symbol of the Gate of Heaven, while a church which art has made all glorious within will surround us with an influence which tends to draw our spirits away from the confines of its material substance and out into that realm where the only realities are spiritual.

IN SOLVING the problems presented by the physical and architectral requirements of a building we are concerned with the two-dimensional drawings of a three-dimensional structure. But in creating a church building which will be a true symbol of the Church, one is confronted with what might be termed a four-dimensional problem. Just as the three-dimensional building is represented to the eye by two-dimensional drawings, even so the divine purpose and message of the Church may be spiritually perceived by means of the visible, three-dimensional building. In the theory of relativity we are required to imagine a four-dimensional space in which the three dimensions of ordinary space are united with the fourth dimension of time. In the four dimensional volume or continuum thus formed it is impossible to separate space from time.

In the mental and physical creation and joining together of the material substances which form a building the element of time is involved. The physical magnitude of the result is determined by the three-dimensional space enclosed, by the mass of its solids and by the periods of time during which given amounts of physical energy have been exerted in the various

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College of Preachers, with Washington Cathedral in the background

processes of its creation. The spiritually effective force or impressiveness of a work of religious architecture is largely determined by the time during which certain qualities of spiritually energized thoughts have been brought to bear first upon the mental vision of the design, secondly upon the preparation of the drawings which enable its design to be materialized and thirdly upon the fashioning and placing of the substances which constitute the material fabric.

At each of these three stages of its creation and during the life of the structure, time is found to be an important factor. Other things being equal, the impressiveness of a church depends largely upon the ratio of the time factor to the space enclosed by the building and occupied by its solids.

In the churches which were built during the Middle Ages and in any modern churches which may have the same "other worldly" quality, we will find that a large amount of time went into the creation of the mental attitude and knowledge and skill of those who designed and built them. Ample time went into the creation of the design as a whole as well as into determining the form of every smallest detail. Sufficient time was consumed not only by the architect or master builder, but by all the workmen and craftsmen and artists who built it and adorned it. Furthermore, materials and methods of construction were used which assured that the building would endure through several centuries of time and thus symbolize the enduring nature of the Church which Christ founded and of the eternity which lies beyond this mortal life.

IN THOSE churches which possess little or none of this mysterious element, we will find that the time factor is deficient in one or more of the stages of its creation.

In the first place the building committee may not have expended enough time in considering the proposed church to realize the sacred nature and responsibilities of its task. They may not have spent sufficient time in considering the selection of an architect. Once having appointed an architect they may have allowed insufficient time between instructing him to proceed with plans and the date set for starting construction. During the preparation of the design and working drawings they may have rushed the architect to a point which made it impossible for him to do his best.

In the second place, even if the building committee has not rushed him to the point of exasperation it is probable that the architect has not put a sufficient amount of his personal time into the various tasks involved. It should be realized that in the design and construction of even a small church, to follow through personally all of those matters of detail which are so vital to its beauty and impressiveness, requires a

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degree of patience and a number of hours of time which few modern American architects are willing to expend on any single undertaking.

In the third place the committee may consider that to get the building completed to the last item within a certain appropriation and by a given date is more important than the erecting of a church of enduring beauty which would be a joy and help for generations to come. The result is that cost may have been saved by the use of flimsy construction and inferior materials or the contractor may have been so rushed that he was driven to careless workmanship in order to get the job done within the time limit.

It is a mistake to consider that a church will be extravagant in cost if the proper amount of time is expended in its designing and building. In church architecture as in other things it is true that "Haste makes waste". To spend enough time in building an enduring House of God is only right. Like all right actions it is merely common sense. For instance, an adequate expenditure of time in careful planning and designing and in the preparation of accurate and complete working drawings and specifications will save expensive mistakes and will result in the maximum of genuine value for a given expenditure of money. Even when the time expenditures do add to the cost of construction it should be realized that such expenditures which may add from ten to twenty per cent to the first cost of a church may add from one hundred to five hundred per cent to its useful life. Churches that were built in England during the Twelfth Century are now serving their purpose just as well as they did eight hundred years ago. The total cost up to the present date of most of the English parish churches which were built from the Eleventh to the Fifteenth Centuries is small when compared with the amount which would have been expended over the same number of centuries for the repairing and rebuilding of churches built in a less honest and permanent manner. Furthermore, a beautiful and well built church during every year of its long life will act as a powerful aid to devotion and as a spiritually up-lifting influence upon generations. In every respect a church building upon which time has been wisely expended will be a better investment than a hastily designed or quickly built structure.

ALTHOUGH insufficient expenditures of time are responsible for most of the short-comings of modern church architecture, nevertheless we will admit that there is such a thing as spending too much time on certain operations. An aimless unjustifiable expenditure of time and human effort never resulted in a healthy and spiritually stimulating art. The mediaeval builders gave to economic questions that due consideration which is the basis of all logical architecture. They spent time and effort for the purpose of accomplishing the greatest result in a given time. A church which possesses the fourth-dimensional quality to the degree which will make it the most impressive, is a manifestation of spiritual force and well directed mental and physical energy. A highly developed Gothic Cathedral is a wonderful example of this perfect balance between great energy and great self-control. It is the perfect and rhythmical use of the time element which gives to a Gothic Cathedral that quality which causes a musician to call it "frozen music" and a great mathematician such as Einstein to marvel at its perfect and more than material relations of space and time.

In the two and three-dimensional problems of architectural design good proportions are essential. An undue increase in a given dimension may cause as unpleasant a result as its decrease. It is the same in the matter of time expenditures. There should be a certain time dimension in proportion to the space dimensions if what we term the fourth-dimensional quality of church architecture is to be attained. It is this fourth dimension which largely determines the question as to whether the building is to be worthy of its high purpose.

When President Elliott conferred an honorary degree upon Augustus St. Gaudens he said, "He did not count the mortal years it takes to mound immortal forms". Would that we could say the same of those who are now moulding the forms of our churches.

BUILDING BETTER CHURCHES

By

MILO HUDSON GATES
Secretary of the Commission on Architecture

OUR Church has the honor of starting a concerted movement for better architecture. We were first of all the Churches to organize a commission on church architecture and the allied arts. Among other things, the canon said:

"In pursuance of this end, that is, improvement in church architecture, it shall be the duty of this commission to effect in each diocese and missionary district, with the consent of the bishop thereof, the organization of a diocesan commission on church architecture.

"The central commission shall be authorized to prepare a handbook under the direction of one or more experts, which shall contain a brief statement of the essential principles of some of the leading styles of church architecture, with illustrations of the best examples of those types which proved to be the most suitable to the various conditions found in city, town,

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The Cathedral of St. John the Divine, being built by Jacob and Youngs

village and country parishes. This handbook shall be furnished at as low a price as possible to the diocesan commissions, which in turn shall furnish it to the clergy and interested laymen of the parishes and missions throughout the Church.

"It shall be the further duty of this commission to take the matter up with the officials of the theological schools of this Church, with a view to the inauguration of a short course on church architecture to be given annually in each school by some competent expert."

I quote it here, because I think it needs the publicity which THE WITNESS can give it. It is printed in the Journal of the General Convention several times, but the General Convention Journal is not exactly a "best seller".

TO-DAY in practically every diocese and province, commissions on church architecture and the allied arts have been formed, and, on the whole, are working effectively. One of the best, and, perhaps, the most active, is the commission of the diocese of Colorado. This commission has arranged for an exhibition in the art gallery, and I am sure that this exhibition will do much good and will be especially interesting to all at the Convention.

The book spoken of in the canon has not yet been published, but the secretary of the commission has a book on small churches now ready for the press. In answer to many inquiries, the commission has sent lists of books on church architecture and the allied arts to those desiring them. Courses on the subjects have been given in several of our seminaries, but the commission feels that there is a lot more missionary work to be done in regard to some of the seminaries.

Since the first commission was organized, practically every one of the great churches in the United States have organized similar commissions. Some have instituted "departments," and have actually gone into the business of being architects.

We, in the Episcopal Church, very wisely, it seems to me, have worked along another line. We have discovered and encouraged architects to take an interest in church work. The result of this is encouraging.

When our commission was organized, there were about three firms of architects that one could feel safe in recommending. When last I went over my list which I call my "white list", I discovered that there are about forty firms that can be recommended, and Mr. Cram said to me the other day, that he thought there were fifty.

Now, the advantage of the line we have taken over the founding of departments,—the line taken by some other churches,—is this: first: a department of church architecture means that the whole church is expected to go to one office for church plans. Of course, while you may get certain better results than in the old chaotic days when there was no supervision, this advantage is overbalanced by the fact that such departments tend to standardize things. Also you run the danger of getting a "state architect",—an architect who may be appointed for his ability, but is such more liable to be appointed because he has influence. The other method widens interest, gives variety and encourages in young architects an interest in church work.

I MAY add that the improvement in the quality of Church architecture since the founding of our commission, both in our own church and in the other churches, has been nothing short of miraculous. Dr.

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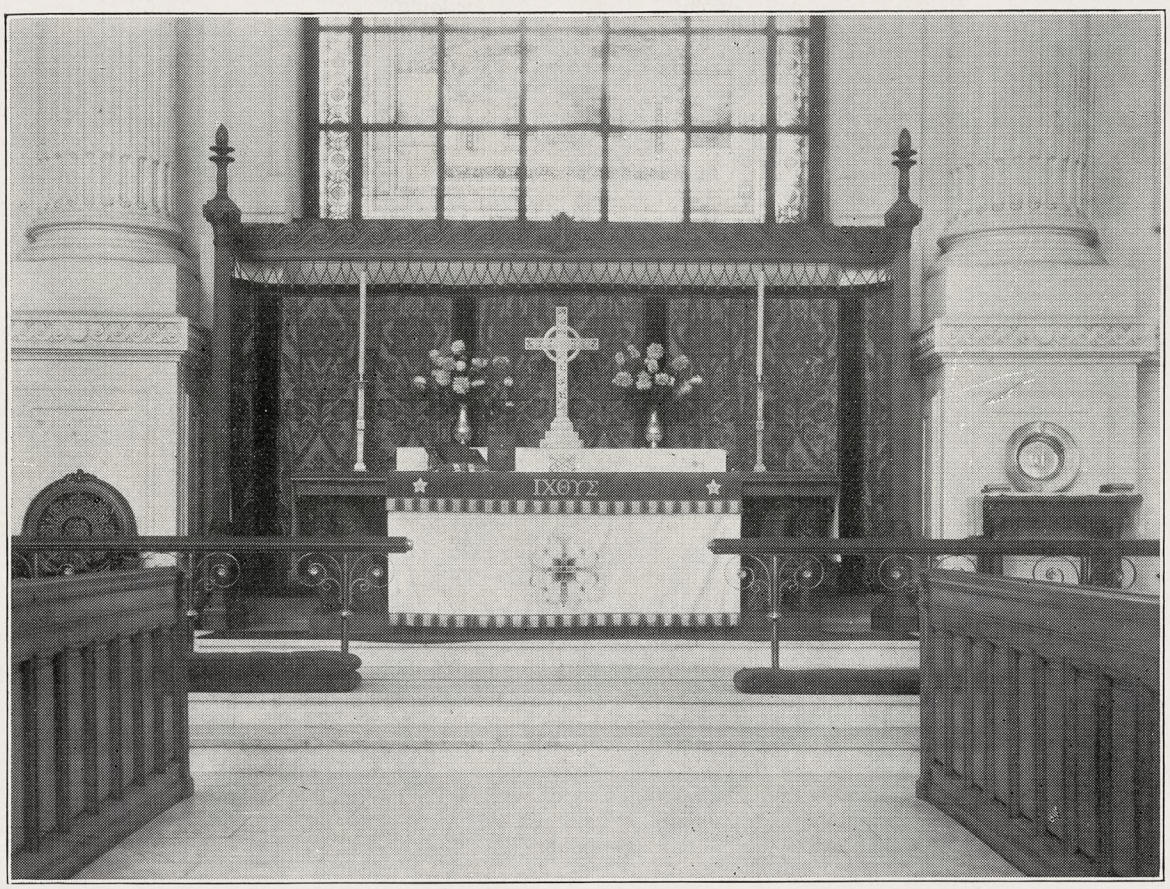
John Suter recently wrote: "The Church must be a building which in itself, as one enters its doors, invites to worship...and, at the same time, it must provide the proper framework for the speaking voice of the preacher . . . Neither the 'back parlor' nor the lecture hall can be a church and bring a man to his knees, but no more can a stately pile of aisles and arches that can house only a spectacle and never an 'audible', and where the words from the lips of a man become a jumble of echoing incoherence. 'In the church', said St. Paul, 'I had rather speak five words with my understanding that ten thousand words in a tongue.'"

CHURCH EMBROIDERY

By

LUCY V. MACKRILLE
Head of Cathedral Studios, Washington, D. C.



Altar of Chapel at the U. S. Naval Academy, with Hangings by J. M. Hall

"AND of the blue, and purple, and scarlet, they made cloths of service to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses". Ex. 39:1.

"And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." Ex. 39:3.

Church embroidery had its beginning in the days of the Exodus; and in the 31st chapter, 6th verse, we read the name of Aholiab, of the tribe of Dan, whom the Lord chose to embroider the Priest's vestments, and the veil of the Tabernacle; and we read in the 35th chapter, 34th verse, that God filled him "with wisdom of heart, to work all manner of work, of the engraver and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen."

Hundreds of years later Josephus tells us of the embroideries on the wonderful hangings of the temple in Jerusalem, which were embroidered "with all sorts of flowers which the earth produces." So it pleased God to have the place of his feet made glorious, not only in the temple but in the wilderness.

Let us be eager to make God's house beautiful to-day, having in mind the hunger of the human heart for the beautiful and the mystical, the beauty of colour and the mystery of symbolism.

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The women of England, early in the seventh century became perfected in Church needlework, and throughout the Church of England we find precious examples of their skill to-day. How all this heritage is ours if we will have it.

THE colours of the silks used for the Church vestments stand for the teaching of the Church Year. Briefly, according to the Roman Use, customary to-day, gold or white are Festival colours, used on festivals of our Lord; red, symbolic of the seven flames of the Holy Spirit, and of martyrdom, is used for Pentecost and for the Holy Apostles who were martyrs. Purple signifies penitence, and is used in Advent and Lent. Green is a ferial or ordinary colour, for use on ferial or ordinary days—after Epiphany and after Trinity, but not on feast days. If the Church can afford only one set of vestments, that should be red.

The symbols embroidered on the silk cloths should have a meaning appropriate to the seasons of the Church Year. On the white or gold set we use symbols of Our Lord, such as the monogram of His Sacred Name: IHS, IHC or Chi Rho, also the cross, the crown, the lily and the rose. For the red vestments the same symbols as above, as well as the seven flames of the Holy Spirit, the Palms, and the Dove, For the purple set, emblems of the passion of our Lord: the cross, the crown of thorns, the sacred monogram, the passion flower, the nails. For the green set, symbols of the Trinity, the three Holy's, the trefoil, the three circles, all signifying the Triune nature of Almighty God. For the black set to be used on Good Friday, crosses, white, black or red, or even gold, remembering always, that Christ is not dead. He liveth and reigneth in the heavens above.

IT MAYBE that embroidery is not easily accomplished, and that the handsome Church silks and damasks, with their sacred designs woven in the pattern may be thought sufficiently decorative, without embroidery: but a simple cross to mark the vestments for their sacred use is always correct. Now we have available in large variety, emblems embroidered in silk and made ready to sew on.

The curtain back of the Altar, on the wall, where there is no reredos, is called a dossal. It is desirable that this be made a permanent dossal that will harmonize with all the colours of the Church Year, such as gold colour, red and gold, or tapestry in Churchly design, with side panels or border of contrasting colour or cloth of gold. Many of our damask patterns were brought from the East by the Knights of the Crusade to England on their way back from the Holy Land. The pomegranate was one of these patterns, a symbol of royalty. This was one of the ornaments commanded by God to be used in the decoration of the High Priest's robe—Ex. 28:33. The blossom end of the fruit grows and expands into the exact representation of a crown, and from ancient times this fruit has been looked upon as peculiar to Kingship. So we find many of our loveliest Church damasks covered with five petals, the humber of sacrifice, points to the sacrifice of our Lord and Saviour on the cross, and the five wounds in His body. Our Altar hangings, therefore, our vestments, our burse and veil, the stole and the dossal become to us as a sermon without words, something for us to think about, and meditate on, whenever we see them, a song in the heart.

PROBLEMS OF STAINED GLASS

By

CHARLES ROLLINSON LAMB

The Dean of American Glass Makers

IT IS with great interest that I accept this opportunity of contributing a signed article on stained glass, the most important of materials for the enrichment of the Church. As all arguments must be based on definition, let us first decide what stained glass actually means through the dictionary's point of view. I doubt if many of the laity and possibly but few of the artistic and architectural professions realize that the stained glass of the old days was exactly what the term indicates, glass stained in which the metallic oxydes of color were combined with white glass in the crucible thus giving pure colors in each pot. Later details of ornament, foliage and other figures was secured by painting on the surface of this glass and refiring in the kilns.

Today, in this country, the term stained glass is usually interpreted as the richest combinations of strong color, so that in discussing the windows of the present, especially in their relation to American church buildings, one has to bear in mind the tremendous wave of color that has come to us since the war days. We find the emphasis on color in almost every advertisement. We buy our Ford car in six different tones. Our Kodak cases are again in as many different tonalities. Even our tooth brushes and various articles of personal use are again stressed in color notation. I emphasize this point to explain what seems to be a somewhat universal and very definite development or demand that windows must be strong and vivid in color, which in all too many cases becomes crude, rather than delicate, semi-transparent, quiet and harmonious in tonal effect.

To those of us who have known the cathedrals, and studied them in England as well as on the Continent,

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Beautiful Window at the Atonement, Chicago, the work of the Willet Studios

years before the World War, this seeming anamalous demand can only be explained by the returning of the boys who went to France. Many of our young men of all professions, artists, architects, engineers, etal., for the first time on the Continent, and in the cathedrals and churches of Northern France, had burst upon them the glory of the glass of the French Gothic period. Few of them ever knew the charm of beauty of the English parish church, or the great cathedrals in England. Few of them ever penetrated far into the Rhine Valley or entered Holland to see their distinctive personal contributions to the art of glass. And certainly few went over the Swiss hills into Northern Italy.

Therefore, the sudden demand rather generally issued through the architectural profession, that the French Medieval glass of the Twelfth and Thirteenth Centuries *must* be considered the *only* school of glass as fitting modern conditions, is open to argument on the part of those who, like many members of our church, have had their religious thought given architectural expression through the English school rather than the French.

WHILE the writer holds no brief for either one school of glass as against the other, he is calling distinct attention to and is entering a protest against the now common dictum that there is but the one school that our church authorities, both cleric and lay, shall consider in the buildings to be built. Surely the architectural profession is not the best authority when it is realized that those who have strongly emphasized the Gothic thought are often at the same time, and through their own offiices, accepting commissions to build churches of the Colonial type, for example, in which no color is used and windows only filled with clear glass.

The writer emphasizes this point to call attention to the fact that the clergy and the laity, as responsible through building committees, must decide for themselves the character of the building that is to be erected, and in selecting their architects should select an advisor, not a dictator, as to the details and enrichment of the building. This holds especially true in the writer's mind in regard to glass. Surely those artists, who have given up years to the specialized and intensive study of stained glass, should be the ones to be consulted in regard to the treatment of the series of windows for any new building. On the other hand, the responsibility as to the religious and intellectual thought to be expressed in the glass rests where it should, on the shoulders of the clergy. It is not the province of the architect, as designer of the buildings, nor of the artist, as designer of the glass, to dictate what the windows shall typify ecclesiastically. But it is distinctly the province of the artist to

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combine the religious argument into such artistic form as to carry these thoughts to the mind of the beholder, and at the same time not depart from the true principles of whatever school of glass he is using.

IF WE are to study, as we can, the medieval glass both in England and on the Continent, we must be impressed with the sincerity of the religious feeling of these ancient artists in glass. How can such religious feeling be secured in this modernistic day with all its intellectual turmoil, except by a close and sincere cooperation between the clergy, the laity as represented in its building committee, and the artists called into consultation in connection with the glass to be executed? The writer is a protestant to the idea that the sincerity and the religious feeling of the old artists can be secured, even if the color may be approximated, by merely copying the design, from photographs, of the glass of the French Cathedrals, for example. If the glory of the color of medieval glass is to be stressed entirely to the detriment of the religious feeling, then why have any religious subjects whatever? Why not accept the ancient dictum of the Jews? Omit all figures and use ornament alone. If only the vibratory effect of color combinations is desired, then why not follow the example of the great new Synagogue in New Work, Temple Emmanuel, and have ornament alone fill every window in a gorgeous rain-bow effect in which the emotions of the beholders are excited without religious emphasis?

The writer, as a Churchman, is an optimist, not a pessimist, and believes that our great Church can trust to its leaders of religious thought the responsibility that the art of glass shall be worthily carried onward during the coming decade, and that the many mistakes of the past will be overcome by cooperative harmony between such leaders and the true artists in glass.

Let's Know

By
BISHOP WILSON

Vestals

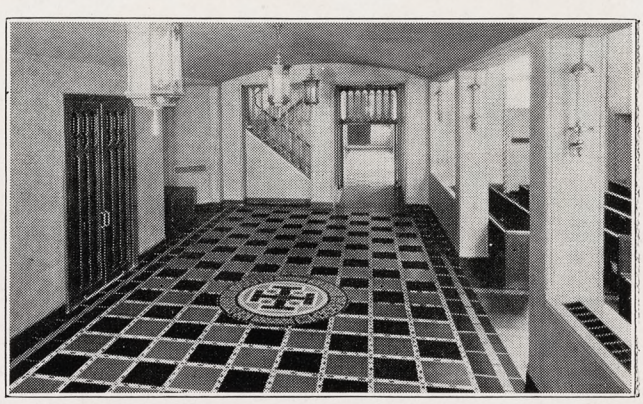
IN THESE days of matches, electric light, gas, and oil burners, we are not at all likely to realize the importance of fire for human needs. But in primitive times the possession of fire was a vital matter. It was so difficult to make by rubbing two sticks together that every primitive village kept a community fire constantly burning and certain persons were designated to see that it never went out.

The early Roman house used to have one large room called the "atrium" at the end of which was the hearth with the fire continually burning. Meals were eaten before the hearth and a portion of food was cast on the fire as an offering at the beginning of every meal. Household religion naturally gathered about the hearth. The Romans took over most of their religious ideas from the Greeks. The Greek goddess of the hearth was "Hestia" and the Romans merely modified the name to "Vesta".

As the community life of Rome grew to larger proportions a Temple of Vesta appeared. The pressing necessity for keeping a perpetual fire was not then of such practical importance but the symbolism of it was preserved. Vestal Virgins were appointed to tend the fire of Vesta and to perform certain religious rites in connection with it. There were six of these Virgins. They were chosen by the Pontifex Maximus before they were ten years of age and filled their office for thirty years. At New Year's day every year (which was March 1st) they extinguished the old fire and kindled a new one which was to be carefully watched throughout the year. These Vestals were under very strict vows of chastity. If they ever allowed the fire to die, they were scourged by the Pontifex Maximus. If one of them ever violated her vow of chastity, she was buried alive.

The Vestals held a very prominent place in Roman life. They were highly privileged persons. They enjoyed luxuries far in excess of those accorded to most people. They were exempt from the common law, even from the Censor's authority, and had the right of holding property in their own names. They were even allowed to keep horses, a lictor preceded them in the public streets, and they had special places reserved for them in the amphitheatres. In short they were something of a law unto themselves and it was considered a very high honor to be selected to a position of such social and political influence. After having served for thirty years, they were allowed to marry if they liked.

The ascendancy of Christianity finally abolished the Vestal Virgins as it did many another pagan institution. It has sometimes been said that our Christian sisterhoods are adaptations of the Vestal idea but this brief description of them may serve to show how very different they were both in the purpose for which they existed and in the rules which governed them.



A Church Vestibule
Showing What Can Be Done with Sealex Linoleum

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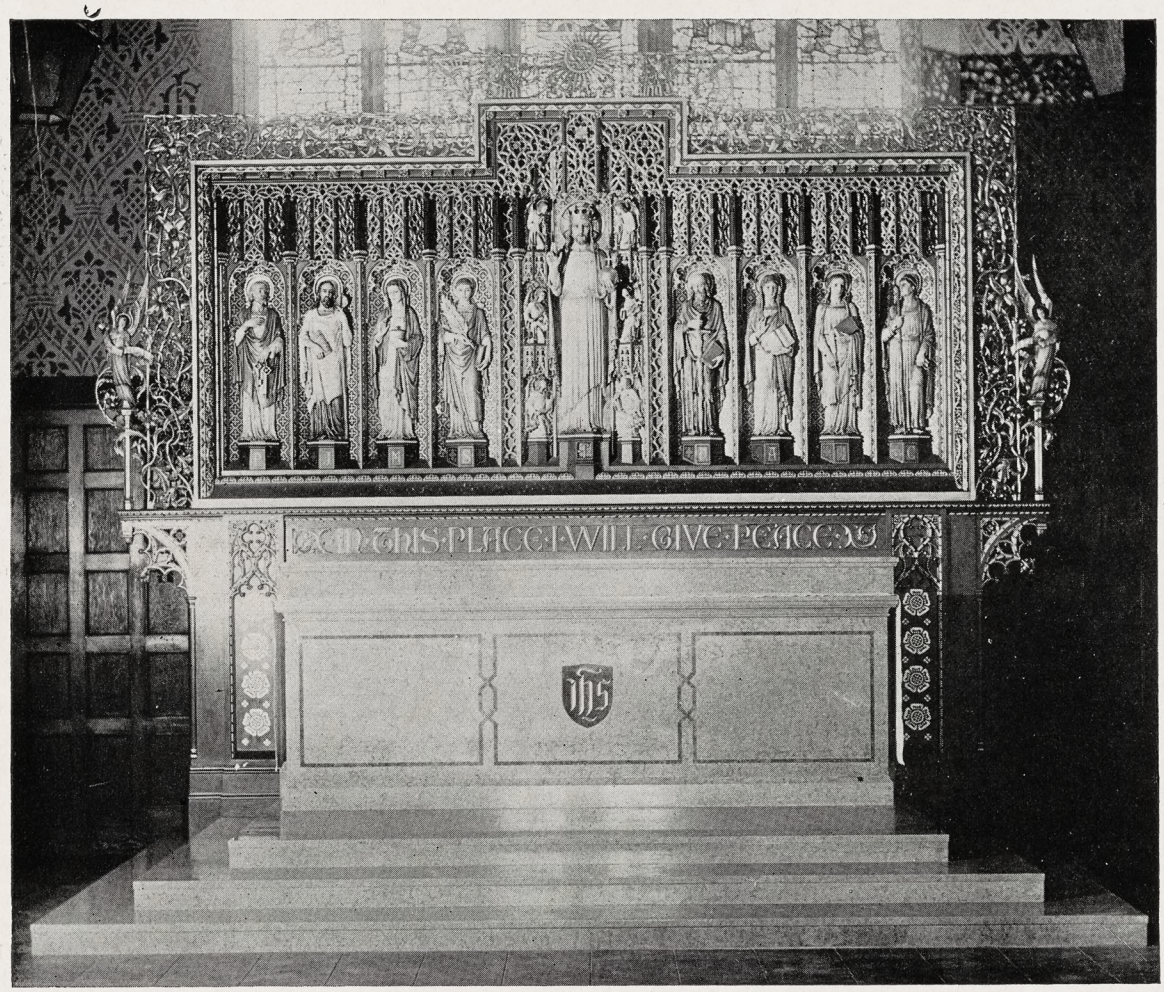

Carved and Decorated Wood Reredos in Grace Church, Colorado Springs, Colo.
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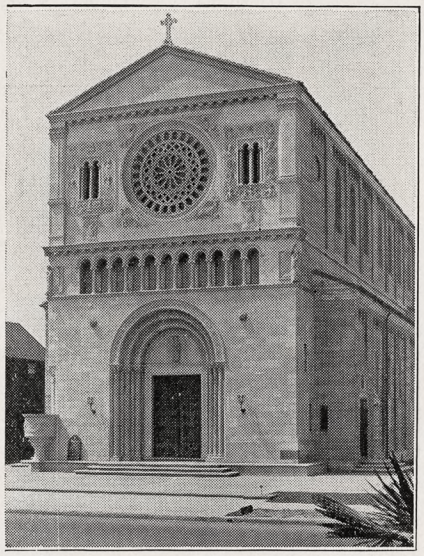
HISTORIC PARISH IS BUILDING A VESTRY HOUSE

By W. B. Spofford

One of the most interesting Episcopal churches in America from the historic standpoint is old Pohick, located near Alexandria, Virginia and Mt. Vernon. This venerable place of worship stands today as it was when many of the aristocracy of northern Virginia attended service here in Washington's time. The middle pew of the left center row was that occupied by General Washington. Here he worshipped continuously until the Revolution, and until his death, he maintained two pews in the church for the family and guests at Mt. Vernon. Among the rectors of old Pohick Church was 'Parson' Weems, whose stories of Washington's boyhood, including the immortal cherry tree episode, have inspired millions of American youths.

The vestry of Pohick Church, through its special committees appointed in June, has made final plans for carrying out the work started 159 years ago by the vestry of Truro Parish. Edward W. Donn, Jr., architect in charge of the restoration of Wakefield, with a national reputation as an authority on Colonial architecture, has been engaged to assist in the erection on the grounds at Pohick Church of a vestry house, to be built according to plans drawn up under the supervision of George Washington and George Mason. The cornerstone was laid in July under auspices of the Masonic lodges of Northern Virginia.

In 1929 a beautiful, two manual, modern pipe organ with electro pneumatic action and detached console was built by the Hinners Organ Co. of Pekin, Illinois and installed in the church. The case was built after a true, colonial design planned by an eminent colonial architect of Washington, D. C. The Rector Rev. C. A. Langston stated that one of the most eloquent tributes came from one of the Vice-Regents of Mount Vernon Association from Connecticut, who expressed herself as so greatly pleased with the organ that she took out her check book and wrote a check for one thousand dollars toward the organ fund. This came unsolicited and was considered by the Rector of the Church to be a most eloquent tribute of the quality of the organ.



St. John's, Los Angeles
An Unusually Beautiful Church



Old Pohick Church
Where Washington Once Worshipped, Alexandria, Va.

A WORLD MEETING BEING PLANNED FOR YEAR 1937

By F. W. Tomkins Jr.

The most important meeting of the Continuation Committee of the World Conference on Faith and Order since the Lausanne Conference of 1927 is being held at the estate called High Leigh, near London, August 18th to 21st. The Archbishop of York, Dr. William Temple, presides as chairman. There is an attendance of 65 or 70, representative of all the Churches of Europe, Asia and America which are members of the Faith and Order movement.

The important matter coming before the meeting is the proposal, voted last summer, to hold a second World Conference not later than 1937. This year the place and date must be chosen in order that preparations may begin; and the program must be further developed so that study of the subjects to be considered may be taken up by the Churches. It has been decided that the general subject shall be, "The Church in the Purpose of God." It is felt, as a result of the responses from the Churches to the Lausanne Reports, that this approach will open the way to a better understanding of those points of disagreement, such as ordination and intercommunion, which still divide the Churches as the Lausanne studies revealed.

The representatives of the Episcopal Church at High Leigh are the Rt. Rev. Philip M. Rhinelander, the Rt. Rev. Warren L. Rogers, the Very Rev. H. E. W. Fosbroke, the Rev. Frank Gavin, the Rev. B. Talbot Rogers, the Rev. William C. Emhardt, the Rev. Floyd W. Tomkins Jr., and Mr. Ralph W. Brown.

The committee of arrangements for the General Convention has decided to issue tickets for admission to the opening service on September 16th at 10:30 A. M. at the Auditorium. They have done this so as to insure visitors to the Convention the privilege of attending this service. Otherwise the Auditorium might be filled by those living in Denver who naturally desire to attend. But in order that this action may accomplish its purpose it will be necessary for those intending to visit the Convention on that date and who have not been registered in the regular way to write to Mr. L. R. Shallenberger, 314 Exchange Building, Denver, requesting that tickets either be mailed to them or reserved for them at the registration office in Denver.

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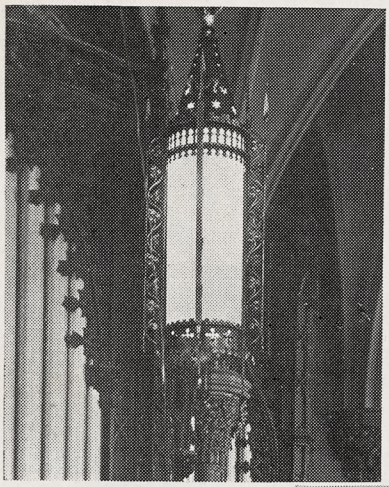
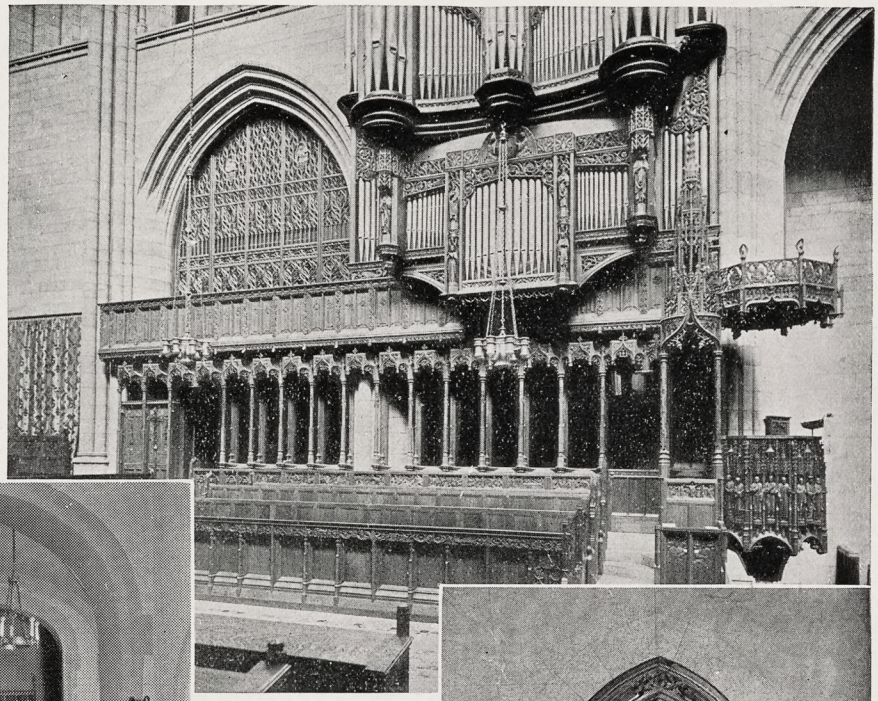
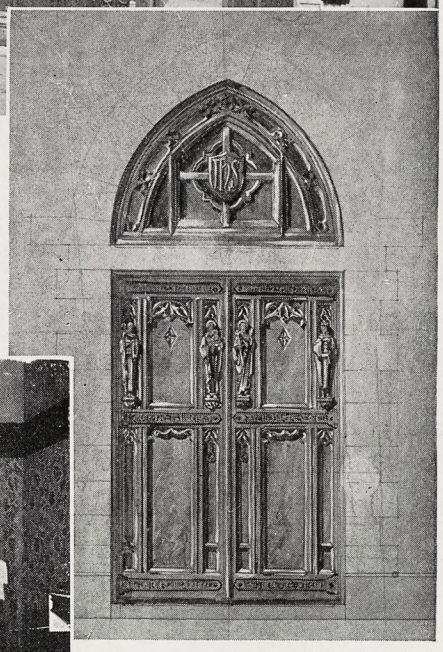


One of the new lanterns recently installed in the Cathedral at Garden City, designed and executed by Rambusch. Right: the Chapel of St. John's, Norristown, designed and executed by Calvert, Herrick & Riedinger.



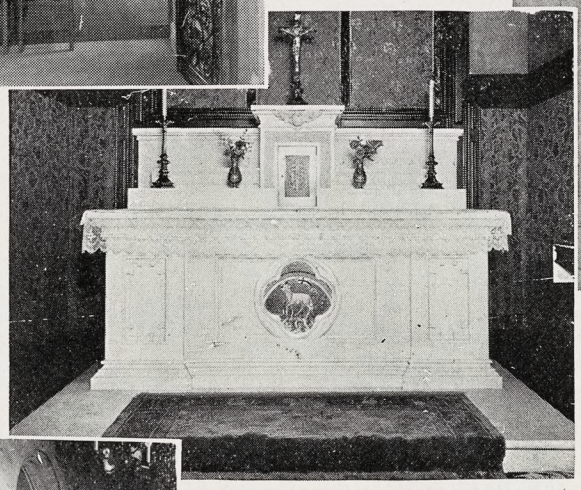


St. Thomas's, New York, showing the handsomely carved woodwork, done by Irving & Casson—A. H. Davenport Co.





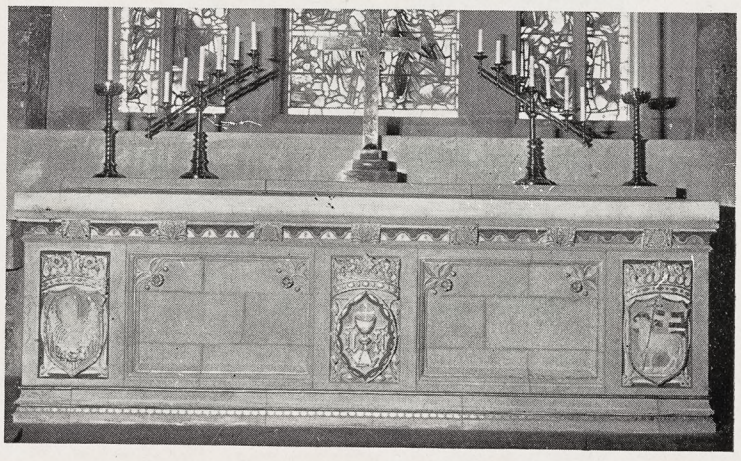
One of a series of windows in the new St. James Church, New York City, the work of the D'Ascenzo Studios.



One of five Memorial Doors in carved oak and bronze at the Advent, Birmingham, the work of the R. Geissler Studios. Left: a well appointed stone altar done in the studios of the Gorham Company.



Beautiful St. Luke's, Evanston. Right: the new altar in Christ Church, Bronxville, N. Y., designed and executed by Calvert, Herrick & Riedinger.



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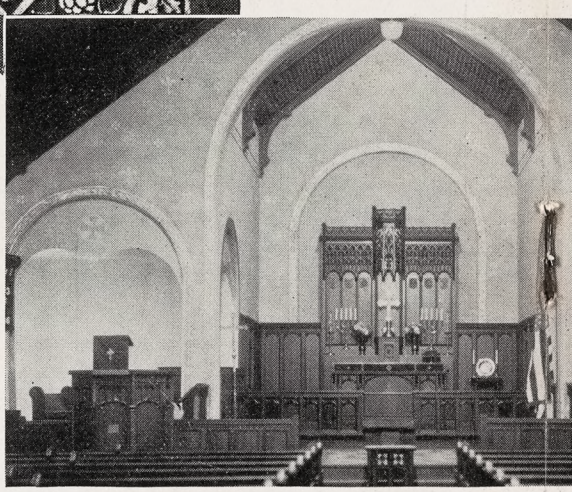
Emmanuel Church, LaGrange, Illinois, built of Indiana Limestone; the woodwork by the American Seating Co. Below: The new St. James' Church, New York, built by Jacob and Youngs. Right: Lancet of window in St. James', designed and executed by Charles J. Connick.





The new St. Thomas's Chapel, N
of New York's finest churches.
Wilbur Herbert Burnham. Below
appointed church, planned and ex

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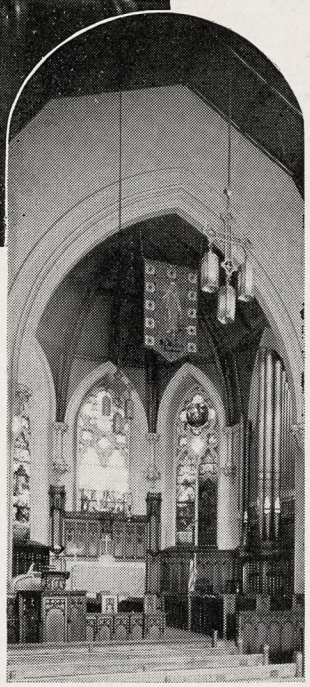
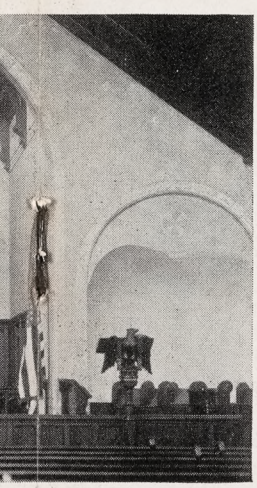
A window from the Powell Studios, London, in the Ascension, Mount Vernon, New York. Adrian A. Buck of New York is the New York representative.

apel, New York, made over into one
ches. The chancel windows are by
Below: Trinity, Tiffin, O., a well
and executed by R. Geissler Studios.





Above: St. James', Milwaukee, showing the new Pilcher Organ. Right: The Memorial Shrine at St. Paul's, Hoboken, described in the story on page nineteen.



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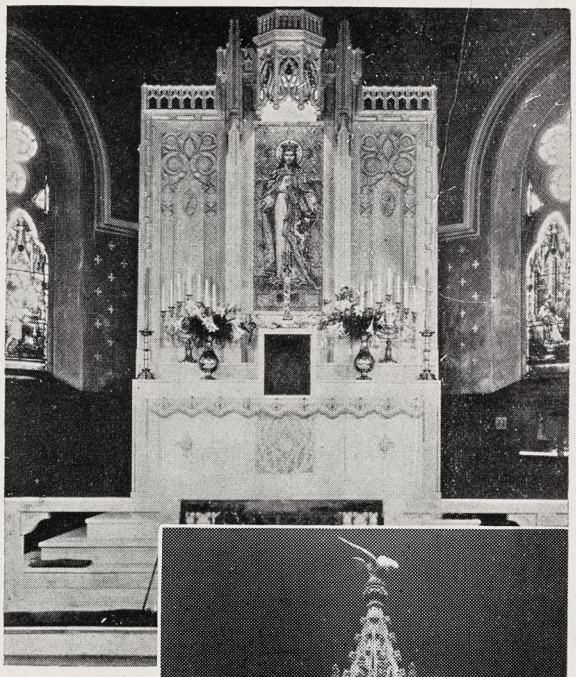
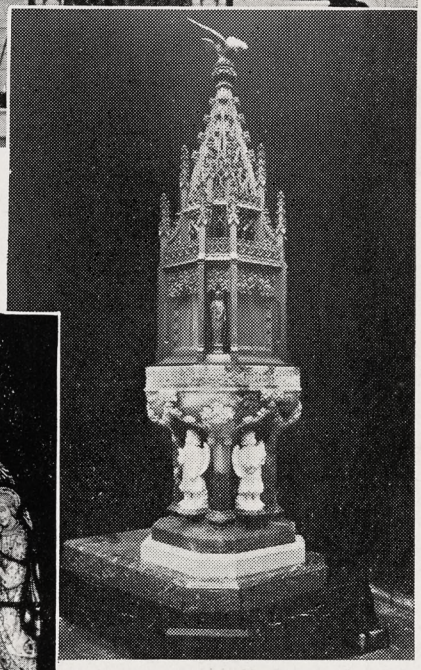
The Intercession, New York, one of our most beautiful churches. Has an exceptionally fine organ, an Austin, with organ case and woodwork by Irving & Casson—A. H. Davenport Company. Below: Medallion from window by Payne Studios in the Advent, Birmingham.

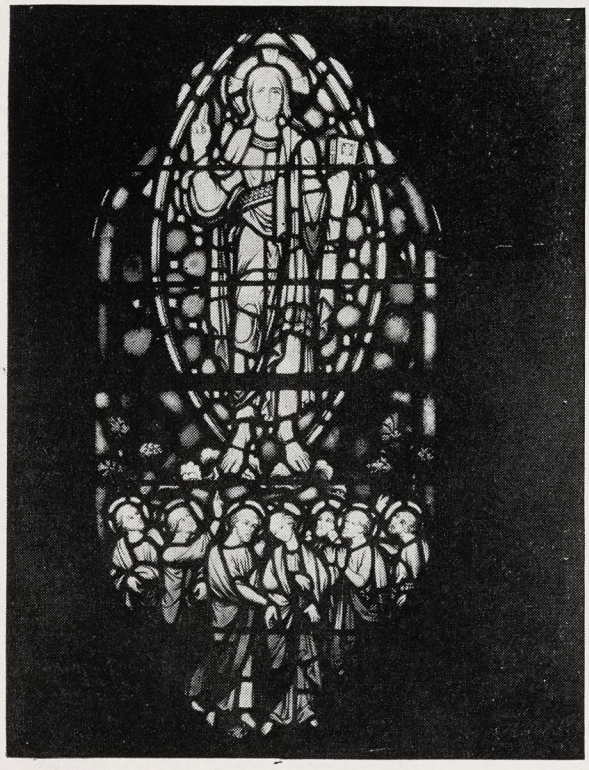


Chancel at St. Paul's, Steubenville, O., by the Gorham Company.





Baptismal font and cover in Grace Church, Oak Park, Illinois, designed and executed by J. Wippell & Co., of England. Below: the glory of Washington, our Cathedral now under construction.



Memorial Window recently dedicated at Christ Church, Short Hills, N. J., the work of Ernest W. Lakeman, whose work adorns many of our churches.



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FINE WORLD WAR SHRINE AT SAINT PAUL'S, HOBOKEN

ILLUSTRATED ON PAGE 17

At a recent interesting service, the World War Shrine, executed by the J. & R. Lamb Studios, New York, was dedicated at St. Paul's Church, Hoboken. The services were important, not only to the Episcopal Church, but to the general public. Hoboken was by far our largest embarkation port during the war, and the Shrine was erected to commemorate this fact and in memory of those who never returned alive.

The company gathered together to participate in the dedication were most eminent in their various fields. Beside the Rt. Rev. William D. Stearly, bishop of Newark, who dedicated the Shrine, and the Rev. Frank C. Armstrong, rector of the parish, there were present the Rt. Rev. William T. Manning, Bishop of New York, who delivered the sermon, and Lt. General Robert Lee Bullard, who led the call to the colors and lighted the Eternal Lamp of Remembrance.

Dr. Armstrong and the Lamb Studios have accomplished a work of distinctive ecclesiastical and historical, as well as artistic excellence in the Shrine itself. The rich walnut of the altar and reredos is panelled in beautiful polychrome, as are also the rails. The whole is placed upon an old limestone floor, one of the stones coming from Westminster Abbey and another being a fragment from the Appian Way. On the reredos is a beautiful crucifix of rosewood. The carved figures of St. Mary and St. John are on either side, symbolizing the watching and praying for Our Dead, and the Lamp of Remembrance hangs before the Shrine as a perpetual flame to their memory. Above the reredos, are three beautifully carved and polychromed figures, St. Paul in the center with St. George, the patron saint of soldiers, on his right, above which will hang his banner, presented by the St. George Society of New York. On the left of St. Paul is the figure of St. Joan of Arc, symbolizing the splendid part played by women in the war.

Two interesting relics in connection with St. Joan of Arc, a piece of marble from the high Altar in Rheims Cathedral and a stone from the dungeon in which she was incarcerated at Rouen, are also incorporated in the Shrine. The latter has been made into a very interesting credence table. All Hallows, London, has sent part of an oak beam with an old tile. This was the church in which William Penn was baptized and John Quincy Adams was married.



A COPE
Work of St. Hilda Guild

Dr. Armstrong deserves great credit for the energy and taste shown in assembling these relics and to the Lamb Studios goes high praise for the artistic and authentic manner in which they were built into the shrine as appropriate symbols of the people, places and events which are commemorated. Dr. Armstrong and J. & R. Lamb Studios were greatly aided in the perfect harmony of thought which was produced, by the 75 years' experience of members of the Lamb family, not only in the creation of ecclesiastical art but in service to their country. Mr. Charles Rollinson Lamb, of the second generation to give his time and energies to this work, who was for many years a member of the Seventh Regiment, has designed and supervised the erection of many important war memorials. Mr. Karl Barre Lamb, of the third generation, and president of the Studios, was a captain in the Seventh Corp. A. E. F., as well as an executive officer of the American peace commission. Mr. J. Condie Lamb, the artist responsible for the general composition of the Shrine, served during the War in the Navy.

TWO BISHOPS ARE TO BE ELECTED AT CONVENTION

By G. W. BROWNING

Two elections of missionary bishops take place at General Convention, one for North Dakota, where Bishop Tyler has just recently died, and one for the Panama Canal Zone, where from which Bishop Morris was transferred (translated, if you must be ecclesiastically correct) to Louisiana. Bishop Kemerer, coadjutor of Duluth, is in charge of North Dakota until the election.

* * *

Stanley Sakai is a young Japanese who graduated this year from Iolani, the Church's high school for boys in Honolulu. He was born in Hawaii, and has long been connected with Holy Trinity Japanese Mission, Honolulu. All through his high school course he has been carrying on laboratory work in the Japanese Hospital, and now is eager to continue work in bacteriology. Some Japanese medical men have made it possible for him to go and study under Dr. Soo of the hospital at Chiba, Japan. So Honolulu loses a good young Churchman, and Chiba gains one.

* * *

There is a fine new church and parish hall in Chiba, which is in Bishop Heaslett's English diocese of South Tokyo, but unfortunately that diocese has been sadly crippled by reduced appropriations in the support it receives from Australia, and the missionary who for many years has struggled and prayed to build up the new church center had to be withdrawn just as it was finished. He is now filling a vacancy in the American diocese of Tohoku.

* * *

The Louisiana Woman's Auxiliary received a particularly useful legacy recently; at least they made it useful by giving it to Gaudet School for Negroes, New Orleans, to buy a little equipment for library and laboratory so the school could be accredited by state authorities. This is one of the smaller schools of the American Church Institute for Negroes.

* * *

Everyone interested in the Church's rural missions—and who is not?—is asked to reserve time—and space—for the banquet of the Rural Workers Fellowship at Denver. Hour and place to be announced. Why don't they make it a picnic? It would seem more truly rural. Prof. Roy Colbert of the University of Wisconsin, president of the Fellowship, is to be present.

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BURNHAM, RISING YOUNG STAINED GLASS ARTIST

By Janet Mabie

Wilbur Herbert Burnham, a young stained glass artist, with studios in Boston, is a man of middle height, with direct blue eyes, a quick humor, and a manner as brisk and objective as a lawyer's. Jacob Epstein once said to Beverley Nichols, "Art is the one thing about which everybody is allowed to have an opinion." Perhaps there is no field of art in our times over which controversy rises up more briskly than over stained glass; but Burnham, though he adheres strictly to the tenets of the one period he believes holds the absolute of stained glass for ecclesiastical use, is a true liberal and not at all upset if opinions differ from his.

Burnham is probably not past middle life, and he has worked in stained glass since his art-school days at the Masachusetts School of Art.

"Since the beginning of the century," he said as we went back to the workroom where the north window is banded with the shades of spectrum colors in glass, "there has been unprecedented building of churches in this country. Many of them have been modeled after the Gothic masterpieces of earlier centuries. This renaissance of mediaeval architectural form has called back into use the other arts which complemented it in its original places.

"We need, I believe, to be very careful of the glass we put in our churches," Mr. Burnham went on. "Properly used, stained glass enhances the church edifice and adds emotional value to worship in it. Misused, it will utterly spoil any architectural interior, and may well produce an actual discordant note in the worship of the congregation. I think there has been a popular tradition that no stained glass window is worth the name unless it contains figures. Good figure work makes stained glass windows very expensive; poor figure work, being worse than none, is a complete waste of money, and no church ought to have such windows. But that does not shut off the possibility of good stained glass in churches of limited means.

"You will remember that the fourteenth century, often called the transitional period in stained glass because it marked the crossing of the line from Early-to Late-Gothic glass, produced what is called *grisaille*, a type of ornamentation on white glass, geometric in design, with interlacing bands of color. A delicately traced, foliated pattern on the white glass subdued the lighting and gave the window an extremely soft and lovely light. I think it came about really as a protest among people who believed medallion windows were keeping too much light out of their churches; but it serves, in its adaptation to modern needs, the double purpose, of admission of light and a more moderate cost for the windows. Nothing looks so well in a modestly designed church as good *grisaille*."

Burnham would be the last to consider himself the leading contemporary exponent of not only the theories and practices, but the nearly identical effects of the geniuses of the Middle Ages, yet there are most apparent similarities between his work and theirs; indeed, in his latter work, it is the dissimilarities that are elusive. His aim is the aim that was theirs, a pleasing harmony of pure color, good design and leading, those essential factors upon which stained glass must depend.



Mowbray Vessels
Used at New York Cathedral

PEOPLE OF SOUTH ARE SUFFERING AS NEVER BEFORE

By J. M. Stoney

"Midsummer Madness" is the kindest word being said about the Federal Farm Board as a result of its suggestion that the southern farmers destroy over five million bales of cotton if the Farm Board promises to hold back a million and a quarter bales till next July. One wonders how such a plan can be carried out. Will some wealthy buyer destroy the cotton in hopes of bolstering the price of the rest, or can each farmer be depended on to destroy one bale in every three, so that he may sell the rest?

Many industries throughout the south are providing two or three days work a week for their labor, hoping to keep them from starving till business picks up. Manufacturers are losing money by this, but their employes would starve without it.

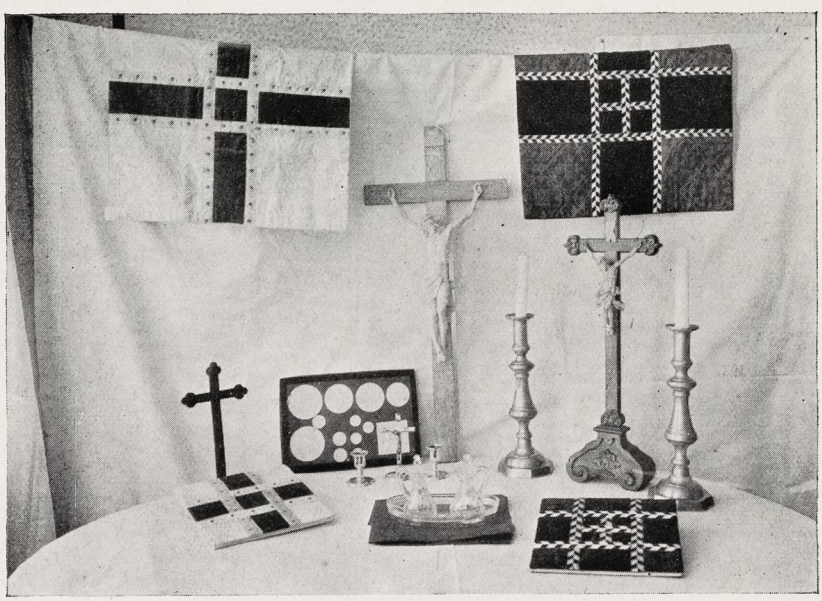
Farmers are making splendid crops, but with peaches selling at 25s a bushel and cotton below seven cents, the outlook is not bright.

* * *

Diocesan camps in the Province of Sewanee have had a successful year in spite of hard times. Though many report smaller attendance than usual, the work done seems to be of special value. Camp Weed in the Diocese of Florida, and Kanuga, the joint venture of the Carolinas, are especially to be commended.

* * *

Relief work in the centers of population will have to be more carefully planned this year than ever be-



Altar Appointments
From the Studio of Georgia L. Bender

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AMONG great liturgical organs of the country, the four-manual Welte in Grace Church, Colorado Springs, holds high rank. When its organist and designer, Mr. Frederick Boothroyd, was called upon to plan another large instrument for Shove Memorial Chapel in Colorado Springs, appreciation of his church organ, coupled with a wide investigation in which other authorities participated, narrowed the choice to Welte and Kimball. The subsequent purchase of the Welte organ business by the Kimball company thus proved gratifying to the Colorado College authorities, and the large three-manual organ is now being installed.

Noted Kimball organs in Denver include the Cathedral of the Immaculate Conception, Scottish Rite Cathedral, Loretto Academy, Colorado Woman's College, Grant Avenue M. E. Church, First Congregational church, First United Presbyterian church and several others. Boulder, Brighton, Canon City, Florence, Greeley, Montrose, Rocky Ford and cities and towns all over the state have two- and three-manual Kimballs. During the General Convention and at all times visitors are welcomed by organists and officials of these churches and institutions.

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fore. The giving ability of people generally is curtailed, and the need will be as great. There may not be so many men out of work, but there are vastly more people living right close to the starvation point. These have to be helped through the winter, especially where there is sickness.

* * *

Kanuga, though the venture of the Carolina dioceses, really caters to the entire south and draws patronage from all the southern Dioceses. It is located in the North Carolina mountains and is far more elaborate than the normal diocesan camps. The courses at Kanuga are arranged so as to be over about the time the Sewanee Training School starts.

* * *

The Training School at Sewanee reports excellent attendance and excellent instruction this year. Under Bishop McDowell, Bishop Penick and Bishop Juhan a worth while corps of instructors has been gathered together and the attendance is all that was expected.

* * *

Private camps throughout the South are flourishing, which seems to indicate that there is some money somewhere. One of the curious conditions of the present crisis is that all business revenues seem to be dried up, yet many private expenditures keep right on—by those who are not actually dependent on the daily wage of labor.

* * *

One wonders how far the Church should enter into the present problems of people, and what she can do, after she gets there. Surely free lunches and soup kitchens, or even 'flop houses', are not enough.

* * *

The Clergy of the province are steadily being won over to the idea of parish papers. Many even of the smallest parishes print monthly or weekly sheets. Evidently they find it worth while.

* * *

Bishop Mikell, President of the Province of Sewanee, has appointed Rev. Gardiner L. Tucker, of Houma, La., chairman of the committee of arrangements for the Provincial dinner to be held during the General Convention. This dinner is to be at the Shirley-Savoy Hotel, Denver, on the evening of Sept. 24.

* * *

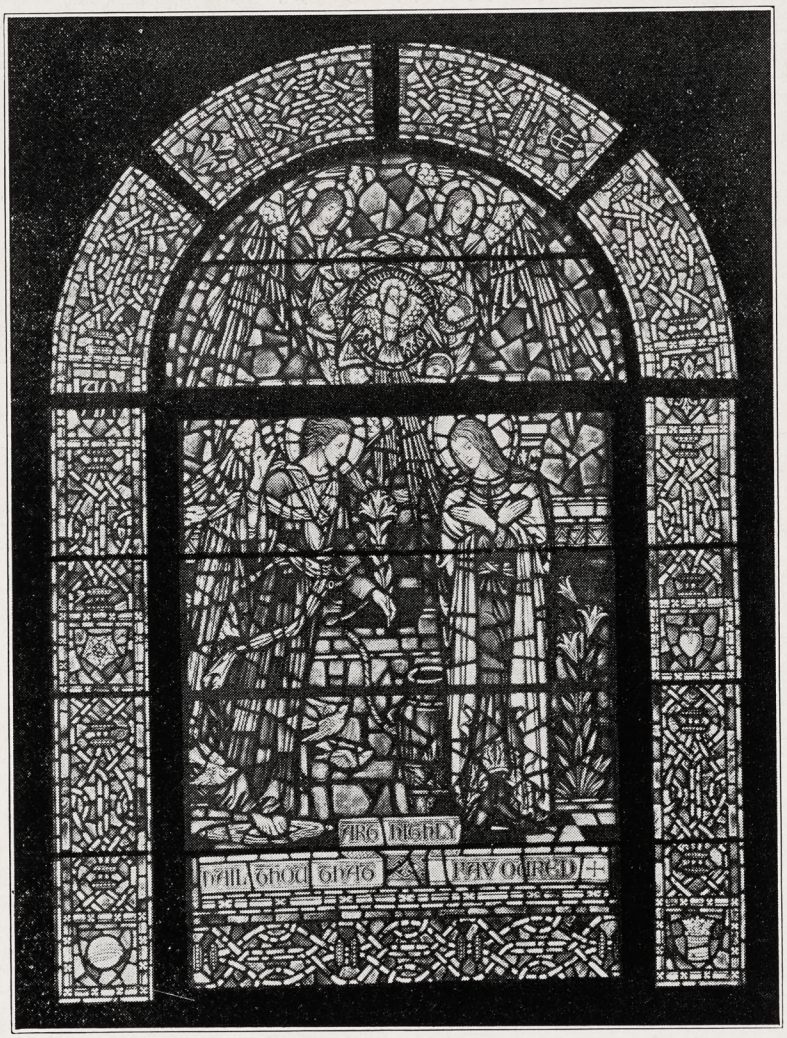
St. Luke's Church, built in 1854 at Cahaba, the first capital of Alabama, is now to be moved to Marion, Ala. Cahaba has entirely disappeared, and Marion has become quite a student center. St. Luke's was designed by the elder Upjohn. Bishop Murray held services there regularly in the early days of his ministry.

CHURCH SOON TO MIGRATE WEST FOR CONVENTION

By William B. Spofford

Just for the sake of adding a bit of variety to The Witness we are, as you see, presenting the news a bit differently. People have been very kind about not complaining but I think they must be tired of having all the news each week dished up by one person. So we have asked a number of people, well scattered geographically and gifted at searching out and presenting bits of news, to try their hand at it.

There is another reason besides variety behind this. A number of very kind people have chipped in and made it possible for me (D. V.) to run off to England for a few weeks following the General Convention. That D. V., as I am sure you know, stands for the Latin words, whatever they are, which when swung over into English means "God willing." It is not my custom to use it, but somehow or other I am hoping that it will act as a charm in the present instant and prevent anything devel-



ONE OF SEVEN WINDOWS IN
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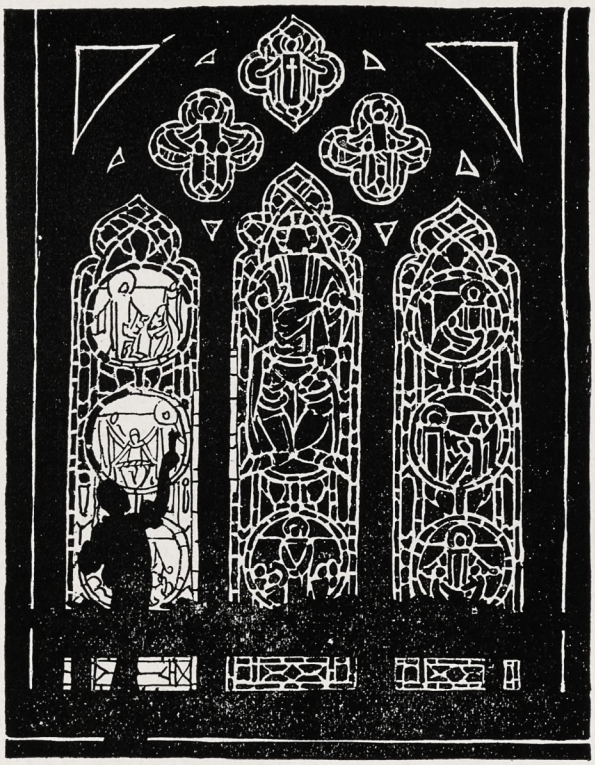

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oping which will shatter my plans. There are folks who never mention any future event having to do with themselves without adding solemnly, "D. V." It used to be, and possibly still is, a figure of speech indulged in regularly by the Rev. Samuel S. Drury, the eminent rector of St. Paul's School. I well remember in the days long ago when I was a master there, before the Doctor tumbled to the fact that I was unfit to give instruction to his boys and requested me to leave, that masters' meeting was made bearable only by the amusement I got out of counting the number of times Dr. Drury said "D. V." It was a prayer I presume but I still put it in the same class with other methods people have of "bringing them good luck." As a child it was impossible for me to pass one of the square metal plates set in the sidewalk to indicate the joining of water mains. Some vicious person must have told me that it was good luck to step on them. If good luck to step on them, then certainly it must be bad luck not to do so. As a result I would go many steps out of my way in order not to miss one, and even today I have to make a mental effort to pass one by. So with holding the trade-mark on a tennis racket out. I am certain that it doesn't make the slightest difference whether that trade-mark is out or in, but I do know that I have missed a good many balls by turning over my racket at a time when I should be doing other thinks. Well after all, the great Babe Ruth always trots in from his right field as the sides change in a ball game, carefully touches second base, and then walks the rest of the way. And Lyn Larry, the Yankee shortstop, invariably draws a straight line in front of the plate with the handle of his bat when he stands up there to take his cut. For either of them to omit this practice would mean sure failure for them, I am sure they are convinced. So with the prayerful "D. V." of the pious.

But to get back to our news. These news writers have been asked to present their bits briefly, snappily and with as much personal comment as they care to throw in. This is, as you know, an unorthodox way of writing news, and is frowned upon by the leaders of the trade. Only yesterday I was reading a letter by one of the experts of the Publicity Department of our National Council, in which he picked on a news vendor for adding his own editorial comment to a news story. News, he said, must be pure and entirely free from the personal opinion of the writer. No doubt he is right. But I nevertheless maintain that comments add to the charm of a story, and particularly a church story which has a tendency to be rather dull without it. To write, for example, that the Bishop, let us say, of Iowa preached an eloquent sermon at the Cathedral in Davenport would be pure news. Even at that I presume the strictly orthodox newspaperman would say that the word "eloquent" expresses an editorial opinion and would be better omitted. To add that the Bishop looked very funny in his new miter, or that he seemed to have added poundage since last seen by the writer, would be a gross infringement of the rules of newspaper reporting. Nevertheless I do feel that

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The Book is not only attractive and distinctive in appearance, but the subject-matter is quite complete and very much worth while.—WALTER A. TAYLOR, Architect, American Church Mission, Hankow, China.

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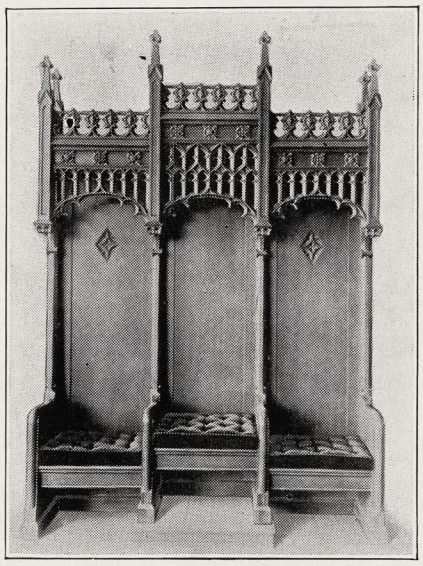

CATHEDRAL SEATS
By American Seating Co.

these editorial comments add color to stories that are too often drab and dull without them, and I hope that our new associates will indulge in them freely.

And that you may know that this is not all a method of dodging work on my part the announcement is made that an area has been carved out for me to report, and that in addition I shall continue to edit the many items that faithful reporters send in to us.

* * *

There has been received an open letter from the American Church Mission of Hankow, China, addressed to Bishop Perry, Presiding Bishop. It is signed by Bishop Logan H. Roots, the Rev. Edmund L. Souder and the Rev. Robert E. Wood. We let the letter speak for itself without comment.

"We are writing you about a matter that has no doubt come to your attention, and we trust may be brought to the attention of the coming General Convention.

" 'It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the United States, and further decreed that the petition for citienzship is denied.'

"In these words, monstrous if not momentous, Dr. Mackintosh, professor in the Yale Divinity School, was declared by Judge Burrows of New Haven to be unfit for American citizenship, a decision which has recently been upheld by a five-to-four

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majority of the Supreme Court of the country. Never, in many years of residence in China as missionaries from 'Christian' America, have we ever come on more unabashed heathenism than is expressed in that decision. The Pope referred lately to certain manifestations of Italian Fascism as amounting to 'pagan worship of the State'. So long as this decision of the Supreme Court stands unreversed, so long 'pagan worship of the State' become the official American religion.

"We are told by this learned judge that any man who considers 'his allegiance to be first to the will of God' rather than to the defense of the nation by force of arms 'under all circumstances' is 'not attached to the principles of the United States.' Is it not bad enough that racketeers, highjackers, bootleggers and others, who have no conscientious objection to the use of weapons 'under all circumstances', are able to find shelter under our constitution, or must we now go further and say that an honorable gentleman, who fears God, and puts first in his life the doing of His holy will, is not fit for citizenship in the United States?

"Can any man who really believes in God Almighty take this sort of thing lying down? Do we American Christians believe in the God and Father of our Lord Jesus Christ as the supreme Object of our reverent homage, or in a 20th century tutelary deity called Uncle Sam? And is it true that our highest obligation is to see that by fair means or foul ('under all circumstances') America shall be preserved, or to seek earnestly the realization of our daily prayer, 'Thy Kingdom come; Thy will be done, on earth (the United States included) as it is in Heaven'? Some of us Christians had gained the idea that our transcendent loyalty is to Christ, and our highest duty to conform our lives to His will, yet here is the stark and naked blasphemy, upheld by the highest tribunal in the United States, that the American's supreme obligation is not to the doing of God's will, but to the preservation of the American State.

"We are Americans, and love the land of our birth, though we have lived too long in other lands, and rubbed elbows with men and women of too many nations to suppose that America has any monopoly on the favor of God. But, because we love our country, we are ashamed that, under the urge of the cult of Nationalism, she should put herself on record as declaring a man unfit for American citizenship because he declares His allegiance to be first to the will of God.

"Einstein, the world's foremost figure in science, knows other kinds of relativity than that concerning stellar space—the relativity, for example, of national vs. human value, for during his recent visit in America he said, 'This heroism at command, this accursed bombast of patriotism, how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such things.'

"With national hatreds rampant in Europe, and this Mackintosh decision being handed down in America, the



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foreign missionary begins to feel that opposing the Gospel of the love of God more fiercely than Buddhism, Hindooism, or Mohammedanism is this monstrous religion of Nationalism, with its tyrannious demand for the conscription of our conscience, and its cardinal dogma of the infallibility of the State.

"Patriotism, as Miss Cavell said, is not enough! God must come first! 'Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's.'

"It is our earnest hope that the General Convention, soon to meet in Denver, will take cognizance of this assault on the faith of every Christian, and will make a vigorous protest."

* * *

Plans are about completed for General Convention, and those who have not already done so had better make their railroad and hotel reservations immediately. In less than three weeks the Houses of General Convention will assemble, and for several days previous to that the chief events in the city of Denver will be under the auspices of the Episcopal Church. All of which is a reminder to you to please get your order in for your Witness Bundle at once if you wish to have the people in your parish follow these important Church events through our pages. Orders for the first General Convention Number must be in our office in Chicago not later than the 10th of September. There will be five Convention Numbers, and the cost for Bundles, when taken merely for these five issues, is four cents a copy. They sell at the church for a nickle. If your order is for a bundle for three months or longer the cost is but 3c a copy. Send us your card at once please, or use the order blank that is enclosed with this number of the paper.

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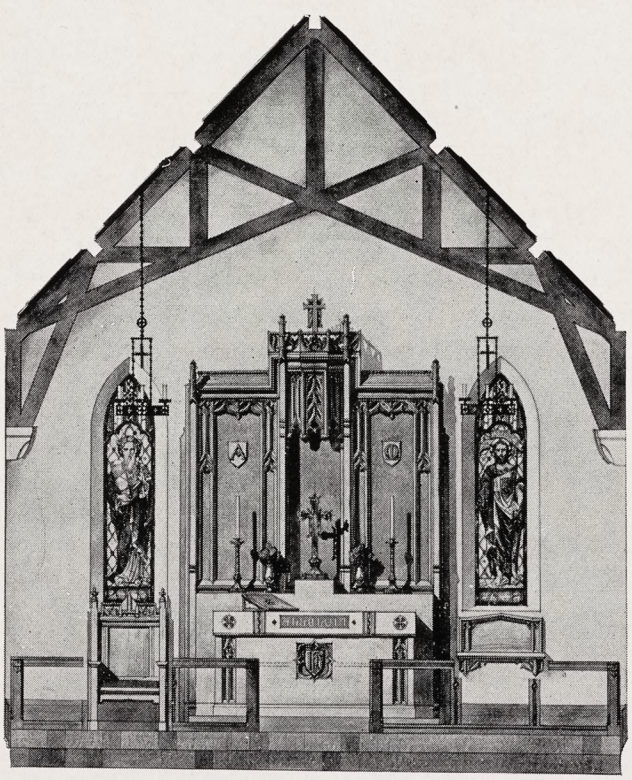

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ing the General Convention is to be held at the Denver Club on Thursday evening, September 17th, at 6 p. m. The Rev. Frederick F. Kramer, who recently completed twenty years service as warden of Seabury Divinity School will be the guest of honor. The dinner is purposely planned early in the Convention in order that visitors attending for only a few days can be present. Former students and friends of the school who wish to make reservations are asked to kindly do so as soon as possible by writing the Rev. Harry Watts, 1313 Clarkson St., Denver.

* * *

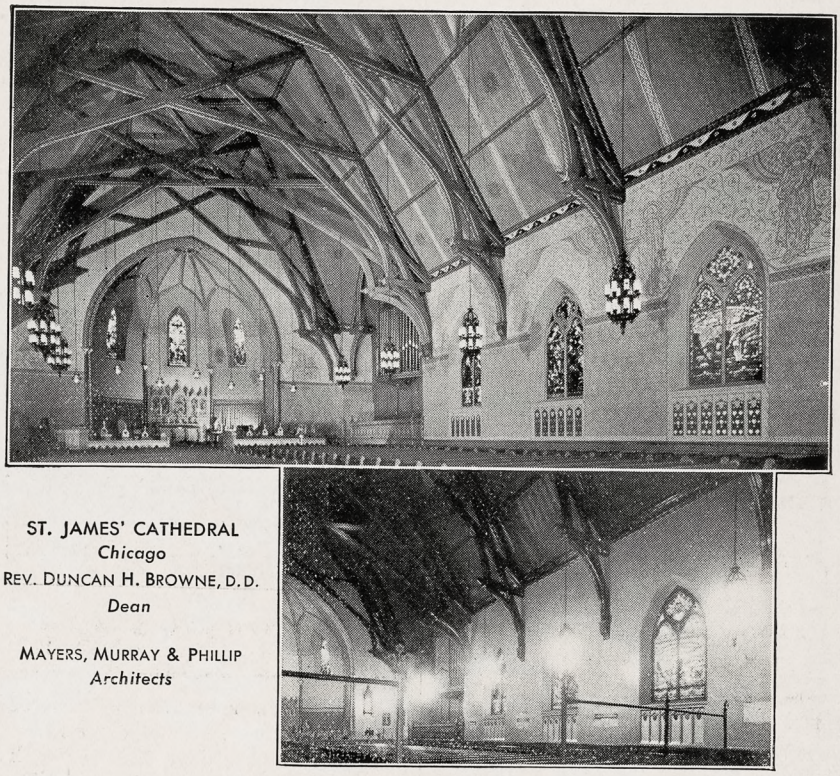
Denver's municipal mountain parks comprise 11,000 acres. They were established in 1913, and include forty-four separate tracts over an area of 100 square miles, with no road grade exceeding 6 per cent. The city maintains and leases more than 100 miles of mountain park roadway.

* * *

The Mount Evans drive joins Denver to a mountain peak, 14,262 feet high—almost three times the altitude of the city of Denver. The trip frequently embraces four seasons of weather in one day. The road is broad and safe with wide turns and permits three cars to travel abreast. Two hours from the heart of Denver to the top of the road.

* * *

Church people passing through Chicago Sept. 14, on their way to General Convention at Denver will be given a hearty welcome upon arrival in the city, under plans now completed by the local reception committee. A corps of lay women, under general direction of Mrs. Charles Spencer Williamson, president of the Diocesan Woman's Auxiliary, and a similar group of laymen, under direction of The Church Club,



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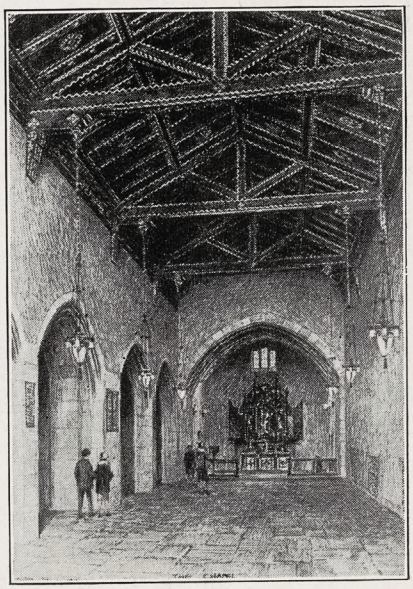

THE CHAPEL
Church of the Heavenly Rest

will serve as reception committees at each of the railroad stations.

Arrangements have been made by Mr. John D. Allen, president of The Church Club, for booths in each railroad station where Church people will be received and be given any information desired. These booths will be open throughout the day of Sept. 14.

Mrs. Williamson also has made arrangements for 200 automobiles to be provided by churchwomen which will take those passing through the city on short or long tours of interesting points, as the time permits. The whole plan is part of the entertainment program sponsored by The Church Club and the Woman's Auxiliary for the day. Present indications are that virtually all of those passing through the city on Sept. 14 will stop over and be guests of the local organizations, proceeding on to Denver on special trains leaving the city late that afternoon.

* * *

A thousand men and women of the Church are working in preparation for the coming convention on various committees during the summer months. Cooperating with Denver, members of parishes and missions throughout the state are assisting in every way.

* * *

Denver has over 55,000 individual homes and has the reputation of being one of the most beautiful cities in America. The entire scheme of "beautification" dates back no further than 1910 which was the beginning of the Civic Center, Speer Boulevard, and the great boulevard system, the scheme of parks and the origin of the mountain parks.

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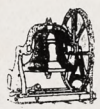

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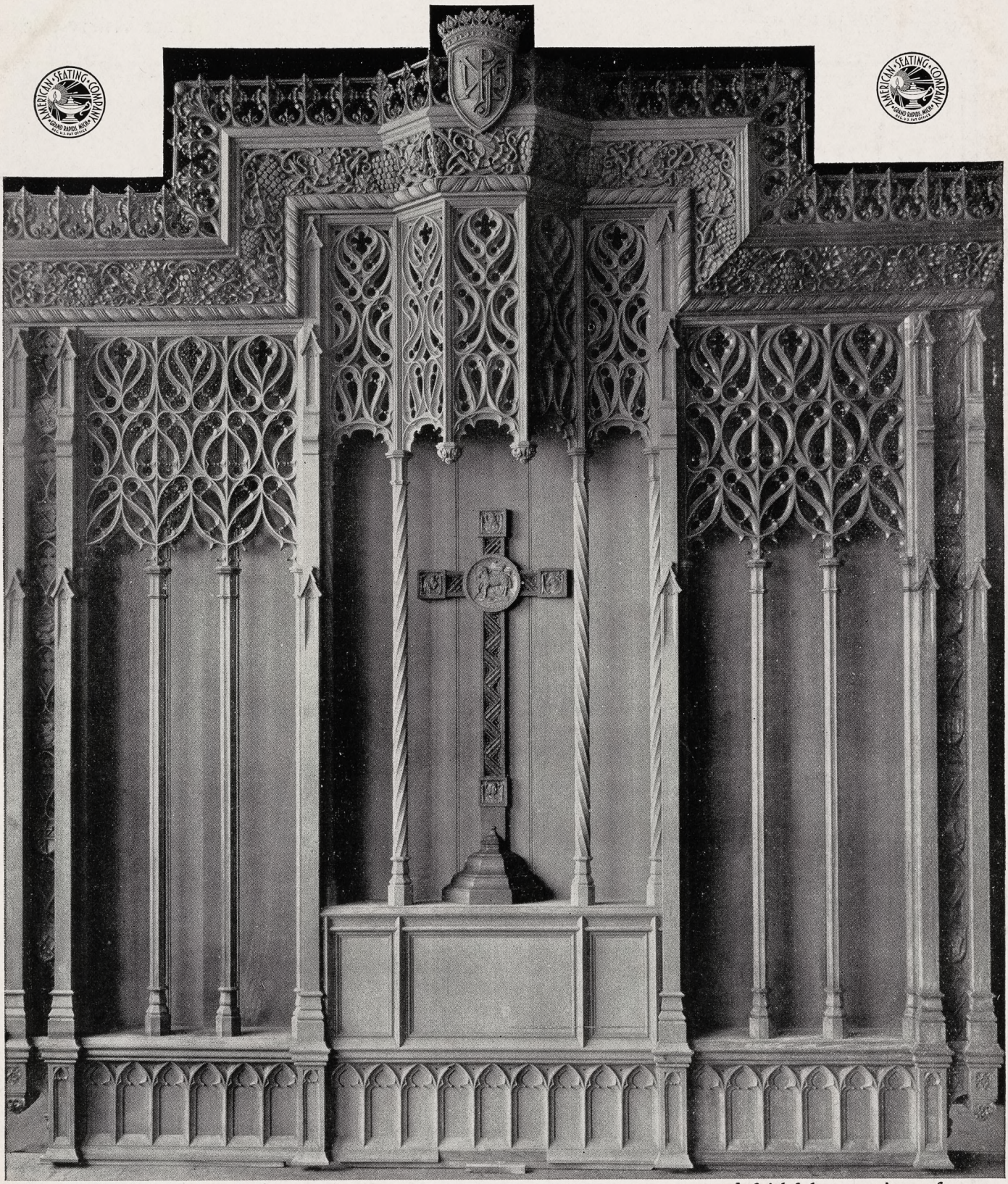

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FIGS AND THISTLES by Bishop Johnson

The WITNESS

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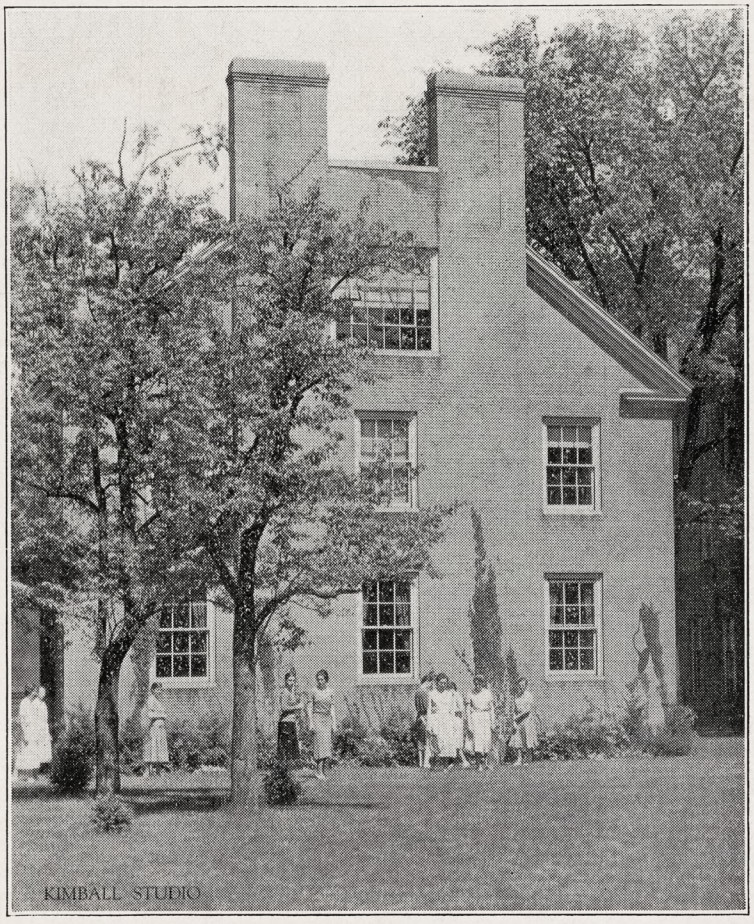

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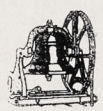
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THE WITNESS

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FIGS AND THISTLES

By
BISHOP JOHNSON

IN discussing man's attitude toward religious teachers, our Lord insists that we are to know them by their fruits, and in order to press home the point, He asks the question, "Do men gather figs of thistles?"

Christ always draws a close analogy between the soul and the soil, both created by God and both capable of producing figs or thistles and both dependent upon human toil for eradicating the thistle and cultivating the fig. He expects that men will intuitively have an appreciation of their respective values. The difference is axiomatic and therefore not controversial.

A peasant does not require a liberal education to make this differentiation, and consequently there are elemental values in life that are not open to serious argument.

Of course the thistle might defend itself from the charge of being worthless. "I did not create myself. I am the victim of heredity. I have the right to self expression." All of which would have no bearing upon its inherent worthlessness. The fig tree also might envy the thistle in its care free life. "I am a delicate plant, subject to various pests. I bear fruit that others gather. I have to be pruned and cultivated in order to fulfill my purpose."

And the Lord puts a curse upon both the thistle and the barren fig tree.

After all it is a question of values rather than one of self-justification. When all is said and done the thistle is no good.

SO IN society as a whole lust and greed and hate will not produce the fruits of the Spirit which are love, joy and peace. You cannot dissipate the elemental values in life by verbal sophistries.

It is one thing for the fatalist to say that every act in his life is predestined and that he will die at an appointed time and in an appointed way. Yet he is as cautious in crossing the street, for fear of accident, as his neighbor.

The behaviorist may claim that he is what he has been made and therefore is not to be blamed for his transgressions, but he is as choosy as the other man in selecting his neigbhors. He would not welcome living with a felon and in the end he would not choose to associate with him.

The sensualist may justify his self indulgence on the ground that he is weak and therefore is unable to resist his evil propensities, but he prefers to perform his sensual acts in the dark.

Philosophies cannot alter elemental values. It is still true and it is axiomatic that a greedy, sensual or quarrelsome community will bear no figs.

Russia may succeed in making an even distribution of property, but her propaganda of hate and cruelty carried on by force will never produce the fruits of the Spirit. Every person in the United States may own an automobile but love, peace and joy can not be produced by accelerated motion. We may discover all the properties of electrons and be unable to produce homes in which children will love their parents.

OUR Lord's contention is that if a man can not distinguish between the values of a fig and a thistle, he is unfitted to be a horticulturist—either of the soil or the soul. It is futile to reply that many fig trees are barren; that many Christians produce no fruit. It is perfectly true that you may go to this or that fig tree and find no figs, but you will never find a fig upon a thistle, and even if there were only a few fruit bearing fig trees, it were better to carefully cultivate them than to cut them down because so many fig trees are barren. The price of a fruit bearing orchard is one of effort and of triumphing over many difficulties.

It is a curious fact that at one time this whole Rocky Mountain region was covered with buffalo grass which furnished pasture for innumerable herds upon which the savages lived. But neither the buffalo herds nor the buffalo grass would support a whole population and so the grass had to be plowed up. But lo! there appeared the weeds which never bothered the Indians, but became a menace to the white man.

From the moment that the sod was upturned and culture began, there was a constant struggle between

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the wheat and the weeds. Woe unto the farmer who could not distinguish between their respective values. The finest garden would return to weeds when cultivation ceased, and the better the soil, the bigger the weeds. The man who said, "Let the weeds have their way. They have as much right here as the wheat," would soon starve as the result of his theories.

A PHILOSOPHY which has its inception in a desire for self indulgence and an antipathy to self sacrifice may prove anything that the philosopher desires theoretically, but when it comes to realities the thistles will grow and the fig trees will cease to bear fruit.

The cultivation of both soul and soil depend upon an appreciation of values, a sense of realities and a recognition of the fact that worthless men are no better than worthless weeds. In spite of sentimental considerations, they are fond of nothing but destruction.

The analogy between the soul and the soil is such that he who runs may read but he who stops to argue about elemental realities is substituting logic for common sense.

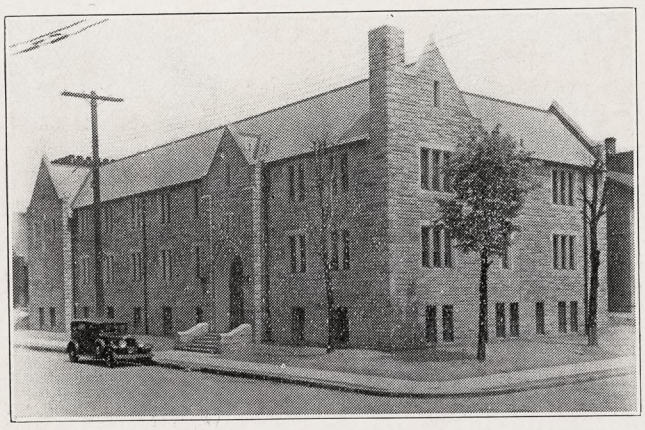
His logic is perfect as to form but faulty as to its major premises. After we are through with our rationalizing the fact remains that the fig tree may bear fruit and the thistle never will. Philosophy may improve your tillage. It cannot furnish the seeds nor alter the value of the fruit.

The seed is of God, the fruit comes from the seed. Man may improve the fruit. He cannot create the seed nor may he manufacture a substitute that is just as good. Do men gather figs of thistles? They do not and never will.

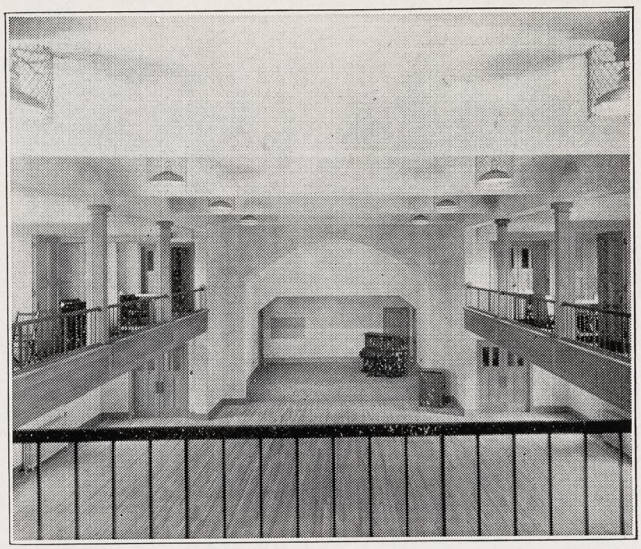
A Fine Parish House

By
WILLIAM PORKESS

IN CONTEMPLATING the building of the parish house for St. Stephen's, Wilkinsburg, Pa., three things were uppermost in our minds; that it should



ST. STEPHEN'S PARISH HOUSE



THE AUDITORIUM

be strikingly beautiful, ideally useful, and financially a monument to many actual participants. The greater part of 1929 was spent in planning, regulated by this trio of objectives. The first step taken was the sounding of the parish, as to how genuine was the cry for a new parish house. Ten teams were organized, with a carefully selected key-man or key-woman, who was given the rank of captain. In turn, each captain was assigned ten assistants, these being called lieutenants. This army of one-hundred-and-ten met with the rector for definite instruction, as to the kind of story to tell, and also for some heart-to-heart prayer. The canvass was carried out within a specified period, during which time several meetings were held, to listen to the reports of the various canvassers. Pledges were asked, to cover a period of five years, 1930-34. A special letter, and an illustrated booklet of the proposed parish house, enclosing a pledge card, were mailed to every family in the parish, well before they were to be called upon. The sum-total response, and the numbers responding—amounting to several hundred pledgers, were amazingly good.

Thus being financially assured, the next step was the finding of an architect who could design and erect a building, combining the beautiful and useful. We were fortunate in securing a man who had to his credit twenty parish houses, in different parts of the country. To many observers, some of whom are qualified critics, there is a decided feeling that our parish house, in its exterior, is indeed an architectural picture; and in its interior arrangement, the last word in usefulness. There are three floors, a parish hall and stage, comfortably seating 350; a compact apartment for the sexton, twenty-two class rooms for the church school, a balcony, a large guild room with kitchenette attached, for the women's various organizations; a fine reception room, adjoining the rector's study, and a commodious and beautiful study for the rector, 20 by 30; an exceptionally large kitchen, on the ground floor, fitted up with the latest cooking and labor-saving devices; and also shower barns.

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This magnificent building, that the bishop has described as the finest in the diocese, was dedicated recently. It has cost $100,000. With scarcely a single exception, those who have pledged to it are the same people pledging to the church's 1931 budget, and we are thankful to say that these pledges, both to the church and to the parish house, are being fulfilled. The large corner stone of the parish house has attracted more than ordinary interest. It is placed in the building, six feet above the ground, and on it is engraven the Cross, under which are the words of Scripture, "Bring ye all the tithes into the storehouse." There is a glorious reason for this, for the first sum of money given, with absolutely no solicitation, was a tithe. Parishioners, therefore, find themselves looking at this building—the church's veritable workshop, as a monument to tithing—the minimum beginning of giving as a Christian principle for all alike.

St. Mary's: Concord

By
WILLIAM PORTER NILES

WHEN St. Mary's School, Concord, N. H., closed its forty-fifth year in June, the largest class in its history was graduated and went out from the school, most of them to pursue their studies in college.

St. Mary's has an honorable career and has served well the Church and the State and has made a valuable contribution to the civic, social and religious life in many communities.

The school was founded by Bishop Niles with the purpose of providing a school of moderate size and moderate cost in which a homelike atmosphere, the highest ideals of education and the best standards of social, moral and religious life should prevail. From these standards the School has never deviated. With only three principals in forty-five years and with teachers of marked ability, who at great financial sacrifice, have given many years of service to the School, because of devotion to its ideals, St. Mary's has been able to maintain its standards without break or change of policy, although adopting its curriculum and methods to the changing ideas of changed times.

For the School to be situated in Concord is no small advantage, for Concord is one of New England's unspoiled cities. The capitol of New Hampshire, settled more than two hundred years ago, with its fine state house and large and beautiful civic centre, with population enough to furnish the advantages of a city, but avoiding the turmoil of a large city and the conditions that prevail in the larger industrial centres of New England, is an ideal place for a school, to which, presumably, many girls will come from smaller towns and villages. Concord is a city of homes, with a population much more homogeneous than is often found today in most New England cities.

When the Atlantic Monthly, one of Boston's most distinctive products, decided to have its magazine issued by the Rumford Press in Concord, where many of America's best known periodicals are printed, there appeared in the magazine a statement by the editor of the reasons for transferring the place of issue to Concord from a well known Massachusetts press. Among other reasons he gave the fact that Concord is one of the three most American cities of New England, the other two being Bangor and Portland, Maine. Concord is known not only for itself, but also because it is the home of St. Paul's School, only two miles from the state house, a village by itself with its thousand acres of land, its scores of buildings and its beautiful landscape architecture.



THE BUILDINGS OF ST. MARY'S SCHOOL

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The Church is well represented in Concord, with its five parishes and missions besides the chapel of St. Paul's School and two private chapels. St. Paul's Church is the mother church of them all, it has about five hundred communicants, good music and an active parish life. The School attends St. Paul's as its parish church. Concord also has good concerts and lectures by men of national reputation. The city is not lacking in opportunities for sport, with its new country club, with a most unusual and charming club house, the municipal links, ample provision for winter sports and the wide spaces of the country within easy reach in addition to tennis, basket ball and other sports on the school grounds.

Pleasant relations exist between St. Mary's and Holderness, the diocesan school for boys, fifty miles north of Concord, the girls attending house parties at Holderness and the boys of the school coming down for parties at St. Mary's.

When the school started in 1886 there was but one building, the Judge Fowler mansion, which still serves as administration building and principal dormitory as well as providing a common room and dining room. Later a gymnasium was provided, then two other houses were bought and remodeled and only recently a fine new school house was built with school room, recitation rooms, laboratories and studio. The school now occupies a city block and has ample space for ordinary sports.

Concord is well situated for a school, it is but seventy-five miles from Boston, with excellent train service, it is equally distant from Franconia Notch, the gateway to the White mountains, easily reached by a delightful ride.

IN MEETINGS of trustees of the School the question has been raised whether there is a demand today for such a school as St. Mary's. Conditions have changed in fifty years. High schools of modern construction, adequate equipment and competent teaching have sprung up in most fair sized towns, generously supported by taxation, able often to excel in equipment schools under private control. Then there are the many schools of a more expensive type, the finishing school of much greater pretensions. But there are those who believe there are certain qualities in a school like St. Mary's which justify its existence. A distinctly home-like life, in home-like buildings, which were formerly homes of leading families in Concord, an intimate, personal contact day by day with women of culture, who are teaching because of their devotion to their work and to those who come under their influence, high standards of teaching, life in one of New Englands most distinctive cities and yet within easy reach of the beauties of New Hampshire scenery which draws multitudes to her borders every year and also within easy reach of the larger centres of population.



A TEA AT ST. MARY'S

It is believed that there are many throughout the land who would be glad to find a school where sane, home like, intimate, happy life prevails, with results in education which have always met the approval of education authorities, and all of this at a cost neither the highest nor the lowest, but within the reach of people of moderate means.

Miss Ladd who has been principal of St. Mary's for about fifteen years and who has maintained the high ideals of the school most effectively has resigned, to the great regret of the trustees and announcement is made that for the year 1931-1932 the trustees have secured the services of Mrs. Clinton A. McLane as principal. Mrs. McLane is a graduate of Rogers Hall, Lowell, Mass., the Sargent School which specializes in physical education, and the Harvard Summer School and was a member of the faculty of the Chicago Normal School under Mrs. Ella Flagg Young. Mrs. McLane last year made a study of several schools in Germany and Switzerland.

The Labor Sunday Message

Prepared by the Commission on the Church and Social Service of the Federal Council of Churches.

DURING the past year we have seen millions of men and women tramping the streets looking for jobs, seeking help in churches and police stations, standing in bread lines, and waiting in the vestibules of relief societies. This army of unemployed has been composed not merely of the inefficients of our industrial system, although they are the first to suffer, but chiefly of the manual and clerical workers upon whose competent labor we have all depended for the necessities of life. Such conditions have constituted a serious indictment of our economic organization both as to its efficiency and its moral character.

Comprehensive and reliable figures of unemployment in the United States are lacking, yet we know that there was a decrease of 750,000 in the number of workers employed in the manufacturing plants reporting to the United States Department of Labor between October 1929 and January 1931. Employment on Class One railroads declined 17 per cent in the twelve months following October 1929, with a total eviction from the industry during that period of nearly 300,000 men. The number of persons unemployed in the United States last winter, according to the United States De-

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partment of Commerce, exceeded six millions.

The first need in the presence of such an emergency as that of 1929-31 is, of course, relief. However, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of any adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

IT IS not possible to treat and we shall not attempt even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lies in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Willford I. King of the National Bureau of Economic Research indicates the following approximate distribution of wealth in the United States in 1921: one per cent of property owners held thirty-three per cent of the wealth while ten per cent owned sixty-four per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to $1205, or $23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for.

UNFORTUNATELY, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to $318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

It is essential that we should have a new concept of the position and needs of all the workers and producers in the modern world. Society now treats millions of them, in times of depression as if they were dependents, hangers-on, social liabilities. As a matter of fact, they are the very foundation of our economic structure. Justice, not charity, is the basic demand of the situation. That the workers is in theory entitled to a living wage is readily granted. But a living wage is generally conceived of as a sum that will purchase the necessities of life during the time that the producer is at work. We must extend the concept to cover all of a worker's life, including the two periods at the beginning and at the end — childhood and old age — when one cannot earn. This suggests an ample wage during employment, stabilization of employment, and adequate protection against interruptions in the opportunity to earn by methods which will preserve the initiative and independence of the worker but at the same time safeguard the family income by such provisions as workmen's compensation, health insurance, unemployment insurance, maternity benefits, and old-age pensions.

Before these great objectives can be fully attained we shall have to seek a new strategy in the organization of society itself. Our economic life now seems to be largely without a chart. The best minds of the nation are needed for the reconstruction of our social and economic life on sound religious principles. Our hit or miss economy is noteworthy for its lack of direction and social purpose. For this there must be substituted a system of national planning, adjusted to world-wide trends. The world is an economic unit. We do not live unto ourselves. Unless the dawning recognition of this fact is quickly incorporated into our national policy unendurable misery and chaos will result.

The facts of the situation themselves constitute a challenge to the churches to assume their rightful place of ethical leadership, to demand fundamental changes in present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, "even these least, my brethren"; to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood.

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THE INDIANS OF FOND DU LAC GET JOY OF RELIGION

By G. W. Browning

If you happen to be an Oneida Indian in the diocese of Fond du Lac, the chances are about twelve to one that you are a good Episcopal Churchman, and happy though poor. Forty-four were confirmed recently by Bishop Sturtevant, at Holy Apostles' Church, Oneida, where the Rev. L. H. Grant is in charge. There are about 1,000 Oneida Churchmen in all, and fewer than a hundred belonging to other groups.

At confirmation, each candidate has his baptismal sponsor standing beside him, a hand on his shoulder. After the service the whole immense congregation stays for a picnic dinner, the band plays, booths sell ice cream, and, our correspondent says, "It is Bishop's Day with a wallop." How does it happen the proverbially solemn Indian gets so much Christian gaiety into his religion?

* * *

That most unpronounceable and almost unspellable place in the district of Anking, China, C-h-u-c-h-i-a-c-h-i-a-o, now has the new buildings for which the Church people, aided by Bishop Huntington, have long been working. There is a new church, to seat about two hundred, a new school and rectory. They are mostly quite poor people but they rejected the Bishop's suggestion to use the back of the church temporarily for a school room, and built a separate room, which they were then unable to pay for. It cost about $450 Mex. The Bishop gave them a tremendous scolding, he says, and then gave them half the cost and lent them the other half, which they are gradually paying back. It was all done without any aid from the National Council.

Shihpai, Kingtehchen and Miaochien, in the Anking district, also have some new buildings, small but useful. The hazards of building in China are illustrated by the fact that Shihpai waited for bricks seven months after the time their delivery was promised.

* * *

Work has started at last on the new quarters for St. Mary's Japanese Mission, Los Angeles, and everybody concerned is rejoicing. How many years ago was it that friends of the mission first said the former building, a remodeled frame dwelling, was totally inadequate? Even had it been new, it was too small for the crowded work of the mission. The Rev. John M. Yamazaki is priest in charge, widely known and highly esteemed.



J. Gayner Banks
Missioner In Denver

The diocese has been hard at work on the project. The National Council made an appropriation toward the cost of the new building, from legacies received in 1930.

* * *

In a big, bare warehouse on the beach of a little fishing village, a new Hawaiian mission, St. John's by the Sea, Pali, is coming into existence. The Woman's Auxiliary executive committee went to visit it in a body, to meet the women, especially, and to encourage the work.

* * *

"The one thing that has struck me so far," writes an English missionary recently arrived in north China, "is the tremendous opportunity for missionaries out here and the terrible handicap we suffer through lack of numbers. Another half dozen priests would make all the difference, as the work could then be better co-ordinated and much that is now done by certain men because there is no one else to do it could be handed over to specialists, leaving the others free to get on with their own jobs.

"The present staff of men are really splendid and one can have nothing but admiration for the quiet way they set about their work, often cut off completely from other foreigners. The Chinese priests also seem to be real spiritual men with a very high standard."

BOSTON MERCHANT FOR HIGH WAGES AND LOW PRICES

By Louis Resnick

Higher standards of living for all people and permanent prosperity for both capital and labor can be achieved through higher wages for workers and lower prices for commodities, both of which can be made possible by scientific mass production and mass distribution of goods, declared Edward A. Filene of Boston, Mass., in a paper presented in Amsterdam before the first World Social Economic Congress.

Mr. Filene denounced mergers and cartels aimed at artificial maintenance of high prices as "short-sighted and in the end destructive of profits." He described the present high tariff of the United States as "tariff of the unsuccessful, passed apparently in response to the demands of the inefficient against the protests of the efficient." He attacked high-pressure salesmanship as a wasteful expense for which the consumer ultimately pays, but said: "Given proper balance of wages and prices, truthful advertising, by making large sales possible for mass production, instead of being a wasteful expense, actually saves money for the consumer."

"This is no time to be over-cautious," Mr. Filene told an audience of industrial executives, economists, and labor leaders from the principal nations of the world. "This is a time for action. With millions out of work in every country, with warehouses overflowing with goods and food that the masses need to sustain life, explanations will not take the place of action. No explanation will explain away these terrible facts. Crises like this, that bring widespread and long continued unemployment, are due simply to bad thinking; bad thinking especially on the part of business men and financiers.

"The reasons for our present unemployment all go back to the fundamental fact that unless people can continuously buy all that industry produces, times will come when these same people will be unemployed while waiting for present inadequate consumption to catch up with past production. Purchasing depends upon both the wages available for spending and the prices of the things those wages should buy . . . Thus, for the most selfish of reasons—greater profits—enlightened management has discovered that it is desirable, yes essential, to raise wages and reduce prices to the greatest possible extent."

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COPS WALK INTO CHURCH TO MAKE THEIR ARRESTS

By Eleanor Howes

Quite a little excitement was caused last Sunday evening in St. Alban's Church, in Olney. Two young men, apparently in a hurry because they were late for the evening service, entered the church. They walked up the middle aisle to about the center, and joined the congregation in prayer. About thirty seconds later, however, their devotions were interrupted by a policeman, who stalked into the church and arrested them as automobile thieves. A few minutes before, they had jumped from the wreck of a stolen machine and calmly entered the church. The police, who followed, spotted them sitting in the most crowded part of the church and ordered them outside, ignoring the amazed expressions of the other worshippers. The Rev. William H. Davis, curate, who was conducting the service, resumed as soon as the fugitives and their captors had made their exit.

* * *

Several churches in Philadelphia hold daily vacation Bible classes for the children in summer. One of the largest is that conducted by the Rev. Albert W. Eastburn, rector of St. Barnabas' Church, Kensington. This church is located in one of the most congested districts of the city. During the past two winters, through the generosity of several people in the Diocese, meals have been served daily to the families of unemployed mill workers.

The daily vacation Bible school, which has had an enrollment during the summer of over 120 children, held its closing exercises this week. A pageant was presented by some of the children, entitled "The Highway of the Lord," while other boys and girls exhibited articles they had made during the summer. Children from the Kindergarten division gave an Indian drill.

Keeping children occupied at the church during hot summer mornings is not only beneficial to the children themselves, but to their mothers and the community as well.

* * *

The Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, has been busy during the last few weeks preparing two new books. One, which will appear from the press of Harper Brothers about the first of January, is a book of sermons entitled "The Angel in the Soul." Many Philadelphians are looking forward to this, as it will, no doubt, contain many of Dr. Newton's latest sermons.

The other is a symposium which Dr. Newton is editing on modern preaching, to be entitled "The Sermon in the Making," which is also to be published by Harper's during the coming season. One chapter is written by the Rev. Gardiner M. Day, who writes as spokesman for the younger set in the pulpit.

One of the many contributions that come from far away to be presented in the United Thank Offering in Denver is the offering from women in the Philippine Islands. It includes gifts from members of the Woman's Auxiliary of the cathedral parish in Manila, American, English and other nationalities, from St. Stephen's and St. Luke's Chinese and Filipino members, from far-off Zamboanga, from the mountain province the southern island of Mindanao.

Perhaps most important in its effect of uniting distant members to the whole body of Churchwomen, some of the offering is coming from women in the most remote and isolated little ports visited by the canon missioner, the Rev. B. H. Harvey, places where there are perhaps only half a dozen white people, sometimes only one person, who have no other touch with the Church except through the canon missioner's rare visits.

LAST CALL

The Witness for September 17th will be the first General Convention Number. That issue and the four subsequent numbers will be devoted almost exclusively to events in Denver. In addition to complete news reports these numbers will contain signed articles by Bishop Johnson, Bishop Wilson, Eleanor Wilson and William B. Spofford. We hope to be able, at least to a degree, to pass on to our readers the thrill of this General Convention. Those desiring to adopt the *Bundle Plan* should get their orders in immediately. The closing date is September 10th for the first Convention Number. Under the *Bundle Plan* the papers are sold at the Church at five cents a copy. A bundle of ten or more copies just for these five convention Numbers cost 4c a copy. The paper in Bundles of ten or more when ordered for at least three months (thirteen numbers) is but three cents a copy. Please order *at once*, indicating whether the order is for the Convention period or is for a longer period.

SOUTH PREPARES TO HOLD GREAT MISSION IN FALL

By James M. Stoney

During November and December, nearly a hundred trained missioners will conduct Teaching Missions in the Province of Sewanee. Through this movement the Province is seeking to rekindle the fires of enthusiasm and zeal in the lives of her clergy and people. It is primarily a teaching Mission on the Church's service, — the Great Commission. The objective of the mission is to give a vision of the Kingdom of God, to deepen the individual spiritual life and to express channels of expression through the Program of the Church.

Three conferences have already been held, in Memphis, in Atlanta and in Charlotte. Dr. Lewis B. Franklin, of National Headquarters, Dr. R. Bland Mitchell of St. Mary's, Birmingham, Dr. Oliver Hart of St. Paul's, Chattanooga, and Bishop Penick are steering the movement.

* * *

In spite of the present depression, the diocese of Alabama is seeking endowment for the diocese, its mission work and its institutions. This is not to be a high pressure campaign, nor one planned to culminate after a few weeks of drive. The people of the diocese are hardly aware that the campaign is on. A committee appointed by council is approaching individuals, both of large and of small means, and asking for gifts, insurance policies, deeds and legacies for certain outstanding objects. The Church Home at Mobile needs endowment as well as St. Mark's School for Negroes in Birmingham. Other institutions need help as well. The Bishop's Fund, the endowment of the diocese itself, is now about $63,000. This will be raised to $200,000. On the hope of the success of this, the Bishop is planning to ask for additional help, and the diocese is requesting General Convention to grant permission to elect a Bishop-Coadjutor.

* * *

On September 1, Rev. John Moore Walker of St. Peter's Church, Charlotte, N. C. will become rector of St. Luke's Church in Atlanta. Mr. Walker succeeds the Rev. High Moor, who has gone to the Cathedral in Pittsburg.

The department of religious education, diocese of Albany, has employed a full time secretary, Mr. John M. Garrison. He is from Roanoke, Va., where he has been engaged in similar work in the diocese of Southwestern Virginia.

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MANY SIDE SHOWS SHOULD ATTRACT DENVER VISITORS

By W. B. Spofford

Perhaps the most interesting events in connection with every General Convention are the side shows, and the coming Convention in Denver will be no exception to this rule. At the Scottish Rite Cathedral there will be an exhibition hall, with exhibits by all the national organizations of the Church; the Girl's Friendly, the Daughters of the King, The Church Mission of Help, the Woman's Auxiliary, the Society of the Nazarene, the Brotherhood of St. Andrew, the Church papers, and if I have left any out of the list you can write them in yourself for they will more than likely be there.

Then there will be dinners and luncheons galore. Each Province is to have a dinner; the Church Colleges and Seminaries will have reunions, there will be a series of meetings on college work, the American Church Institute for Negroes will have a night, with a double quartette as usual. There is to be a great mass meeting on missions one evening, and another on industrial life another evening. So visitors will find plenty to do, in addition to attending the meetings of the House of Bishops, the House of Deputies and the sessions of the Auxiliary—all in addition to the sight-seeing trips which of course everyone will want to take. It won't be long now. Another ten days and most of us will be headed for Denver.

* * *

"Religion and Health" will be the dominant note of the Nine-days' Conference to be held at St. Mark's Church, Denver, during the sessions of General Convention. Christian Healing has engaged the attention of the Church ever since the tri-ennial meetings in Portland, Oregon in 1922 when the subject was popularized by the work and presence in this country of James Moore Hickson, an English layman who conducted a series of missions in this country. The present Conference is held under the auspices of three Societies now working in the Church for the promotion of Spiritual Health and Healing.

From Thursday, September 17th to Friday, September 25th inclusive, the Conference will begin at 9 a. m. and continue till 12:30 each morning, except Saturdays and Sundays.

The Life Abundant Society, under the leadership of the Rev. Robert B. H. Bell will be responsible for the meetings from 9 to 10:30 each day, while the Society of the Nazarene and the American Guild of Health will be responsible for the program from 11 to 12:30 each day.

Each lecture period will be followed by an opportunity for questions and discussion.

The Rev. Franklyn Cole Sherman, president and founder of the American Guild of Health, will lecture on "The Working Creed of Applied Religion" and "The Modern Health Movement in the Church". The Rev. Dr. John Gayner Banks, director of the Society of the Nazarene, will lecture on "The Healing Method of Jesus" supplemented by lectures on the method of the Apostles and the method of the Church today.

There will also be night services for the promotion of spiritual health and healing as follows: under the auspices of the American Guild of Health and the Society of the Nazarene September 17, 18 and 21 at eight

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o'clock at St. Mark's Church. Under the auspices of the Life Abundant Society on September 22, 23 and 24 at the same place and hour.

The regular triennial Meeting of the Society of the Nazarene will be held at St. Mark's Church at 3 p. m. on Thursday, September 24th. A meeting of the commission appointed by General Convention on christian healing will be held also.

* * *

Grace Church, Saybrook, Connecticut, celebrated its centennial on August 16th, with St. Mary's, Fenwick, joining with them for the occasion. Bishop Howden of New Mexico was the preacher, and forty boys of the choir of the Incarnation, New York, considered one of the finest boy choirs in the country, augmented the regular choir. The boys were at the camp maintained by the Incarnation near Saybrook each summer.

* * *

Mr. Herbert F. Baker, for seven years the head of the Open Hearth Mission in Hartford, Connecticut, has resigned to become the superintendent of the People's Mission in Rochester, N. Y.

* * *

The Rev. J. Ernest Carhartt of Cleveland has accepted a call to the rectorship of St. Peter's, Ashtabula.

* * *

Alumni of DuBose School gathered in Monteagle, Tennessee, for three days early last month for a three day celebration in honor of the tenth anniversary of the school. In his opening address the president of the alumni association said that he hoped the school would stick to its original purpose and lead in the development of the rural work of the Church. Bishop Gailor was the headliner at the luncheon and Bishops Colmore and Wing also spoke highly of the work of the institution. The association is undertaking to raise $10,000 to provide two scholarships.

* * *

Ground has been broken and a foundation laid for the new community centre and parish house for St. Paul's, East St. Louis, Illinois. The building will cost in the neighborhood of a hundred thousand dollars, $30,000 of which has been granted by the National Council out of undesignated legacies. The rector, the Rev. Raymond M. Gunn, is after the rest. The city is an important industrial centre, singularly lacking in facilities of this sort, there being no Y. M. or Y. W. buildings in spite of the fact that there are over a hundred thou-

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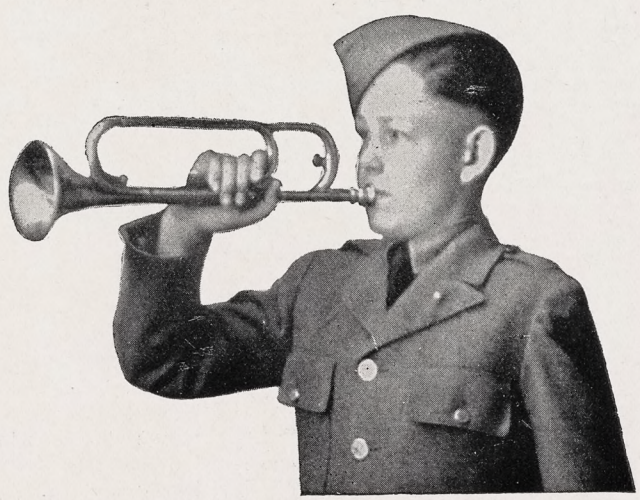

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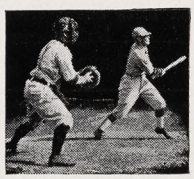

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sand people there. This new building is going to somewhat fill this vacancy.

* * *

Mr. Stanley H. Leeke, graduate of Trinity College, where he was also the athletic director has accepted an appointment at St. Stephen's College where he will coach the athletic teams.

* * *

The annual rally of the diocese of Vermont is to be held at Rock Point on Labor Day, with the Convention preacher, the Bishop of St. Albans, as the headliner. In addition Mr. Otis Skinner is to be present and will give a reading. It is expected that a large number of Church people will attend.

* * *

Bishop Rogers of Ohio is to preach the sermon at the opening service of the Northern jurisdiction 33rd degree Masons annual supreme council, at St. Paul's Cathedral, Detroit, on the 13th.

* * *

By the will of the late Mary D. Stiles of North Haven, Connecticut, a quarter of a million dollars has been bequested to three New Haven Hospitals. The Masonic home in Wallingford also receives $5000 and Trinity Church Home, New Haven, $2000. Ten thousand dollars goes to the Lakeside Boys Home in Michigan.

* * *

Clergy conference and retreat of the diocese of Vermont is to be held at Rock Point, the diocesan centre, September 8th to 11th. The Bishop of St. Albans is to be the conductor.

* * *

By vote of the diocesan convention of Albany, the bishop of the diocese was appointed to have designed a suitable coat-of-arms for the diocesan seal. Acting on this commission, the Rt. Rev. G. Ashton Oldham, has adopted the design of Mr. Pierre deC. laRose, one of the greatest living heraldic experts and perhaps the greatest authority on ecclesiastical heraldry.

* * *

While on the subject of vacations for the clergy, here is a day's work recently put in by the Bishop of Springfield, just to prove that all the parsons are not loafers in the summer. On Saturday, August 8th Bishop White of Springfield left his home at 1:00 p. m. when the thermometer was 102 in the shade for what he called his vacation trip in the south part of the diocese. His first stop was to be at Centralia 106 miles from Springfield by auto. Half way down, at Pana, the thermometer registered 105 at 3 p. m. On arrival at Centralia at 5:30 he held a long conference with the general mission-

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ary who was ill and spent one of the hottest nights in his memory of forty years in the diocese. Rest and sleep was impossible. Sunday morning at 6:30 found him with the mission deacon on his way to Mt. Vernon 27 miles away for a celebration and address at 7:30. Immediately after the service he was driven to Nashville where at 9:30 he celebrated and made an address. This was a drive of 35 miles more. As soon as this service was over he took another drive of 40 miles to Du Quoin where for the third time he celebrated the Holy Communion, preached and confirmed a class of six. And as soon as this service was done he was on the way back to Centralia, another drive of forty miles and more for a funeral at 3 p. m. After the funeral he held conferences with several of the clergy from Egypt. At 7:30 p. m., in St. John's Church, after evensong said by one of the clergy, he preached and after the service presided at a business meeting of the congregation. The day was one of the hottest of the season. The bishop was then driven back to Springfield 106 miles where he arrived safely at 2:10 a. m. This is the vacation the Bishop usually takes.

* * *

Even if you are blind, you may still read the reports of the Lambeth Conference. Hard-working volunteers attached to the S. P. C. K. in England have transcribed the reports into Braille.

* * *

The dean of the Yale Divinity School, Dr. Luther Weigle, deplores that religion has been crowded out of the schools. Speaking at an institute on religion recently he said: "It is surprising that the schools do not accord to religion a place commensurate with its imporance as a factor in our heritage, as an expression of common faith, and as a principle undergirding and sustaining our moral well-being."

In the opinion of Dr. Weigle, the public schools are not to blame for this situation. "The movement has been almost wholly negative; there has been no coming together of the different religious groups for a positive reconsideration of its total trend and inevitable results. It was not infidels or atheists that stripped the public schools of religion. It was people who spoke in the name of religion.

"The public schools have drifted far toward a complete ignoring of religion and of God. The situation is fraught with danger. It imperils the future of religion among our people, and, with religion, the future of the nation itself. It endangers the perpetuity of the most characteristic and essential principles of American life and American institutions."

While acknowledging that sectar-

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ism must be kept out of public schools, the speaker argued that to exclude religion from the schools is to surrender these schools to the sectarianism of atheism or irreligion. He continued:

"If the public schools must teach that right is merely what men have agreed upon, nothing more than convention, or fashion, or public opinion, or legal enactment by a majority of some legislature—if they are stopped from saying that some things are right because we believe them to be rooted in the constitution of the universe itself, expressions of the nature and will of God, then we are in the presence of a new danger."

* * *

The Rev. "Dick" Sheppard, noted English preacher who has again joined the staff at St. Martin's-in-the-Field, London, recently took part in a communion service held in a Presbyterian Church in London. The Anglo-Catholic weekly, the Church Times, explained his action by saying that such a rite is "nothing but a love feast." Rev. A. H. Gray, the Presbyterian minister who, with Dr. Sheppard, administered the communion, at once appealed to the archbishop of Canterbury to say whether or not The Church Times spoke the mind of the Anglican Church. Dr. Lang, the archbishop, is the son of a Scottish minister, at one time moderator of the Church of Scotland; this made the situation all the more interesting and significant. Dr. Lang explained in answer to the appeal that The Church Times was not an official organ of the Church of England. He added, "Knowing as I do the doctrine as to the sacrament of holy communion set forth in the standards of the Presbyterian Church, I entirely dissociate myself from any words implying that the Presbyterian rite can be regarded merely as a 'love feast' which does not 'involve any consecration' or that such a description of the Presbyterian rite can be accepted as the view of the Church of England."

* * *

A National Conference of Protestants, Catholics, and Jews will convene in Washington, D. C., February 2 and 3, 1932, according to an announcement by Everett R. Clinchy who is directing a program of regional meetings of the seminar-type under the organization headed by Newton D. Baker, Prof. Carlton J. H. Hayes, and Mr. Roger W. Straus. This United States seminar to which people from all parts of the country are invited will have as its general subject "Religious Freedom and Mutual Understanding". February, 1932 will bring the Bicentennial celebration of George Washington's birthday, and, also coincidentally, this Conference of Protestants, Catholics, and Jews will open in Washington on the day that the Disarmament Conference expects to meet in Geneva.

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of the time, however, will be given to discussion groups in which people of these three faiths will meet at round-tables to converse about strains and conflicts in their community situations. One session of the Washington Conference will bring together experts in the social sciences to analyze origins of prejudices, and the processes by which anti-social attitudes are changed. Specific enterprises upon which Protestants, Catholics, and Jews can co-operate in community and world situations, will be dealt with in the final periods.

"The National Conference of Jews and Christians", according to Mr. Newton D. Baker, "associates a number of thoughtful and earnest people in an effort to analyze and allay the prejudices which exist between Protestants, Catholics and Jews. The Conference seeks to moderate and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social and political relations".

* * *

The registrations for the Brotherhood Pilgrimage to Japan in the Summer of 1932 are already being received at headquarters. Each bishop has been invited to nominate two young men from his diocese for this pilgrimage; and from these nominations, with others, the 148 members of the Pilgrimage will be selected. Those who are interested in attending may write to the Brotherhood at headquarters for information.

* * *

The Rev. Arthur B. Merriman has accepted a call to become the rector of the Church of the Saviour, Syracuse, N. Y., effective in September.

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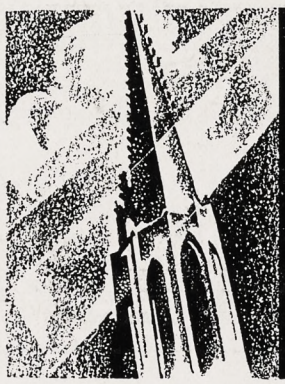

Look at your church through a stranger's eyes

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The WITNESS

CHICAGO, ILL, SEPTEMBER 10, 1931

GENERAL CONVENTION

THE General Convention opens in Denver next Wednesday and is to be preceded by a meeting of the National Council. This triennial meeting of the Church is always an important event, colorful and inspiring. THE WITNESS hopes to be able to pass on to those unable to be in Denver something of the thrill of the Convention. There will be signed reports in forthcoming numbers by Bishop Johnson, Bishop Wilson, Eleanor Wilson and W. B. Spofford, in addition to news reports of the important events. We hope that many rectors will adopt THE WITNESS BUNDLE PLAN at least for the Convention period. It will be necessary for those who do plan to do so to have their orders in this week, in order to receive the first Convention Number. Wire or use Air Mail.

MESSAGE OF THE WEEK

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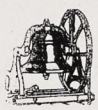

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THE WITNESS

A National Weekly of the Episcopal Church

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GEORGE P. ATWATER
JOHN R. OLIVER
IRWIN ST. J. TUCKER

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WHY CHRISTIAN HEALING?

By
JOHN GAYNOR BANKS

ON THE title-page of "Memories and Vagaries" by Alex Munthe, author of "The Story of San Michele," we find these words:

"Chacun ne doit raconter que ce qu'il a vu lui-meme; de cette facon le monde connaitra la verite." By which the author simply means that everybody should relate what he has actually seen for himself and that in this way the world will know the truth. I think this is good advice and one can follow it without writing a whole book of memoirs or an autobiography.

I am interested in the enterprise of Christian Healing because of things I have seen.

St. John gives us the precise formula for convincing witness in the words: "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us." (I. John 1. 1-3.)

Eleven years ago in my little parish on the Rio Grande in Texas I saw prayers offered for some of my flock and their ills took flight. I laid hands on a vestryman with severe pleurisy and he recovered the same day. Some months later his wife was afflicted with an obstinate haemorrhage which baffled the doctor's skill. Prayers were offered for her likewise and hands laid upon her in faith and she, too, recovered. The president of the diocesan woman's Auxiliary came to one of my meetings. Her eyesight was failing. She could see neither to read nor to write and had to have someone read to her and write all her letters. The ordinary electric light was painful to her. She wore dark glasses. The healing service she attended was not during a mission. There were perhaps fifty people present—not more. It happened to be in the little church at Uvalde during a Convocation meeting. Prayers were offered for her and hands were laid upon her in faith. She went home and found to her joy that her sight was restored to normal. She could read and write with ease and the bright light did not hurt her. Her first act was to thank God and write me a letter with her own hands full of rejoicing. These events, incidental to a normal pastoral ministry perplexed me quite as much as they gratified me. I realized that here was a power working through me which I did not understand. I was certainly no better than hundreds of other parsons who failed to produce these results (or, more likely, did not try to produce them). The results were not invariable. It was quite true that I prayed for some who did *not* recover. It was not always the pious people who were healed. The thing intrigued me. I began to read my Bible with a new interest in the therapeutic records of the Gospels. I read a few books which threw light on the subject: "Body and Soul" by Dr. Percy Dearmer (now Canon of Westminster) which seems to me still the best book on this subject after the Bible; then books by Henry B. Wilson, Founder of the Society of The Nazarene, then Dean Bennett's book explaining M. Coue and applying his principles to the Christian technique; then D. B. Fitzgerald's "Law of Christian Healing" (now out of print); and I began to see that Faith-healing was not a hit or miss proposition. There was a law back of it. Conditions had to be satisfied—sometimes those conditions were physical and local and "healing faith" was not always a "religious" condition and hardly ever a matter of struggle and effort. Indeed struggle and effort usually inhibit faith. This elusive quality which we call healing faith seems to flourish best where there is a group of people who expect it to come without strain or stress or anxiety. Such a group is usually made up of buoyant souls animated by a spirit of eager expectancy. And this "eager expectancy" is of the very essence of faith—as you will quickly learn if you visit the clinic at Nancy, France. You really might learn precisely the same lesson by reading with quickened imagination the healing records of the four Gospels!

THEN James Moore Hickson visited this country. This article is not written to praise Mr. Hickson nor to criticize him. I am relating facts and throwing in one or two hypotheses deduced from those facts. I saw authentic "cures" at Mr. Hickson's services, es-

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pecially at Galveston and San Antonio. But I was impressed much more with the reaction of his audiences than I was with the cures. I confess to being deeply impressed with those audiences. All that I have since heard by way of clever criticism whereby this work is discredited has not diminished my enthusiasm. I still see vividly those large churches filled with expectant crowds. It is not true that they were composed of mere wonder-seekers. Most of them were people of simple faith and most of them came with open minds. It was a marvelous opportunity for the Church and many responded to the demand thus created. Men like Bishop Manning of New York, then rector of Trinity Church, Dr. Abbott of Baltimore, now Bishop of Lexington, Dean Gresham of the Cathedral of San Francisco, the late Dean Johnston of the Cathedral in Atlanta, Dr. Phillips of Washington, who then resided in St. Louis—these all welcomed Mr. Hickson and did their utmost to use this tremendous wave of interest to the glory of God, to the arousing of genuine faith, and to the development in the Church of a sense of vocation.

If you ask me whether I would like another series of missions similar to those held ten years ago, I should answer in the negative. I have no love of crowds and I am frankly scared of mob psychology. Nevertheless I consider that Mr. Hickson's nation wide mission was the greatest object lesson our Church has ever had in the hunger and thirst of our people for real religion. Men and women want God and deep down in their hearts they believe that with God all things are possible. The courageous witness of one man with a large gift of faith like Mr. Hickson is sufficient to ignite the latent fires of devotion in millions of hearts. Why are we in the ministry so slow to avail ourselves of this fathomless deposit of faith?

DURING the past few years, those of us who are interested in this work have pursued our vocation slowly but persistently. The day of big Healing Missions has long gone by. Our method today is by teaching missions and classes of instruction. We are eager to know the truth about this whole subject. We want to listen to the best minds in the medical profession, but we are Christian enough to demand that the medical doctor shall not depreciate our faith in God. If we have read the Thirty-eighth Chapter of the Book of Ecclesiasticus on St. Luke's Day as the Prayer-book appoints, we have learned that the physician is appointed by God or at least exercises a divine gift. But we have also learned from the same Chapter that most of the ailments which the physician treats are due to sin which means the desecration of law. The physician of the future will teach us to keep the law and his radical treatment of disease will only be a last resort. We are learning this today from many quarters and the Life Abundant Society in our own Church bears splendid witness to the necessity for keeping God's law in such simple matters as diet and hygiene if we would be free to avail ourselves of the great benefits of spiritual health.

During these past ten years, I have seen wonderful things. I have seen a woman speechless for twelve years receive back her faculty of speech in answer to prayer and the laying on of my hands. I have seen another having lost the sight of one eye and having been certified by a specialist that it could not be restored, receive it back nevertheless in answer to the prayer of faith. I have not yet discovered the law that governs such cases as these, but I quite believe that if those of us who are interested are willing to pool our resources and learn the underlying principles we shall be given light on these cases. The gift of healing as I see it today is largely a gift of clear vision and of simple faith. When we say simple faith, we do not mean credulity but we mean a faith in the goodness of God unclouded by doubt and fear.

I do not see much progress possible if we merely dabble in this ministry and make long prayers for desperate cases. We must begin with the simpler cases near at hand doing what we can in love and humility, to help these people and in co-operation with understanding doctors and clergy. Agreement is an element in Christian Healing not sufficiently recognized. By agreement I mean the spirit of unanimity between those who minister to the sick. It is reflected in our Lord's promise:

"If two of you agree together as touching anything they shall ask on earth it shall be done for them of My Father in heaven." The spirit of truth will guide us into all truth and we shall indeed be foolish if we rush presumptuously into sick rooms and hospitals with a faith or enthusiasm untried and undisciplined.

MANY of us are looking today with great hope and expectation to the American Guild of Health which with commendable humility undertakes only a ministry of instruction and intercession. If you join this Guild, you join as a student not as a healer; your purpose is to learn the principles and they are well expressed in the handbook of the Guild "The Inner Chamber" by Franklyn Cole Sherman, and in the monthly magazine "Applied Religion." As I write this article, there is talk of a merger between this Guild and the older Society in the Church known as the Society of The Nazarene. I hope and pray that this merger may be achieved. The Society of The Nazarene has stressed more the definite work of healing with the laying on of hands and the use of the Sacraments. It has strenuously taught its adherents that healing belongs in the Church and that the clergy should practice it with faith and perseverance. Perhaps it has assumed too much and some of us think it needs the discipline of deep instruction in the principles that underlie this work. We believe those principles are implicit in Holy Scripture and that the same Spirit who inspired the writers of the Bible and gave power to the Apostles to demonstrate the truth in their lives will also instruct us today if we are willing and courageous.

The Society of The Nazarene also has its contribution to make. It is international; it has valuable records from the Mission field especially from the ex-

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perience of such men as Sir William Willcocks of Cairo, Egypt, who for many years has done wonderful healing work among the Arabs. It has Guilds in many parts of this country and has developed a technique in the work of intercession. It has done good work in spreading the healing gospel and in circulating helpful books on this subject. No one can estimate the results which might follow if the best minds in this Society join forces with the best minds in the American Guild of Health. This is one of the objectives I hope for and pray for during General Convention this fall.

In conclusion, I would be lacking in honesty if I did not say frankly that those who engage upon this work must have the courage of their convictions. They must be willing themselves to be disciplined and to live a disciplined life. When our Lord said: "This sort cometh not how but by prayer and fasting," he was simply stating in the language of that day the principle that power emanates only from a disciplined life. We all believe in prayer; do we believe equally in the need for discipline? Discipline is the making of a disciple and Christian Healing will not be successfully practiced except by true disciples of the ministry.

AMONG THE NEW BOOKS

By

WILLIAM B. SPOFFORD

CLERGYMEN, doubtless, are familiar with the Anvil Dollar Library issued by Richard R. Smith, Inc., of New York. If not it will pay you to send to them for their list which includes not only many fine old titles but many new ones as well. One of the last of this series to arrive is "Constructive Citizenship" by the great L. P. Jacks of England. There you will find timely and interesting lectures on current matters. Your sermons will be the better for the reading of this book. Then too there is "Jesus or Christianity" by Kirby Page in the same dollar series, which is an exceedingly challenging treatise as are most of those that come from his fertile brain.

Harpers is bringing out a new book by Bernard Iddings Bell, the warden of our St. Stephen's College. It is called "Unfashionable Convictions" and is an attempt to present the necessary contribution of mysticism as a revealer of certain aspects of truth which cannot otherwise be arrived at. Dr. Bell, as all Church people know, is a shrewd observer of our modern scene and his pointed comments are pungent antidotes to smug complacencies and cherished illusions. It is a two dollar book.

One of the great living saints, less known than he deserves to be with the average run of folks, is Albert Schweitzer. New Testament scholars know him as a great critic; lovers of music know him as a first rate musician; few indeed know him as a heroic missionary. Yet it is this role that has made of him one of the most romantic figures in the religious world today. Twenty-five years ago he was shocking theologians with his famous book, "The Quest of the Historical Jesus," and delighting music-lovers with his monumental work on Johann Sebastian Bach. Then at the age of thirty or so—already a doctor of theology, a doctor of philosophy, and one of Europe's greatest organists—he gave up letters and art to become a doctor of medicine. He set out for Lambarene in West Equatorial Africa (in the Trader Horn country) and with money got from books, lectures, organ recitals, and friends, built a hospital and became "our doctor" to the natives.

"The Forest Hospital at Lambarene," is Albert Schweitzer's story of his work at Lambarene since 1924. Here Africa speaks, and one of Europe's most gifted sons speaks for Africa. Here are mystery, adventure, stark tragedy, sly humor, deep understanding of the primitive mind, and a living preachment of the text, "He that is greatest among you shall be your servant."

This book, which surely ought to be a best-seller, is published by Henry Holt and Company and sells for $2.00.

A book to be brought out in October which will be widely read is "Gandhi at Work" edited by his close friend C. F. Andrews, a clergyman of the English Church known to many of us. Mahatma Gandhi is the one outstanding figure in the East. This new story shows him at work, testing again and again his well known weapons of love and goodwill. It is a Macmillan book and is to sell at $2.50.

Another Macmillan book that will be eagerly read by Churchmen is Archbishop Temple's "Christian Faith and Life," just from the presses and selling at $1.50. The chapters of this volume were originally delivered as lectures at Oxford, and thoughtful laymen as well as clergymen will find stimulating ideas here.

Before mentioning any more of the new books, just a word about a very old book—the Prayer Book. Immediately after the completion of the revision the sales of the Prayer Book were enormous. But they were for the most part sales to churches rather than to individuals. The new Prayer Book is in the church but it is not as yet in the home. There should be one there. There are many fine editions, at prices ranging from a quarter of a dollar to as much as one wishes to pay. Send for one if there is none in your home.

Returning to the new books "Stormers of Heaven,"

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by Solomon B. Freehof (Harpers: $2.00) is a religious history made vivid in the stories of its greatest believers and its most vigorous antagonists. Jews, Christians, Makers of Creeds, Builders of Faiths, Free-thinkers, Atheists. All have stormed heaven. All have fought for what they believed to be true. Dr. Freehof picks what he thinks are the greatest of these. He analyzes them, explains them, evaluates them. He achieves a brilliant biography of religion. Spinoza, St. Francis, Hildebrand, Luther, Comte, Isaiah, Huxley, Moses, Nietzsche, Akhnaton and St. Augustine are a few of those whose personalities shine through these pages. You will find here an ingenious and captivating treatment of comparative religion.

Someone said that readers of Dr. Tittle's "The Foolishness of Preaching," would want more of his kind of "folly." Here it is. Apparently the author feels with Gilbert Chesterton that "we have found all the problems there are; it is now time we started to find some of the answers." In "We Need Religion" Dr. Tittle faces the real problems of our day and directs us to practical solutions. His solutions are hard ones, not to be found through any pious nostrums, but only through spiritual and social adventure.

Do we need religion? If so, what kind? And what kind of human incentives must we depend upon for a better social order? Can we be patriots and internationalists What is spirituality? These are some of the questions Dr. Tittle answers. There is no evasion, no cheap optimism, no vagueness. To pitiless insight he adds a realistic faith in the possibilities for a society that responds to the challenge of Jesus. (Henry Holt: $1.50).

"A Book of Prayers for Students" is a compilation of fine prayers gathered from all sorts of places, mostly in England. It is a book that will prove exceedingly useful to the parish priest and indispensable to the student worker. It is brought out by Richard R. Smith, Inc., and sells at $1.25.

Dean Shailer Mathews, whose "The Atonement and the Social Process" was a really great book, is now bringing forth, through the Macmillan Company, another book destined to be as much discussed, "The Growth of the Idea of God," in which he traces the forces which brought about people's changed conceptions of God. Then there is another one of these symposia soon to appear, "Religious Realism," with important people of the college and theological world contributing their bits. Among them we find Professor Macintosh of Yale (a British subject); Professor Wieman of Chicago; Dr. Wright of Dartmouth; Professor George A. Coe of Union; Professor Niebuhr of Yale. It should contain valuable material and doubtless will, though this method of presenting a subject has not panned out too well in the past on this side of the Atlantic. It is a Macmillan book, now available at $3.50. The Mathews book mentioned above is $2.50.

A new book by E. Stanley Jones is always an event. Everyone read "Christ at the Round Table," and "Christ of the Indian Road." They sold in the hundreds of thousands—two of the greatest religious best sellers. Now his "The Christ of the Mount" in which he interprets the sermon on the Mount, bringing its teachings up against present day problems, comes from the Abingdon Press. Like his other works it is a most challenging book; ideal for class room discussion. It sells at $1.50.

Another book of considerable importance, judging by his previous works, is Canon Raven's "Jesus and the Gospel of Love," just published by Henry Holt. This work is a modern interpretation of the Christian religion written by one of the foremost apologists of the English Church. The price is $3.

So much for the books at present on hand. The Fall season is just opening of course, with the announcements of other important works yet to come from the publishers, which we shall endeavor to hand on to you promptly.

The Church Press

An Editorial by

GEORGE PARKIN ATWATER

THE editor of *The Living Church,* one of our national weekly Church papers, announces that it may be necessary to suspend publication. This possibly should fill the Churchmen of this land with dismay. Whether or not we agree with the ideas and position of *The Living Church* it is a matter of general concern. The blight that has fallen upon one is likely to fall upon all. And a National Church without Church papers is a benighted Church, ignorant of the affairs of its own organization.

It is easy to criticize Church papers, but it is far easier to establish their value. Without Church papers we would have no means of knowing what the general Church is doing. The clergyman without a Church paper is insulated from the power that flows through the conduit of the press. And the laity are in a comatose condition, ecclesiastically, without a Church paper. Think of the condition of a community without a daily newspaper, or a magazine of any sort. It would be an ignorant, blinded, illiterate and witless community. And yet we think that we can propel a great Church without the power and inspiration of an enlightened and specialized press. An ignorant people is a spiritless people.

We blame the laity! That is our alibi. We say that they prefer the trash and rubbish that strew the newsstands. The layman is the goat upon whom we lay the blame. Poor laymen. They have to stand a lot of caustic comment. But we are fooling ourselves. We put forth this reason as a protective coloring. The blame, if there is any, is to be equally allotted to all concerned—the National Church, the clergy, the laity and the Church papers themselves.

Let us get down to facts. We have 1,267,016 communicants in our land. If one person in twenty-five would take one Church paper the total circulation would be more than 50,000 copies and every paper would have a chance to live. Could a clergyman in a

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parish of 250 communicants secure ten subscribers? He could. Then why doesn't he? The National Council will not let him do so. The National Council and the dioceses have laid so heavy a burden upon the clergy to raise their quotas that the clergy do not dare to make a sufficient appeal for a lesser objective, outside the parish, for fear of exhausting their power of approach upon something other than the quota. Repeated appeals soon become impotent ones.

That is the plain blunt fact. Constant appealing is fruitless appealing. The clergy know this. So they let many things slide, including Church papers.

What is the remedy? I make this suggestion. Inasmuch as it is the Church papers that keep people informed as to the purposes for which their money is spent, and inasmuch as interest follows information, I propose that every gift to the quota of twenty-five dollars or more be considered to include a subscription to a Church weekly. The rector can say to such givers; "You are entitled to a Church paper for a year. Which one do you want?" He could then send on the subscription, deducted from the gift, and thus the giver would receive the information which might make him more liberal the next year.

Also in addition, let each subscription gained otherwise than above apply on the quota. If this Church believes in its own work, and in the power of the press to make it known, it will thus encourage rectors to support the Church papers. It is short sighted and stupid to let the Church press languish. Ecclesiastical myopia will never see the path to progress. So I repeat, *Let subscriptions to a Church paper apply on the Quota.* Church papers please copy.

Let's Know

By

BISHOP WILSON

EXARCH

ECCLESIASTICAL titles are sometimes confusing to us, partly because of their relationship to similar political titles and also because they are frequently derivatives of some language other than our own.

Take, for instance, the title "Exarch". It comes from a Greek word meaning "first in rank" and it has both a political and ecclesiastical background. When Constantine shifted the capitol of the Roman Empire to the city of Constantinople, he needed someone to represent his authority in Italy. In the course of time this official came to be known as the Exarch. Rome, which had enjoyed the not always pleasurable privilege of housing the emperor, was humiliated by having the seat of empire moved and then was further humiliated by having the emperor's representative set up his residence in the neighboring city of Ravenna. The Exarch of Ravenna came to be a political by-word.

In the early centuries the bishops of the great sees of Jerusalem, Antioch, Alexandria, Constantinople, and Rome were known as Patriarchs, a title which is still current in the Eastern Church today. A bishop whose jurisdiction extended over a certain number of neighboring bishops was known as a Metropolitan—practically the same as what we call an Archbishop. The Archbishop of York, for instance, would be a Metropolitan. In fact, that is the proper title of the head of the Church in Greece today.

But under certain circumstances there was a desire to accord to some Metropolitan an added distinction—something more than is implied by an Archbishop but without encroaching on the unique rank of the historic Patriarchs. So the title of Exarch served the purpose. In the Roman Church this title fell into disuse, being replaced by such others as "Apostolic Vicar" or "Primate". But in Eastern Christendom the Exarch is one who holds a place between that of Metropolitan and Patriarch.

At the Council of Ephesus, in 431 A.D., the Church of Cyprus was declared to be autocephalous (ecclesiastically independent) and of course its head had to have some name to indicate it—so they called him the Exarch. When the Bulgarians set up their own national Church in 1870, they also called their Archbishop by the name of Exarch. His adherents in the mixed population of Macedonia are known as exarchists to distinguish them from the Greek Patriarchists.

In the year 1702 Peter the Great determined to seize control of the Church of Russia and deliberately abolished the office of Patriarch. For twenty years he put an Exarch at the head of the Church and then abolished him to form the Holy Synod as the directing body—a plan which was in operation until the revolution of a dozen years ago. At the beginning of the nineteenth century Russia absorbed the old independent Georgian Church, giving its Primate a seat on the Holy Synod and the title of Exarch which, I believe, he still holds today.

Rather involved, isn't it? Of course we have no such title in our Anglican Church, though the Archbishop of Canterbury might be said to occupy a place like that of an Exarch. However, such titles mean much to our Eastern Orthodox friends and in view of our growing relations with them we ought not to be altogether ignorant about them.

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SUMMER SCHOOL FOR SEMINARIANS HAS FINEST YEAR

By W. B. Spofford

Dr. William S. Keller, practical-minded Cincinnati physician and Churchman, has brought to a close the ninth of the internships in applied religion which are held each summer under his expert guidance. It has always been the opinion of this man that the job of being a parson requires a training fully as exacting as that of a physician, who has to serve a long internship after taking his degree. Also as he sees the clergyman's job, it is to minister primarily to the sick members of society. So Dr. Bill, as he is called by his boys, won the cooperation of the social agencies of Cincinnati. Nine years ago three or four seminary students came to the city, lived in Dr. Keller's home in Glendale, and worked during the week in one of the social agencies. That was nine years ago. The school that has just come to an end for the summer of 1931 had an enrollment of twenty-five men representing ten seminaries. There were sixty men from fourteen seminaries who applied for membership. But the facilities are limited and the standards are high.

These twenty-five seminarians were not in Cincinnati to "observe" but to work. Each one of them was assigned a job—a court job, a penal institution, a correctional institution, a hospital, an asylum. There the men worked all summer, seeking to discover the social, biological and physiological factors that were the pre-disposing causes for the maladjusted individuals that passed before them.

In addition to this work, which of course is the important part of the training, there were a series of seminars, with various lecturers dealing with topics related to the problem of applying Christianity in a heathen world. Bishop Hobson of Southern Ohio started them off with a quiet day. Among the lecturers were Archdeacon Ware of Southern Ohio, the social service secretary of the diocese and Dr. Keller's right hand man in the running of this school; the Rev. Dr. McGregor of Western Theological Seminary; Mr. Charles P. Taft of Cincinnati; Dr. Isaac M. Rubinow, prominent Jewish leader; Mr. Charles Lee of the Y. M. C. A.; the Rev. Almon R. Pepper, social service secretary of Ohio; Bishop Paul Jones; Miss Mary Edna McChristie, an expert in the work of the domestic courts, and an officer of the Church League for Industrial Democracy.



Dr. Bill Keller
Educates Seminarians

The various agencies with which the men worked were the Associated Charities, the Ohio Humane Society, the Cincinnati Social Hygiene Society, the Department of Public Welfare, the Adult Probation Department, the General Hospital, the Children's Hospital, the Longview Hospital for the Mentally Ill, the Juvenile Court, the Legal Aid Society, St. Edmund's School for Boys and the City Mission.

Where did the men live? Believe it or not, eighteen of the twenty-five men lived in Dr. Keller's own home in Glendale, a suburb of Cincinnati. Not only did they sleep there but they ate two meals a day there also, all of which proves to the satisfaction of the most biased observer that Dr. Keller takes this summer chore of his very seriously indeed. Also the fact that Mrs. Keller allows her husband to make a college dormitory out of her lovely home proves either that the Doctor is a man with a very strong will, or that his wife is equally willing to sacrifice much for noble causes.

Old Emmanuel Church, Killingworth, Connecticut, attracted many people last Sunday who came to observe the Old Home Day. The service was in charge of the Rev. George Gilbert, who has been in charge there for twenty years. The Rev. W. C. Knowles, former rector, now in his 92nd year, attended the services.

* * *

The Rev. Crawford W. Brown has accepted a call to be the rector of the Redeemer, Elgin, Illinois.

PLANS COMPLETE FOR THE DINNERS OF THE PROVINCES

By Frederic M. Lee

Word has been received from Bishop Johnson of Colorado announcing that on account of the prohibitive cost, the plan to have Presiding Bishop Perry address eight provincial dinners by radio has been abandoned.

Among the guests whose acceptance of invitations to Mr. Wm. H. Crocker's dinner for the Pacific Province have been received, are former Presiding Bishop Gailor of Tennessee; former president of the province of the Pacific, Bishop Page of Michigan; former president of the House of Deputies, Bishop Mann of Pittsburgh; the Hon. George W. Wickersham, and other distinguished deputies, personal friends of Mr. Crocker,—and of course, all the bishops and delegates of the province. It is expected that Bishop Perry and Bishop Johnson will visit all the provincial dinners.

* * *

Of course the Bishop of Colorado must have his little joke. In commenting upon the preacher of the convention sermon, the Rt Rev. Michael Furse of St. Alban's, a slogan is suggested, "Come to Pike's Peak and Hear Mike Speak."

* * *

Bishop Jenkins writes modestly in the "Desert Churchman:"

"It has certainly been a gratifying experience in visiting Alaska to meet so many old friends, both native and white, though more have died than I like to believe. Particularly happy was I to find so many of my old school children grown up to lives of usefulness. The native priest was in my cure, etc., etc. And I found some scattered all along the Coast. These people gladden the heart of Bishop Rowe."

But the "Alaska Churchman" devotes three pages to the Bishop's stirring diary, and on another page gives a fine report of Bishop Jenkins' visit by the Rev. W. R. Macpherson, whilst the editor sagely remarks, "The Bishop gives no adequate idea of the enthusiasm and spiritual refreshment afforded Alaskans by his visit."

* * *

Archdeacon Noel Porter of California led the fourth annual laymen's conference at Menlo Park, September 5th, 6th, and 7th. Fellowship, worship, education and recreation. Laymen from other Dioceses were cordially welcomed.

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BROTHERHOOD HAS FINE CONVENTION IN TENNESSEE

By Gordon Reese

Lack of fellowship between men and nations was declared responsible for present world conditions by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, in the keynote address of the triennial convention of the Brotherhood of St. Andrew which opened August 27th, in Sewanee. More than 400 men and boys representing a majority of the dioceses of the church are in attendance.

"The great need of the world today is fellowship," said Bishop Page. "Lack of coordination or fellowship has been the basic cause of our world problems of the present time. This same principle holds true in the solution of our problem of family life.

"The Brotherhood of St. Andrew is essentially a fellowship. It has the Cross at the heart of it. It stands for giving and forgiving. It is the organization of the Church which can bring youth to a realization of his opportunities and responsibilities."

Separate sessions of the senior and advance junior divisions of the Brotherhood got under way Friday morning. At the junior section, the Rev. C. Leslie Glenn of Christ Church, Cambridge, Mass., told the group that youth has a duty to perform for the social order of things as well as himself. "The Kingdom can come here and now," he said, "Our responsibility is not only to be personally righteous. Rather it is to work for the whole social order." The business leaders of the nation must be consecrated to the planning of an economic order that shall be Christian, said the Rev. Mr. Glenn.

The Rev. Robert S. Lambert of Cincinnati, another of the leaders of the junior section, is emphasizing the need of "reality" on religious experience. He deplored the idea of snobbishness in the Church.

The Rev. Mr. Glenn is taking the chaplain's service each morning for the Senior sections in the absence of Bishop Stevens of Los Angeles, Rev. Gordon Reese, Vicksburg, is Chaplain for the Advance Division.

In the senior section, three courses are offered each day on Personal Work. The leaders are: Mr. Wm. F. Pelham of Chicago; Capt. Earl Estabrook of the Church Army, and Mr. Alfred H. Lee of Charleston, W. Va. Mr. Pelham is stressing the importance of the spiritual as against the material. "Materialism does not lift humanity; Christianity does," he said. "In this age of selfishness, self interest and self-pity, great relief will come to those who for the time being at least, will devote some thought to seeking things that are more enduring than the material. Every interruption of the forward movement toward the attainment of life's greatest possibilities is the history of man forgetting God and others and thinking only of self." Capt. Estabrook is discussing methods employed in Church Army personal work.

One of the outstanding features of the convention is Dean Wm. H. Nes' class on the psychology of religious experience. He has told his class that the destiny of man is not to be overwhelmed by evil; rather it is an adventure in faith. The external organization and mechanics of society are disintegrating, he declared. Peace begins in the heart; if it is not there, it cannot exist in the world externally. The world as a whole is hostile to religion at the present time.

"The present age," said Dean Nes, "is suffering from a general lack of knowledge of the usefulness of existence.

Modern scientific developments have added to the fundamental mysteries of life rather than solved them, the Rev. H. H. Lumpkin, Ph.D., of Madison, Wis., told his class. "We live in a world of mystery," he declared. "Religion and science are both shrouded in mystery. Both are working toward the same end—faith."

"If God, immortality, faith and the power and influence of Christ be but an illusion, then I want to know it," he asserted.

RELIEF FOR THE UNEMPLOYED GETS CHURCH ATTENTION

By W. B. Spofford

Two Chicago Churchmen are leading in unemployment relief work in Illinois. Mr. Edward L. Ryerson, warden of St. James', Chicago, has accepted an appointment by Governor Emmerson to head-up efforts that are to be made by the state. Mr. Samuel Insull Jr., also a Churchman, is the chairman of the finance committee of the organization. The committee is seeking to raise $8,800,000. The funds will be distributed through major charity organizations, including several Church institutions.

* * *

In this matter of unemployment relief it is time that someone had a word for the migratory worker. Almost the first thing done when a relief organization is set up is for the chairman to issue a statement that only those who can prove that their permanent home is in the city will be aided. Mr. Gifford has just issued such a statement for New York City and Mr. Ryerson immediately issued one for Chicago. It is obviously important that the funds be not dissipated upon the worthless. For that reason it is important to distinguish between bums, tramps and hoboes. A bum is one who stays in one place, but does not work. A tramp is one who moves from one part of the country to another, living the best he can without work. The hobo is

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the man, and the woman too I presume in these days of feminism, who moves about seeking work, and doing very necessary chores. It is the hobo for instance, who is counted upon to harvest the huge crops of the northwest; who picks the fruit; who works in the cannery; who fells the lumber and runs the logs. He is an important member of society, supplying as he does the necessary labor at just the right time of the year in various localities. The fact that he is compelled to move about in order to attend to his duties properly surely should not count against him in this matter of relief.

* * *

Bishop Brewster of Maine on August 22nd received into the Church, in accordance with the provisions of the canon on "the admission of ministers ordained by bishops not in communion with the Church," the Rev. Bartholomew Boven. Dr. Boven is a native of Majorca, receiving his academic and theological education in Rome, where he was ordained. He has been professor of canon law and philosophy at St. Francis' College, Loretto, Pa.

* * *

Memorial services for Otto Mears, a distinguished Colorado pioneer, a builder of railroads and highways, was held in St. John's, Silverton, Colorado, August 17th, Bishop Ingley officiating. Mr. Mears' greatest achievement was the building of the Million Dollar Highway—a road of 24 miles through a mountaineous section of the Rockies.

* * *

St. Augustine's, Savannah, a colored congregation, held a home coming celebration the other Sunday. There were a number of well attended services and a fine pageant, put on by the young people of the parish.

* * *

The young people of the diocese of Chicago held their annual fall conference at Libertyville September 3rd through the 7th. Bishop Wilson of Eau Claire was the head man, assisted by the Revs. John B. Hubbard, G. Carleton Story and J. M. Wheatley.

* * *

Chicago plans a series of parochial conferences on the Church Program in the fall, with the new field secretary of the National Council, the Rev. F. P. Houghton, leading.

* * *

More than 300 delegates from thirty nations assembled at Cambridge, England, on September 1st, at the opening of the eighth international conference of the World Alliance for International Friendship Through Churches. The Bishop of Ripon presided.

The Archbishop of Canterbury sent a message expressing his regret at being unable to attend, saying:

"The world's situation at present is sufficient proof of the value of the World Alliance. It is plain that as long as a spirit of jealousy, suspicion, mistrust and fear exists among nations, conventions, treaties and pacts, invaluable as they are, cannot of themselves create the sense of security on which stable peace depends.

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is this but the spirit of Christ?"

Messages also were read from the King and Prime Minister MacDonald, the latter stating:

"I can conceive that you will be looking ahead to the momentous conference at Geneva in February of the disarmament conference, and I am sure that in the meantime your every endeavor will be directed toward supporting and assisting those who have been trusted at Geneva with such heavy responsibilities for the future of our civilization."

* * *

The diocese of Connecticut elected a Bishop Coadjutor yesterday, September 9th — sorry we haven't his name for you but of course this number of the paper was in the mails by that time. There are several leading candidates; the Rev. W. T. Hooper, the rector of St. John's, Hartford; the Rev. F. G. Budlong, the rector at Greenwich, Connecticut; the Rev. Elmore McKee, who was the chaplain at Yale until recently and is now the rector of St. Paul's, Buffalo. Then there is the Rev. Samuel S. Drury, the rector of St. Paul's School, Concord, N. H., who is the favorite of a lot of those having votes.

* * *

The chairmen for the various departments of the executive council of the diocese of West Missouri are as follows; missions, Rev. L. R. Anschutz; religious education, Rev. R. M. Trelease; social service, Rev. A. L. duDomaine; publicity, Rev. C. R. Tyner; finance, Mr Arthur Clifford; field department, Rev. James P. DeWolfe; property, Mr. W. R. Jacques.

* * *

Bishop Roots has wired of the widespread distress in China due to the floods. On August 21st he cabled from Hankow: "St. Hilda's flooded. Boone Compound has thousand refugees. Disaster widespread. Central government leading all local forces cooperating in relief measures. Will need large help from abroad."

* * *

The Rev. E. P. Baker, rector of St. Lawrence's, Libertyville, Illinois, has accepted a call to St. John's, Lawrence, Massachusetts.

* * *

An oil painting of the late Bishop Spaulding of Colorado has been given by his family to St. Luke's Hospital, Denver, founded by the bishop.

* * *

Rev. Charles E. Craik, Jr., formerly acting dean of the Cathedral at Lexington, has accepted a call to Grace Church, Hopkinsville, Kentucky.

* * *

Changes in Colorado: Rev. Albert Martyr from Grand Junction to St.

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Michael's, Denver; Rev. H. N. Cooper, graduate of Nashotah this year will have charge of the Arkansas Valley, with headquarters at La Junta; Rev. George B. Oakes, graduate this year of St. John's in charge of the Ascension, Salida.

* * *

Church Army is to stage a dinner at the Brown Palace Hotel, Denver, the evening of the 23rd. Speakers: Bishops Perry, Jett, Darst; Captains Mountford, Estabrook and others. Outside meetings are to be held by the Army on the streets of the city throughout the Convention.

* * *

St. Bartholomew's, Chicago, celebrated the sixtieth anniversary of the starting of Church work in the Englewood section of the city last week. The Rev. Irwin St. John Tucker was the special preacher.

* * *

The Church of Our Saviour, Chicago, announces the raising of over $10,000 which is to be used to eliminate parish indebtedness.

* * *

Two Baltimore churches have new assistants; St. David's, Roland Park, has called the Rev. George B. Scriven from the diocese of Southern Florida, and the Church of St. Michael and All Angels has called the Rev. Robert C. Purrington from the diocese of Minnesota.

* * *

At least six special trains will be required to carry the party of Church people who will stop in Chicago, Sept. 14, on to Denver, according to a report this week by Mr. John D. Allen, chairman of local entertainment arrangements. Reservations for The Church Club party and the special trains continue coming in, Mr. Allen stated.

The special trains will leave the city over four lines late the afternoon of Sept. 14, following a day's program including a tour of the city, and complimentary luncheon at which the Bishop of St. Alban's, Mr. George W. Wichersham, Bishop Stewart and Governor Emmerson will speak.

* * *

Before a congregation of about 200, including a number of colored friends of the candidates, a class of eleven adults and young people were confirmed at the Church of the Cross, Bluffton, South Carolina, on August 16th. A class of eleven is not so big, but it is when you realize that the church has but nineteen communicants. The vicar is the Rev. Joseph Burton, but he gives the credit for this class to Nathaniel Peeples, lay-reader, a graduate of

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St. Stephen's College. Home for his vacation he busied himself by preparing this class. He enters the General in the fall.

* * *

More than 1000 residents of Waterville, N. Y. formed a wide semicircle on the lawn of the Earl B. Putnam estate, on August 23rd for festal evensong, recital of sacred music and procession by choristers of the Cathedral of All Saints, Albany, assisted by former members of the male choir of Calvary Church, Utica. The event, conducted by Bishop Oldham of Albany, marked the conclusion of the boy choristers' summer session at the director's home on the slopes of Tassel Hill.

* * *

F. Neary Schilling, a leader in musical circles, completed 30 years of service in Christ Church, Oswego on July 26th, the occasion being marked by a special musical service at the time Bishop Fiske visited the parish for confirmation.

* * *

With the resignation of the Rev. Elwood D. Haines, the diocese of North Carolina is now without an executive secretary. The work of the office, until a new secretary can be secured, will be carried on by the various department chairmen of the executive council.

* * *

The meeting of the National Council and its departments is to be held in Denver on the 14th and 15th, just preceding General Convention. Bishop Perry, Presiding Bishop, writes: "May we share with General Convention the prayers of our people that both the Council and the Convention may be rightly guided in the important matters to come before them."

* * *

The Negro clergy of the south side of Chicago have organized what is known as the "Clericus" for the purpose of dealing with the critical conditions that have resulted from unemployment and from bad housing conditions. They plan an extensive program of relief in the Fall.

* * *

Here is another one of those warnings; this one from the Rev. Don Frank Fenn of Baltimore. Says he: "I have been informed that a man, using the name of Charles Diggs, is going about the country asking "loans" from the clergy of our Church. He claims to be connected with the Church of St. Michael and All Angels, and gives his address as 2108 St. Paul Street, Baltimore. He is not connected with this Parish, nor, after careful investigation, is he listed in any of the directories in Baltimore. We would like to warn the clergy of the Church against lending assistance to this man."

* * *

Grace Church, Wabasha, Minnesota, was honored recently by having the first diocesan visit of the new Bishop Coadjutor, Bishop Keeler. It was quite an event, with several visiting clergy and with an augmented choir. Bishop Keeler selected Wabasha for his first visitation because it was here that Bishop Whipple first bishop of the diocese, began his work. The river steamboat on which the young bishop was travelling (talking about Whipple now, not Keeler) docked for fuel so he went ashore and held services.

Noticing that a young couple in the congregation followed the service with a Prayer Book, Bishop Whipple, at the end of the service, expressed his delight at finding Churchmen in the place.

The young man said that the

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Bishop was mistaken. He was not a Churchman; indeed, he had never even been baptized. The Prayer Book had been given to him by the clergyman of his New England home, when he had started West to seek his fortune as a young lawyer.

"But why are you not baptized," asked the bishop. "You repeated the Apostles' Creed."

"Pride, Bishop, more local pride," was the reply. "We are a frontier town and not very long on morals, but I didn't want you to go away from here and say that there wasn't a man in the place who dared to stand up and say that he believed in God the Father Almighty."

Within six months the young lawyer and his wife and infant son were baptized, and he and his wife were confirmed. He eventually received a theological education, was graduated from Seabury Divinity School, and became a pioneer missionary in Minnesota and Wisconsin.

This young man whom Bishop Whipple met at Wabasha was Solomon Burleson. His five sons entered the ministry. One of them is the distinguished Bishop of South Dakota, the Rt. Rev. Hugh L. Burleson.

* * *

The Brotherhood will have an exhibit at the General Convention, together with other religious organizations. All attending Convention are invited to visit the exhibit.

* * *

The Rev. H. Waldo Manley, St. Peter's Elliott City, Maryland has accepted the rectorship of Esther Memorial Church, Congress Heights, Washington, D. C.

* * *

The evening of Friday, September 25, during General Convention, is to be devoted to mass meeting on the general subject of "The Spiritual Life of the Church." The program will be furnished jointly by the National Commission on Evangelism, the Church Army, The Daughters of the King, and the Brotherhood of St. Andrew, the speaker for the Brotherhood being Mr. Courtenay Barber, of Chicago, Vice President and member of the National Council.

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St. Mark's, Milwaukee
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

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Daily: 10:30.

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Holy Days at 10 A. M.

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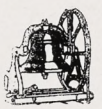
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THE WITNESS

A National Weekly of the Episcopal Church

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FIRST WEEK OF CONVENTION

By
BISHOP JOHNSON

BY THE time this reaches you General Convention will be in session in Denver. The opening service was held on September 16th. It was held at the Auditorium which seats over seven thousand people. About one hundred and twenty-five bishops formed the procession, with the three hundred choristers in their seats when the service began. The Presiding Bishop took charge of the service and the Rt. Rev. Michael Furse, Bishop of St. Albans, preached. In selecting Bishop Furse it was in the mind of the committee to choose one who had the voice, the presence and the message. Those who heard Bishop Anderson in Washington will realize what it means to hear such a preacher. Bishop Furse rendered yeoman service as Bishop of Pretoria in South Africa. He was translated to St. Albans because of his outstanding qualities and at the recent Lambeth Conference he took a prominent part in the debates.

In the afternoon, on the 16th, the various houses assembled and organized for business. In the evening there was a general reception for all visitors from 8:30 to 10:30 at the Cosmopolitan Hotel, which is adjacent to the Brown Palace, the Shirley-Savoy and other hotels. Previously this reception on the opening day has been given for the bishops only, but there seemed no good reason why it should be confined to them and so the committee decided to welcome all on this occasion.

Thursday, the 17th, is the gala day of the Woman's Auxiliary. At 7:30 in the morning in the City Auditorium, at a consecrated altar, there will be a celebration of the Holy Communion, at which those who do not expect to receive are asked to take their seats in the galleries, while those participating occupy seats on the main floor. Arrangements have been made for about twenty clergy to administer, and communicants are requested to leave their places at the rail as soon as they have received. At this service the United Thank Offering is made. It is hoped that it will reach a million dollars, most of which it is hoped will be in checks. The gold alms basin given to the American Church by Oxford University will be used to place this offering upon the altar. Such services as this are seldom witnessed and give one a feeling of strength and purpose in their religious life.

On Thursday night there will be a mass meeting in the Auditorium at which the amount of the offering will be announced and speakers will give the meaning and purpose of the women's work.

ON FRIDAY evening it is planned to celebrate the one hundred and fiftieth anniversary of General Convention by presenting to the assembly the story of our mission work in the United States for the past hundred years. This will be done by three speakers who have been carefully selected for that purpose and who will divide the story into three eras. In the early thirties, one hundred years ago, the Episcopal Church in the United States had only thirty-one thousand communicants in a population of twelve million people; a ratio of one communicant to every four hundred and sixteen of the population. Today it has a million and a quarter communicants in a population of one hundred and twenty million people.

In this same decade Jackson Kemper was made missionary bishop of Indiana and Missouri and the Northwest generally. Leonidas Polk was made bishop of Arkansas and the Southwest. James Hervey Otey was made bishop of Tennessee. When these men were still laboring in their fields Bishop Gailor was born in Jackson, Mississippi, and grew up while the memory of these men was still fresh in the life of the Church. He has been selected to present to the Church the story of our missionary work during that generation.

In 1867 Daniel Sylvester Tuttle, then a young man of thirty, was sent as missionary bishop to Montana, Idaho, and Utah, preceded by Joseph Talbot (1860) to the Northwest; Vail (1864) to Kansas; Clarkson (1865) to Nebraska; Randall (1865) to Colorado, and followed by Hall (1873) to South Dakota. While these men were at work Bishop Burleson, the son of a missionary in Minnesota, was growing into a career of use-

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ful service in the Church. He has been selected to present this period.

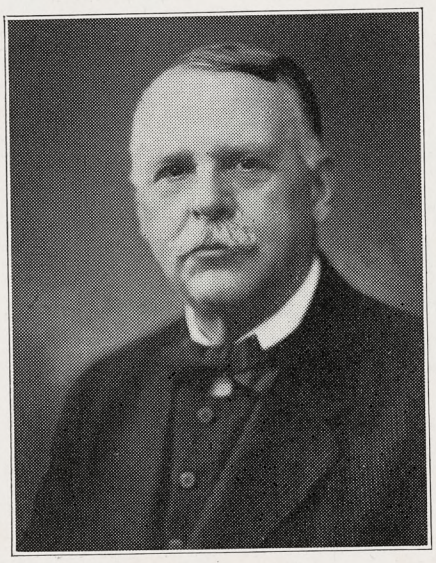
IN 1895 Bishop Rowe went to Alaska; in 1899 Bishop Kinsolving went to Brazil; in 1901 Bishop Brent went to the Philippines. This marks another progressive step in the history of the Church's work. Bishop George Craig Stewart, who has been a personal friend of all these bishops and their contemporaries, and is also a member of the National Council, will present this period. It is an effort to give to those who are meeting to aid in the progress of the Church an opportunity to get a bird's eye view of the labors of those who have preceded them, and to do honor to those who have served so faithfully and so well in the days that have gone. Everyone who can possibly do so should plan to attend this historic night both to remember those who have fought and to draw encouragement for their own share in the conflict.

On Saturday afternoon it is planned to take the delegates and deputies to the mountains in an extended motor trip on which they will pass the grave of Buffalo Bill on Lookout Mountain, where a pioneer of a different sort rests from his labors. In visiting Denver you will meet those who saw the city rise out of the wilderness and who came here at great personal risks, with the Indians one of the hardships they had to bear. It took some of them forty-five or fifty days in an ox cart to make the trip from the Missouri River —a trip you who are now guests of the city of Denver completed in eighteen hours in a Pullman. There is history in Colorado as well as natural beauty.

THE OAKES HOME: DENVER

By

WILLIAM B. SPOFFORD



THE REV. F. W. OAKES

ONE of the most important institutions of the diocese of Colorado is the Oakes Home in Denver, the second organized work in the United States for those suffering from tuberculosis. It is the only Church Home, so far as is known, in the country, whose object is to furnish a home with every desirable equipment of the sanitarium, and yet have the surroundings of a home. One instinctively recognizes it at first sight. The beautiful buildings of pure colonial architecture and coloring—the broad, graceful porches and generous plate windows—an air of refinement and hospitality as to suggest nothing else but the magic word Home. Looking toward the east and south, one glimpses the tall church spires that proudly rise from the city of Denver—beyond the vast plains and prairies that melt into the horizon. Turning westward—lift your eyes unto the hills, hills as ancient as creations dawn. An unforgetable sight, this wondrous rocky range. From the snow-capped crown of Pikes Peak to the hoary head of Longs Peak, this hundred-and-fifty-mile vista spreads before you, ever changing in color and mood, as peak upon peak seem to lose themselves in the turquoise sky.

Neither hotel, hospital nor sanitarium, but just one of the rare spots in the world, where a victim of dread tuberculosis may live in perfect comfort and sanitation. Mid cheerful, homelike surroundings, one breathes deep of the healing atmosphere while enjoying the most invigorating climate.

THE Home was not built for profit. In fact, the founder, Rev. Frederick W. Oakes, a priest of the Church, first conceived the idea after mingling among men and women stricken with life's great tragedy, the white plague. He saw physical conditions that were appalling. Refined women suffering in over-crowded boarding houses, and self-respecting men herded into foul hotels. He saw many partially recovered, filled with eagerness and hope, pulled down again by reinfection. He saw sordid greed in high-priced quarters of low-rate cleanliness. Here indeed he found his work!

Nearly forty years have witnessed the coming and going of over sixteen thousand men and women, who have benefited through the friendly care The Home affords, and not one employee has ever contracted the disease.

Medical science, after years of study and research, with the spending of millions in money, are agreed on the main essentials in the treatment and cure of tuberculosis. Correct altitude—with a large percentage of dryness of atmosphere, a stimulating climate, not too severe, and plenty of bright sunshine. That ideal spot is found in Colorado. The whole world acknowledges the superiority of Denver as the haven of health.

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Patients living under the splendid conditions of this institution, while under the observance and guidance of physicians of recognized skill in the treatment of tuberculosis, are invariably benefited and an almost unbelievable percentage are restored to health and vigor.

Round about The Home are many beautiful bungalows that ofttimes attract the entire families of the sick to Denver. Thus all benefit by the invigorating climate and enjoy the sublime mountain roads and trails, while their loved one is being brought back to health and strength.

The devout efforts, the tender sympathies and generous donations, from many church friends in New York and other large eastern cities, have made possible this haven and Home, the beautiful buildings, cottages, chapel, hospital, work shop, and nurses' home. Hundreds of happy homes throughout the land owe much to the helping hand extended by these comforters of the weak and weary.

THE Home was established in 1894 and since that time has cared for fully 16,000 persons from all parts of the world. At its very inception the founder, Dr. Oakes, gave the Home to the care of the diocese, and it was incorporated in 1917, being now held in perpetual trust by it. It is governed by a board of trustees and managers, the board being made up of men elected by the diocese, and having among its members the most capable of Churchmen. It is in every sense a Church institution, managed by the Church, presided over by a priest of the Church, with the center of the Home the beautiful Chapel of Our Merciful Saviour, where prayers are said daily and where the Blessed Eucharist is presented each Sunday and on Holy Days.

During these days of General Convention this fine Home will be visited by thousands of Church people, all of whom will surely rejoice in its record of fine accomplishments, and will be grateful that a priest of the Church came to Colorado decades ago who had the vision to undertake this important work.

Memorial

By

BISHOP JOHNSON

THE roll of Bishops who have departed this life since the Washington Convention is a long one and contains the names of men who were outstanding men in their generation. It is as follows in the order of their consecration:

William Andrew Leonard; Bishop of Ohio for more than forty years and twice acting as provisional presiding bishop. A courteous Christian gentleman of definite convictions and great personal charm.

Davis Sessums; Bishop of Louisiana for nearly forty years, an orator who placed his unusual talents always at His Master's service.

George Herbert Kinsolving; Bishop of Texas for



A View of the Oakes Home

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thirty-five years. A courageous warrior whose sense of humor always disarmed his opponents.

Arthur C. A. Hall; Bishop of Vermont for thirty-six years, the ablest canonist and clearest thinker in the House of Bishops.

Lucian Lee Kinsolving; Bishop of Brazil for thirty years. A happy warrior whose eloquence and charm endeared him to all.

Theodore N. Morrison; Bishop of Iowa for thirty years; a scholar and thinker, always eminently just and fair.

Sidney C. Partridge; Bishop of Kyoto for ten years and of Missouri for twenty. An eloquent preacher and genial friend.

Charles P. Anderson; Bishop of Chicago for thirty years, and Presiding Bishop at the time of his decease; one of the greatest platform orators of his day.

Charles Henry Brent; Bishop of the Philippines for seventeen years and of Western New York for eleven years, chaplain general of the army during the Great War and a man of international fame.

Sheldon M. Griswold; Bishop of Salina for fourteen years, Suffragan of Chicago for thirteen years, and Bishop of Chicago at the time of his decease. A champion of the Catholic faith, beloved by all as a pastor of souls.

Richard H. Nelson; Bishop of Albany for twenty-seven years. A devout prelate, greatly beloved by those who knew him well.

James Henry Darlington; Bishop of Harrisburg for twenty-five years, who labored for the reunion of the Anglican and Greek communions.

Beverley D. Tucker; Bishop of Virginia, as coadjutor and diocesan, for twenty-four years, who was greatly beloved and whose children reflect the reality of his devotion.

John Gardner Murray; Bishop of Maryland for twenty years and elected as Presiding Bishop of the Church at New Orleans; an administrator and true father in God.

Thomas J. Garland; Suffragan and Bishop of Pennsylvania for nearly twenty years; an able administrator and industrious worker.

John Poyntz Tyler; missionary Bishop of North Dakota for seventeen years; a man of princely stature and gracious personality.

John D. LaMothe; missionary Bishop of Honolulu for seven years and greatly esteemed by those who knew him.

Herbert Shipman; Suffragan of New York for nine years. Greatly beloved by all the clergy of New York.

Charles L. Slattery; Coadjutor and Bishop of Massachusetts for eight years. The leading spirit in the revision of the Prayer Book and an active participant in the legislation of the House.

Never I believe in the history of the House of Bishops has there been such a loss of those who took the lead in the debates and in the affairs of the Church. More than twenty new bishops are in Denver for their first convention in the House of Bishops. It is a matter of great satisfaction that the caliber of these new men should give promise of carrying on the work.

The Convention Sermon

THE General Convention sermon was delivered by the Bishop of St. Albans, England, in the Auditorium, Denver, on Wednesday morning, September 16th. In the past ten years, he said, there has been an attack on the Christian religion. The attack has been first of all on the home and Christian marriage. In attacking the home the communists are attacking the last stronghold against the realization of their complete dreams. But it is not only the Soviet government and communists who are attacking the home. It is being attacked as well by those within our own household. He went on to condemn the use by married people of contraceptives, declaring that "in the long run it will degenerate the Holy Estate of Matrimony, physically, intellectually, morally and spiritually. It is giving a cloak of respectability to the widespread use of these things among the unmarried, and thereby the whole standard of sexual morality is being lowered." He begged the Church to stand firm for the highest conception of marriage.

Second, the preacher called for more teaching on the part of the Church, with the adoption of up-to-date methods, so that generations may be raised up, well grounded in the fundamentals of the Christian religion.

Third, there must be a greater emphasis laid upon worship. We must raise the standards of personal devotion all along the line.

In conclusion he expressed thanks for the great heritage of the Church and called upon his listeners to witness to the faith at home and abroad in order that "the Kingdoms of this world may become the Kingdom of Our Lord and His Christ."

Personalities

AMONG the delegates to this General Convention are many of the most distinguished citizens of the United States; men fully capable of living up to the traditions of their great forebears. For the Episcopal Church, small in numbers comparatively, has always had within her household leaders of the nation. Washington, a vestryman at Alexandria, with James Madison and James Monroe following in his footsteps. Bishop Tyler, who died this summer, was a great-nephew of President Tyler, and Bishop Polk, the bishop-general who fell in battle during the civil war, was a cousin of President Polk. In later years President Arthur has been the only president to be an Episcopalian, but the wife of President Taft, the wife of President Roosevelt and the wife of President Wilson are all Churchwomen. If, as many suggest, another Roosevelt should go to the White House, there would again be an Episcopalian as president, for the present governor of New York is a stalwart Churchman, a vestryman and a trustee of Church institutions.

The president of the Confederacy, Jefferson Davis,

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heard of the final collapse of the Confederate armies as he sat in a pew in old St. Paul's, Richmond; the Church never had a more loyal son than Robert E. Lee, whom many consider America's greatest soldier. Alexander Hamilton, financier of the early government, was an Episcopalian. Henry Clay was confirmed at the time he was framing the compromise of 1850, and it was William H. Seward, Lincoln's Secretary of State, a Churchman, who uttered the famous saying that he liked the Episcopal Church because it never interfered either in politics or in religion, a statement, which however interpreted, contains a great deal of truth.

Admiral Dewey lies buried in Washington Cathedral, while General Pershing is another fighting man who glories in his Church membership. There have been eleven Chief Justices of the United States, six of whom have been Episcopalians; Ray, Rutledge, Marshall, Chase, Waite and Fuller, the latter regularly leaving the bench of the Supreme Court every three years to sit in General Convention as a deputy from Chicago, where he takes an active part in the deliberations.

Another great figure at past Conventions was the late J. P. Morgan, deputy from the diocese of New York. And it was not his financial dominance that gave him such leadership there, but rather the fact that he was the great authority on Convention rules.

The most famous Bishop of the Church was perhaps Phillips Brooks, who, after a few days at his first Convention as a member of the House of Bishops, turned to a neighbor and asked, "Is it always as dull as this?"

The present Presiding Bishop, as of course all of you know, is the Rt. Rev. James DeWolf Perry, of the famous family which gave to our country the admiral who won the Battle of Lake Erie, and the other admiral who opened up Japan to the rest of the world.

In the House of Deputies sit rectors of prominent parishes throughout the land, as well as laymen who are outstanding men of the present generation. They are presided over by the Rev. Z. B. T. Phillips, rector of the Epiphany, Washington, and chaplain of the United States Senate.

Our present Convention delegates are following in the footsteps of famous men and are charged with the responsibility of carrying on a great heritage. Next week we will tell you something of the outstanding personalities now sitting as deputies in Denver.

Our Church Papers

By

GEORGE PARKIN ATWATER

LAST week I proposed that our Church papers be strengthened by two measures. First, that every person who subscribes twenty-five dollars or more to the quota automatically become the recipient of the paper of his choice for one year. Second, that every subscription secured by the rector be credited on the quota. I wish this week to justify these measures.

The Church papers give the National Church an immense amount of free advertising. They will print almost anything emanating from the National Council. They give constantly accounts of work done in the missionary field. They prepare illustrations. They open their columns to bishops and missionaries and to anyone with anything to say. Yet I believe I am correct in saying that they do not receive a cent of subsidy. They do occasionally get an ad when the National Council wishes to use the papers for an appeal.

The papers are invaluable as an aid to the work of the National Church. There would be a "conspiracy of silence" that would throttle the Church were all the papers suddenly to suspend publication. Yet we seem to be forcing them to face the wolf at the door.

I would venture the opinion that some of the largest voluntary gifts the Church has ever received have come from readers of the Church papers. The National Council owes an immense debt to its papers. And the papers will immeasurably reinforce the Church if given a chance. A subscription to a Church paper is every bit as much an offering for the work of the Church as is a gift to the missions of the Church. And it is often a far more productive one. If I have to persuade a man by personal effort to give to our missions I might better persuade him to subscribe to and read a Church paper, thus enlightening him so that he would respond readily to subsequent appeals for missions.

Therefore the National Church can in a measure repay the Church papers for their immense labors for the Church by providing that a subscription shall have the status of an offering and count on the quota. This measure would be a stimulus to the clergy to secure subscriptions. The clergy realize today that an effort to secure a subscription is an obstacle to a further appeal for the quota, and so they have no incentive to get subscriptions.

An appeal from the chancel to the congregation to subscribe is about as effective as trying to put out a raging fire with an atomizer.

Our Church needs the strengthening and fortifying of our present undertakings more than it needs any further extension of feeble efforts. And the wider reading of Church papers is one of the pre-requisites to the strengthening of the interest of the congregation.

Give the clergy a chance to help by adopting these measures. The clergy cannot do miracles. They cannot unceasingly tap purses for minor objectives when the whole force of the Church has been directed to tapping those same purses for the quota. No highfaluting but empty phrases like "Catching visions" and "the light that shines fartherest, etc.," will meet the issue. Even the clergy cannot make ice-cream out of skimmed milk.

The Church papers deserve to be supported and esteemed as powerful agents for the Church's good. We cannot subsidize them. But we can compensate them and encourage them by permitting a subscription in the parish to count on the quota of the parish. And the papers will respond to such treatment with a zeal that will astound you.

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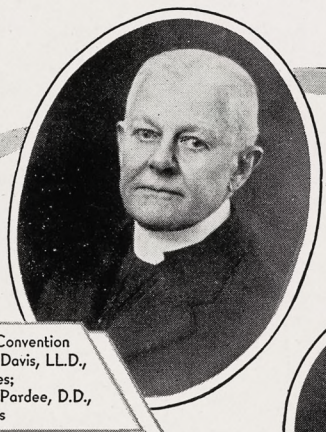
AMONG THE LEADERS OF

NOW MEETING IN GE





Secretaries of General Convention
(left) The Rev. Carroll M. Davis, LL.D.,
House of Deputies;
(right) The Rev. Charles L. Pardee, D.D.,
House of Bishops



The Presiding Bishop
The Rt. Rev. James
DeWolf Perry, D.D.



The Host of
General Convention
Bishop Johnson
of Colorado





Mrs. E. T. Boyd,
Executive Secretary,
Colorado Diocesan W. A.



Miss Marion Hendrie,
Chairman,
Art Committee



Miss Elizabeth Matthews
nominated as presiding officer
of W. A. Triennial



Miss Edith Brent, Member,
Colorado Diocesan
Executive Board, W. A.



The Rev. B. H. Rei
Dean, National Council

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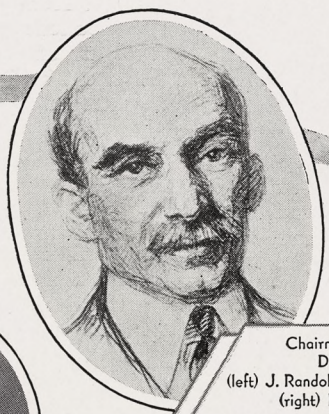
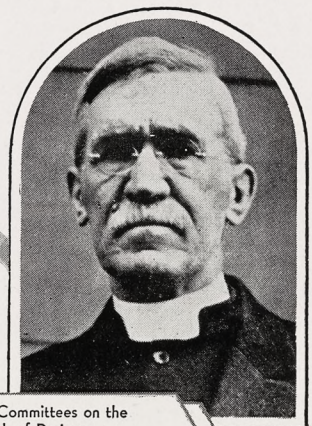
F THE CHURCH

GENERAL CONVENTION IN DENVER







Chairmen, Committees on the Dispatch of Business
(left) J. Randolph Anderson, House of Deputies;
(right) Bishop Reese of Georgia, House of Bishops



Bishop Ingley, Coadjutor of Colorado



Charles A. Johnson
General Chairman,
Committee on
Arrangements



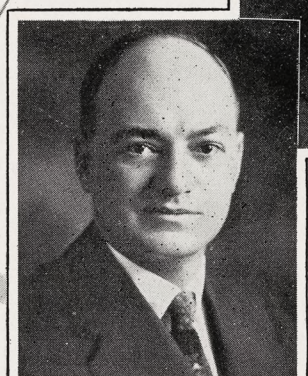
Herbert S. Sands, Chairman,
Entertainment and
Hospitality Committee



John S. Pyeatt,
Chairman,
Transportation
Committee



B. H. Reinheimer, D.D.,
al Council Training Institute



David J. Main,
Chairman,
Finance Committee



Mrs. J. E. Kinney, General Chairman,
Committee on the W. A. Triennial

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MANY IMPORTANT MATTERS BEFORE THE CONVENTION

No outstanding business remains over from the Washington Convention of 1928, the revision of the Prayer Book having been completed. The most important matter to come before the Denver Convention is the Church Program. Shall the Church push forward, seeking increased funds for the expansion of the work, or, in the face of the world-wide depression, shall there be a curtailment of expenditures? Along with the Church Program, and its budget, there goes the Advance Work Program, launched at Washington three years ago, which will be discussed.

Clergy placement: a special committee will present a report on this vital matter which has been considerably discussed during the past year.

Enlarged powers for Provinces: many feel that work now done from the Church Missions House in New York can be more effectively done if delegated to provincial organizations. There should be lively debates on this topic.

Church Union: report of the commission on faith and order will be presented and action taken to push forward toward the goal of ultimate union of the churches.

Marriage and Divorce: the commission on the canon on marriage and divorce will present a report and a good deal of the time of both Houses will undoubtedly be given to debates on this subject. It promises to be the most lively matter to come before the Convention.

Industry and Unemployment: Bishop Perry has appointed an unofficial commission; headed by Bishop Scarlett, which will present a report on the Church, Industry and Unemployment. The Convention will surely take action on these important matters in view of the present crisis in world affairs.

Missionary work in India: will the Convention authorize an expansion of our missionary work to include work in India?

Rural Work: commission will urge a special effort in this field.

Evangelism: commission will ask for increased support for an effort to reach the unchurched.

Election of Presiding Bishop: a formality as Bishop Perry will unquestionably be elected by acclamation.

Election of missionary bishops for North Dakota and Panama Canal Zone, and a Suffragan for Alaska.

Deconesses: the status of deaconesses, and shall they be provided with a pension system?

Proposal that membership in the National Council be by rotation; canonical changes having to do with the organization of the Council.

* * *

AUXILIARY MEETING

Everything is in readiness at the Central Presbyterian Church, Denver, for the triennial meeting of the Auxiliary. The opening service was to be held on the 16th, with the first business session that afternoon, with Miss Elizabeth Matthews of Southern Ohio presiding. The first afternoon was devoted to organization, to adopt the program, to hear the report of the executive committee and of the executive secretary. Resolutions also were presented to be referred to committees.

Five subjects were the special business of this 1931 meeting: family life, property and economic conditions, interracial contacts, international relations and religious thinking.

A findings committee of forty-seven members will be appointed to deal with these matters, with a central findings committee consisting of the chairman, a vice-chairman and the chairmen of five sub-committees. Each sub-committee, consisting of nine women, will attend the various discussion groups dealing with the topics under consideration.

The United Thank Offering is to be presented on Thursday the 17th at a great service at the Auditorium. That evening an Auxiliary mass meeting is to be held, with Bishop Littell as the speaker. The amount of the offering will be announced.

On Friday the Auxiliary will attend a joint session of the Convention to listen to reports of the departments of the National Council.

On Saturday there is to be a meeting on Industrial Relations, with Mr. Spencer Miller as speaker, and another meeting on international relations with the Rev. D. A. McGregor as speaker.

ELECTED BISHOP COADJUTOR OF CONNECTICUT

The Rev. Frederick G. Budlong, rector at Greenwich, Connecticut, was elected Bishop Coadjutor of Connecticut at a special convention held at Hartford on September 9th. He was elected on the fourth ballot after a spirited contest. On the third ballot the Rev. Howard C. Robbins, professor at the General had the majority of the lay votes and Dr. Budlong had a majority of the clerical ballots. Others to receive scattered votes were the Rev. Frederic S. Fleming, the Rev. Thomas Cline, the Rev. William T. Hooper, Bishop Blair Roberts, the Rev. J. W. Sutton, Dean Samuel Colladay and Bishop Larned.

NEWS OF FAITH AND ORDER MEET IS ENCOURAGING

By F. W. Tomkins, Jr.

Members representing thirty-nine churches from twenty-two countries were present at the meeting of Continuation Committee on Faith and Order, at High Leigh, near London, with a record attendance of seventy-three members of the committee. There was also present as invited guests sixteen young men and women from fifteen churches in eleven countries, including one from Japan and one from Russia. Several members of the meeting, it may be mentioned, were women, and there were many wives present, so that it was far from being a male affair.

There was a great variety of ecclesiastical office: half a dozen archbishops, a score of bishops, Anglican, Lutheran, Methodist and Orthodox, pastors galore, pastors and plain lay people. The chairman was the Archbishop of York, Dr. Temple, whose genial smile and quick wit, combined with masterly control of business, made him an ideal chairman.

As previously reported here plans are made for a second World Conference, with "The Church in the Purpose of God," as the subject, to be held at Lausanne, Switzerland, in 1937.

The meeting heard a most hopeful report by the committee of theologians, of which our own Frank Gavin is a member, which has devoted two years to a study of the differences that separate the churches as to the doctrine of Grace. So hopeful was this report, and the discussion of it, that they voted to meet next summer for a week instead of for three days, in order to have more time for discussion.

Many other matters were considered and acted upon; everything going to demonstrate that the Faith and Order movement is making visible progress toward its goal—agreement based on "the clear statement and full consideration of those things on which we differ," which is the only sure basis of unity.

* * *

The general topic for the 1937 Conference will be "The Church in the Purpose of God." It is generally agreed that most of our differences go back to different views as to the nature and purpose of the Church, and that this ought to be thoroughly discussed. But the detailed program is to be left open for further suggestions from the churches, which are to be asked to appoint their delegates for 1937 at once in order that they may take part in this work of preparation for the Conference.

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PERHAPS WE ARE ALL GOING BACK TO THE OLD FARM

By G. W. Browning

Excitement is at fever heat among statisticians of rural life, because recent figures seem to show that the long continued flow of population out of the country districts into the city may have passed its flood and the tide be turning. In 1930, for the first time in probably twenty years, the actual farm population showed an increase.

Although more than 1,540,000 country people came to town and less than 1,400,000 went back to the farm, yet the number of babies who showed the good judgment to be born on the farm, in excess of the number of people who died there, was 350,000, thus establishing a total increase of over 200,000 in the rural population. (Cheers!)

The U. S. Bureau of Agricultural Economics will be pleased to tell you more about this, or you may want to read Bishop Goodwin's chapter on the Church and rural life in the National Council's little new book, *Building a Christian Nation.*

* * *

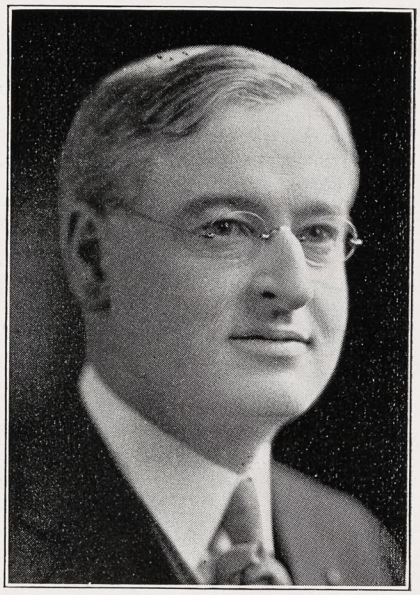
Our echoes, as Tennyson so truly observed, roll from soul to soul and grow forever and forever. Hawaii, giving an Advance Work project in South Dakota, receives a gift for it from a Japanese clergyman, the Rev. B. S. Ikezawa, now working in Honolulu, who sends it in memory of Bishop Hare. While he was Bishop of South Dakota, Bishop Hare was sent out for a visitation in Japan and there confirmed this Japanese gentleman just forty years ago.

* * *

Bishop Graves had a confirmation at Yangchow, China, early in the summer, confirming ten people, including four from Paoying, fifty miles away; including also the postmaster of Yangchow. Our missionary, the Rev. E. H. Forster, has been teaching in a government school, the government paying the mission for his services. One of the near by army generals asked the local Christians to have a week of special prayer for China, and a meeting was planned for each church or chapel. "The political situation certainly requires prayer," says Mr. Forster.

"We seem to have made progress in our evangelistic work," he adds. "Our services continue to be well attended and interest in our preaching for non-Christians has not lessened. The people are extremely friendly toward us.

"We have a wonderful opportunity to work among children. Our small and very primitive playground has made them friendly, but we need to discover some way of securing their regular attendance at teaching so that our influence can be more effective.



Courtenay Barber
New Brotherhood President

* * *

A Hindu chauffeur before starting on a long motor run fell on his knees before his car and prayed to the god of the machine that the journey might be a success. As a matter of history, it was not, because he did not carry enough gas. The efficient Westerner would probably have had enough gas, omitted the prayer, and arrived safely. Which man, think you, would go down to his house justified?

* * *

This sounds as though it had been clipped from the yellowing pages of a Sunday school library book of about seventy years ago, but not at all. It came from the modern mimeographed chronicle of Bethany Home, Glendale, Ohio. "This," said a visitor the other day, "is the best possible home there could be for little children." "No," replied small Rosemary, thoughtfully, "It is the third best. Heaven is the best home, Paradise is next, and then Bethany."

* * *

One of the Church Army boys visits a little jail in Virginia every week. He was stuck there at night recently, and spent the night in the jail. The result was that four of the men were baptized shortly after.

At another place in Virginia the Church Army captain has been given a power house to work in. Happy omen! It runs all week, with big holy pictures hung above the machinery, and thirty to sixty people gather every Sunday night and Tuesday night for a service.

ANOTHER REPORTER WANDERS INTO THE MISSIONS HOUSE

By W. B. Spofford

The National Council recently sent out a news story on the subject of vacations. It began: "The long, leisurely, idle, summer holiday—does it still exist somewhere? A wandering reporter in Church Missions House happened to ask what, if anything, went on there in summer." The long story then went on to give the details of the tremendous activities of "281" during the summer months. For the department of foreign missions: "If anyone thinks that during summer days the wheels of the department run down and the staff goes off vacationing, let him drop in at 281 some day." "Eight telephone trunk lines incessantly busy connecting 281 with the outside world." "Mail keeps coming in steadily." Interviews with missionaries; cables calling for help that must be attended to at once; summer conferences; meetings with boards. It is all a picture of a beehive of activity.

The second page of the story is devoted to the social service department. "Summer means additional activity." The National Conference on social service; the conference on rural work at Madison; the Cincinnati summer school, occupying the entire months of July and August. These in addition to all the other work, so that the story ends with the statement that "the days are not long enough for the work there is to do."

The Field Department story: "Someone has likened the secretaries of the field department to jack-rabbits, one day this way like the wind, reverse, that way next day like a streak of lightning and seldom in the home hutch. Outside of the fact that their speed is confined to the limitations of the ordinary media of transportation, the comparison is pretty apt."

Finance Department: "Wide awake as always."

Religious Education: secretaries spending their summer attending one summer conference after another; a secretary unable to take a vacation until November because of the pressure of work.

Publicity: *The Spirit of Missions* as usual, summer and winter. *The Church at Work* to be brought out as soon as possible after Convention. Material sent regularly to the Church papers. General Convention, with all the work connected with the publicity of it.

In all, the story gives four large pages of single spaced copy devoted to the whirl of activity that is known to the Church as "281."

It was an interesting story. So I

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became that "wandering reporter" the first of September. I had not been in the building two minutes before I was told by an employee: "You won't find anyone in. There hasn't been anyone here all summer." I went to one department that employs a considerable staff. None of the several men were there, nor could I find out from any of the three stenographers just when any of them would be in. One of these girls, incidentally, was knitting, another was reading a novel, the third was just leaving for the day—three o'clock in the afternoon.

There was not an executive officer in the building.

In the social service office there was one young lady. The place looked deader than a dodo. Incidentally for "281" to devote paragraphs of a story to the Cincinnati Summer School as though that undertaking was a project of the National Council is, it seems to me, rather questionable. The work of the Cincinnati Summer School, since it was founded nine years ago, has been done by Dr. William S. Keller, a practicing physician who puts in his day's work, including Sunday, and does this work on the side because he believes it is important. The Department of Social Service took no interest in it for a number of years. After it had been established by Dr. Keller the department cooperated by sending to him yearly a few hundred dollars. The work is still done entirely by Dr. Keller, and anyone in Cincinnati that he can get to help him and he raises a large part of the money to pay for it. The head of the department of social service was in Cincinnati this summer for a few hours only. All of which is to the good maybe. I don't know of anyone kicking about that. But I must say that it gets under my hide a bit to read official publicity of the Church which ballyhoos about this school as though it were the child of the National Council.

The publicity department was fairly busy; there seemed to be real activity in the business office of *The Spirit of Missions*, with the manager on the job as usual. But he was the only one of the five men in the department present, though I was told that one other was working like a beaver lining up work in Denver for Convention, and that another was at an Associated Press conference.

The whole "281" establishment looked as quiet as a baseball park in December to me. Maybe I picked a wrong day—or a wrong three days for I went there thrice—most of the men out, and all of the big ones absent, while the numerous young ladies looked frightfully bored with their inactivity. Of course I have a complex on this matter of vacations. But it does seem to me that those of

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us who are living rather well on donated money, which comes out of the pockets of people who may not have too much of it these days, have a moral obligation to keep on the hop. And with the needs so great in the fields—domestic as well as foreign—one certainly should make good use of time which after all comes high when translated into dollars and cents.

* * *

The General Convention had its informal opening on Sunday last with a service in St. John's Cathedral, Denver, when Presiding Bishop Perry preached. His address was given over a national radio hookup the following day, and was reported in the daily newspapers of Monday. There is therefore no need of printing it here, since all of you doubtless either heard it or read a summary of it. He stressed the progress made toward Church Unity since the last Convention, particularly the work of the Lambeth Conference of last summer, which he said gives hope of full inter-communion between hitherto separated sections of the Catholic Church. There was made also at Lambeth encouraging approaches toward the union in South India between members of the Episcopal and non-Episcopal Churches, "a union which if consummated as planned would preserve the traditions of the faith and order that characterized the whole Church for many centuries."

He next spoke of the attack upon the foundations on which the whole structure of the Christian ethic rests and called upon the Convention to give solemn thought and study to the many problems being raised as a result. He then spoke of Christian marriage. With inspired wisdom it has stood staunchly in defense of matrimony as an inviolable institution so that Church people may rest assured that whatever legislation may be enacted by the Convention will be consistent with this tradition.

He then dealt with the important topic of industry, declaring that disregard for divine principles of justice and unselfishness are responsible for every breakdown in the rightful production and distribution of property. He said that the present condition of the world demands more than temporary measures of relief of suffering. "It will engage Christian minds in the careful study of the principles of human justice and human brotherhood to which organized Christianity must ever bear witness. The Church will not seek common ground with contemporary opinion, but it will raise in the midst of unbelief the symbols of the Christian faith. It builds in the babel of an aimless and lawless age the stronghold of the City of our God."

* * *

The times are placing a number of our clergy, I am glad to say, on the firing line. Last week the Rev. Bradford Young, the assistant at Holy Trinity, Brooklyn, and Mr. Spear Kniebel, social service secretary of the diocese of Long Island, were arrested in Paterson, N. J., for picketing a silk factory during a strike. These workers, like other workers in this country, have been on strike as a protest against the misery that has come to them as a reward for their hard labor. The court, with its injunctions and police, has lined up against them. It was a protest against a sweeping injunction that Mr. Young and Mr. Kniebel took the action that they did. I am rather ashamed that I was not with them. After all if we of the

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Church, in our comfort, are not going to stand some of the gaff of this transitional period then I am sure, when the new order emerges, we will be reduced to a rather unpleasant state. Not that we should take a few kicks in the shins now in order to save our necks in the future. We take our kicks because always those who have had the courage to line up with unpopular causes, which eventually bring the dawn of a better day, have had to stand such abuse. It is the price one pays for being on the side of the persecuted masses upon whose lean shoulders rest the heavy burdens. But forgive the windjamming—what I want to do is to congratulate heartily these two young men and confer upon them a magna cum laude. It isn't everyone who has had the honor of being arrested.

* * *

Mr. Courtenay Barber, Churchman of Chicago, was elected President of the Brotherhood of St. Andrew at the national convention held recently at Sewanee. Mr. Barber has been active in the Brotherhood since its inception, having been trained by the founder in a basement room at St. James Church, Chicago.

* * *

First steps toward the launching of a new and enlarged program for the brotherhood were taken. Both sections of the convention adopted reports of a conference of Brotherhood leaders held at Swathmore, Pa., recently, which recommend the setting up of boys' work programs in dioceses throughout the church. In the larger dioceses, the program calls for a director of boys' work; annual conferences of the boys, and consistent activity throughout the year. The proposals, which are admitted to be far-reaching in their effect upon Brotherhood activity, was finally adopted by the convention as a whole on Monday.

* * *

Andrew T. Ogawa, Japanese student brought to this country by the Brotherhood scholarship fund, brought greetings to the convention from Japan and told the gathering that religion holds the key to the future of the Orient. He predicted a rapid spread of the Church in the East.

* * *

For the first time in the history of the Brotherhood, two young men under twenty-one years of age were elected to the national council. They are: Thomas Compton Walsh, Jr., of Boston, retiring president of the Advance Junior Division, and Robert Webber of Detroit.

* * *

Greetings also were brought to the convention from Cuba and Porto Rico by the Rt. Rev. H. R. Hulse and the

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Rt. Rev. Charles B. Colmore, bishops respectively of the two missionary districts. Each told something of their work and the opportunities which face the Church in these countries.

* * *

Several dioceses are vieing for honors as having the largest delegation at the convention. Kentucky reported more than fifty in attendance; Michigan has over forty. Vicksburg, Miss., brought a bus-load of boys with a band. Delegates are in attendance from California, Massachusetts, New York and other distant states.

* * *

The Sewanee conference this year was unusually strong in bishops. Taking part were Bishops Gailor, Mikell, Penick, McDowell, Juhan, Colmore and Hulse, with Bishops Green and Wing among the visitors. In addition on the faculty were Dean Nes of New Orleans, Don Frank Fenn of Minneapolis—wait a minute, he is now from Baltimore—Mr. Spencer Miller, Jr., Mr. Leon Palmer, Rev. Gordon Reese, Rev. Brooke Stabler, Rev. Benjamin L. Ancell of China, and the old standbys of Gardiner L. Tucker, Homer W. Starr and Annie M. Stout. Adult division, 194 from seventeen dioceses; young people, 144 from twenty-one dioceses.

* * *

The Rev. Wilfred A. Munday, Goodland, Kansas, wants me to tell those of you who have driven to Colorado to the Convention to stop at his town on your way home. Goodland, on the main highway to Denver, is the Church's most isolated outpost in the district of Salina, and is the first Church on that through highway east of Denver. You will be cordially welcomed.

* * *

The Bishop Morrison Lodge, diocesan camp and conference grounds of Iowa, was destroyed on August 27 as the result of a hurricane which devastated miles of the lake shore property. Property loss has been estimated at between $100,000 and $200,000. Mason City Hospitals were crowded with the injured. The diocese came into possession of this property only this summer, after years of effort. After twenty minutes of this storm what was perhaps the best equipped conference grounds owned by the Church, was a wreck. The administration building was completely wrecked, the porch of the dining hall ripped apart and furnishings a wreck of splinters. A new steel flagpole was literally wrapped over the roof of the largest building of the group, so terrific was the storm.

Fortunately the grounds were not at the time occupied, though there have been 183 boys there most of the summer, with the clergy and also the Girls' Friendly Society holding large conferences there during the summer. There was some insurance on the property but nothing like what it will cost to put it back in shape. Report has it that the diocese of Iowa is entirely without the $3000 necessary to put the property in shape and authorities there are praying and hoping that others will come to their aid.

* * *

The social service department of Albany has sent an appeal to the clergy of the diocese to act in the unemployment crisis. They are asked to assist in community relief; to enlist the people of their parishes, and to promote wise relief measures. A prayer accompanied the letter—for social justice and for a Christian order of society.

* * *

Camp Atateka, Church camp for boys, has closed its 4th season with 83 boys in attendance. It is located at Lake Dunmore, Vermont, and is under the direction of the Rev. H. Boardman Jones, rector in Albany, N. Y. Many clergymen visited the camp during the summer, including Bishop Booth of Vermont and Bishop Davenport of Easton—also Governor Wilson of Vermont.

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The WITNESS

CHICAGO, ILL., SEPTEMBER 24, 1931



THE MACHINE AGE

Can the Church Meet the Challenge?

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for
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"The C. L. I. D. stands almost alone today as an organization in the Church which is facing the economic problem armed with the commands and promises of Christ"—from THE CHURCH AND INDUSTRY by Miller and Fletcher.

Since the last General Convention the C. L. I. D. has carried forward its educational program, notably by sponsoring THE SCHOOL FOR CHRISTIAN SOCIAL ETHICS at the Wellesley Conference; has arranged lecture tours by two notable English Churchmen; has entered labor struggles, notably in Marion, N. C., Danville, Virginia, and in the Coal Fields, where efforts were made to further the sort of economic relationships for which the Church officially stands. Within the past few months the League has also played a leading part in organizing and maintaining THE CHURCH EMERGENCY RELIEF COMMITTEE, an interdenominational group that has raised thousands of dollars for the relief of strikers, in addition to clothing and other supplies.

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"With

Their

Hands

They

Have Builded

Great Cities

And They

Cannot

Be Sure

Of A Roof

Over

Their

Own

Heads."

—HELEN KELLER



Drawn by
Franklin Booth

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THE CHURCH AND THE PRESENT CRISIS

A Convention Symposium

Believing that one of the most important matters to come before General Convention to be the relationship of the Church to our present economic situation, the editors asked the following question of a number of leading Churchmen: "What do you consider to be the task of the Church in the present crisis?" We are happy to be able to print here a number of the replies. Others will follow next week.

By PHILIP COOK
Bishop of Delaware

THE present crisis arises out of a financial and economic depression all the harder to face because it has followed on the heels of a period of abnormal business activity and prosperity. We had accustomed ourselves to the "highest standard of living the world has ever known" when we suddenly returned to bread lines and free soup kitchens. But looking backward it is easy to see that this period of prosperity carried us to the brink of disaster. What it has brought to us since the war period has been the most debased period in national affairs at Washington within the memory of man; conditions in every large city which amounted to a national scandal; gang warfare which defied police control; a type of racketeering which took blackmail and tribute from many forms of trade. These have been among the fruits of prosperity. It set up a false standard of living in which thrift was displaced by the spirit of stock gambling in which all sorts of people indulged, luxuries became necessities in every household, vulgar show was elevated above good taste or even decency, and incomes mortgaged for months in advance for purchases made on the installment plan.

The collapse of values did much to save us. If what really counts is to be measured in moral rather than in material values this depression is really a blessing, in which, as usual, those pay most dearly who are least responsible.

The task of the Church and of Christianity is to build up a new era on true standards of living and moral ideals more nearly related to those Jesus Christ has given. Every agency in which we trusted has failed to give relief—government, the system of capitalism, bankers, legislative enactment, captains of industry, private philanthropy. It is time for the Church to ask that Christianity be given a chance.

* * *

By J. HOWARD MELISH
Rector of Holy Trinity, Brooklyn

THERE are always two questions to be considered by the man of affairs, as distinguished from the man of study. The first is, What would I like to see done; and the second is, What is possible to do under the circumstances, with men as I find them? We sometimes call the first the ideal, and the second the practical.

It is comparatively easy to get the church to commit itself to the ideal, provided the ideal is couched in general and abstract terms. The Lambeth Conference of 1930 was notable for its adoption of social and industrial ideals; and such resolutions have their value in clarifying public opinion. But we need for our guidance something more definite, a little closer to the evolutionary stage in which we live, and something that will point the way to the next steps.

It is no easy task to ascertain what such things are and to formulate them. But I would like to see General Convention make the effort in regard, particularly, to unemployment, the Christian substitutes for class war in coal and textiles, industrial ethics, and international peace. The world needs light in a day of great darkness, and the church claims to represent the Light of the World.

* * *

By BISHOP BREWSTER
The Bishop of Maine

THE "present crisis" brings into relief evils always latent in a society only partially converted to the ideals of Jesus Christ. In the purpose of its Master the Church should be a leavening, that is a fermenting, influence. Too often, however, the Church has acquiesced in maintaining social stability as a prime necessity. The present crisis reveals social diseases inherent in adjustments that put a premium on self-seek-

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ing and competition. It is the Church's task, therefore, to emphasize those ideals which appeal, as Christ's teaching appealed, to higher motives. "Enter ye in at the strait gate," "Seek ye first the Kingdom of God," are not merely injunctions to pursue personal godliness. To my mind they are also calls to press valiantly towards a condition of society wherein the well-being of the whole human family is the dominant principle. Specifically, as I see the imperative need of the day, the Church should press for the abolition of War. It should encourage enlightened industrial leaders who are trying practically to set human values above profit. It should preach charity, but not that superficial charity which forgets justice. The task of the Church is not easy. It must expect to bear the Cross, as Christ did. We should pray for wisdom undoubtedly, but above all for courage.

* * *

By KENNETH C. M. SILLS

President of Bowdoin College

THE task of the Church in the present day crisis of the country is to preach continually and with great definiteness that in the application of Christian principles is to be found a solution of social evils. The Church need not be concerned with details or specific programs of social reform but should be eternally concerned with principles and standards. Class distinctions, racial prejudices, economic injustices, could not prevail if Christian people lived up to Christian principles. Too much of the instruction given by the Church is remote from life. It cannot be too definite or too dogmatic if it is really concerned with the application of the teachings of Christ to actual conditions. A person who is a Christian at heart may be either a Conservative or a Liberal, a Democrat or a Republican, a Socialist or a Radical; his Christianity will be attested by the fruits of good living. We need to have in our own branch of the Church as in all other communions far more sympathy with the poor, a far greater appeal to the working classes than is the case today. One great weakness of our Church is that in the average congregations there are so few of the working men and working women. To so many hungry souls the Church seems aloof and cold, and yet the world never was in greater need of the Church than today, for never were the forces of materialism stronger and more aggressive. But the Church can be stronger.

* * *

By SMITH OWEN DEXTER

Rector at Concord, Massachusetts

WHEN millions of our fellow Americans are hungry because there is too much food, naked because there is too much cloth, shivering because there is too much coal, it is the main task of the Church to see that they get their equal share of these necessities of life which their labor has produced. How can she evade this responsibility, when it is the Christ in our fellows, . . . our *Christ,* who is hungry and cold and naked; "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But this wide spread want in the midst of plenty has sprung from an economic system which automatically takes from the poor and gives to the rich. Hence it is the Church's task to change that system. And to this change she has already committed herself: "It is the outstanding and pressing duty of the Church," said her bishops at Lambeth and her General Convention, "to substitute the principle of cooperation for the common good, in place of unrestricted competition for private or sectional advantage." It is now for the Church to make good in deeds what she has thus resolved in words, if she would be true to Him who said, "by their fruits ye shall know them."

Finally, the Church must practice the *method* of her Lord if she would prove the strongest factor in the coming change. She must reject the weapons of force, and use the power of intelligent self-sacrifice, even as Christ Jesus did: "He that will come after me, let him deny himself and take up his cross and follow me." If the Church will forget her pride and privilege, and by active self-sacrifice win life abundant for the toiling masses of Christ's brothers, she will prove again, as Wilfrid Grenfell has proved in Labrador and Mahatma Gandhi in India's struggle for freedom, that the way of the Cross is the final and only path to justice and brotherhood and peace.

A Timely Message

By

THE LATE CHARLES N. LATHROP

THE moves for relieving immediate unemployment today are too obvious. I am far more interested in drawing from the situation in which we find ourselves today a great impulse to move toward a constructive arrangement by which it never can happen again. For underlying unemployment, and more important even than unemployment, is the question of security. The people of our country, if they inherit the patriotic devotion of our fathers, will demand from the system under which we live as an essential part of the system, the establishment of security for the masses who work. The recurring unemployment crises bring many plans to aid those who suffer most. That is well, as far as it goes. But we should go farther and determine this crisis shall be the last to take toll on men and women forced into idleness and poverty.

If both of the major parties of our country refuse to meet the demand, then I see no other way than for a party to rise out of intelligent American citizenry of the labor masses, centering on this one specific issue—the demand for security for the laboring man. They will find grouped about them the intelligent and sensible, even conservative, labor people, and they with the strong arm of labor raised again to lift labor from the mire of misery, would sweep the country on this issue—the simple—the most directly appealing, the plain bread-and-butter issue.

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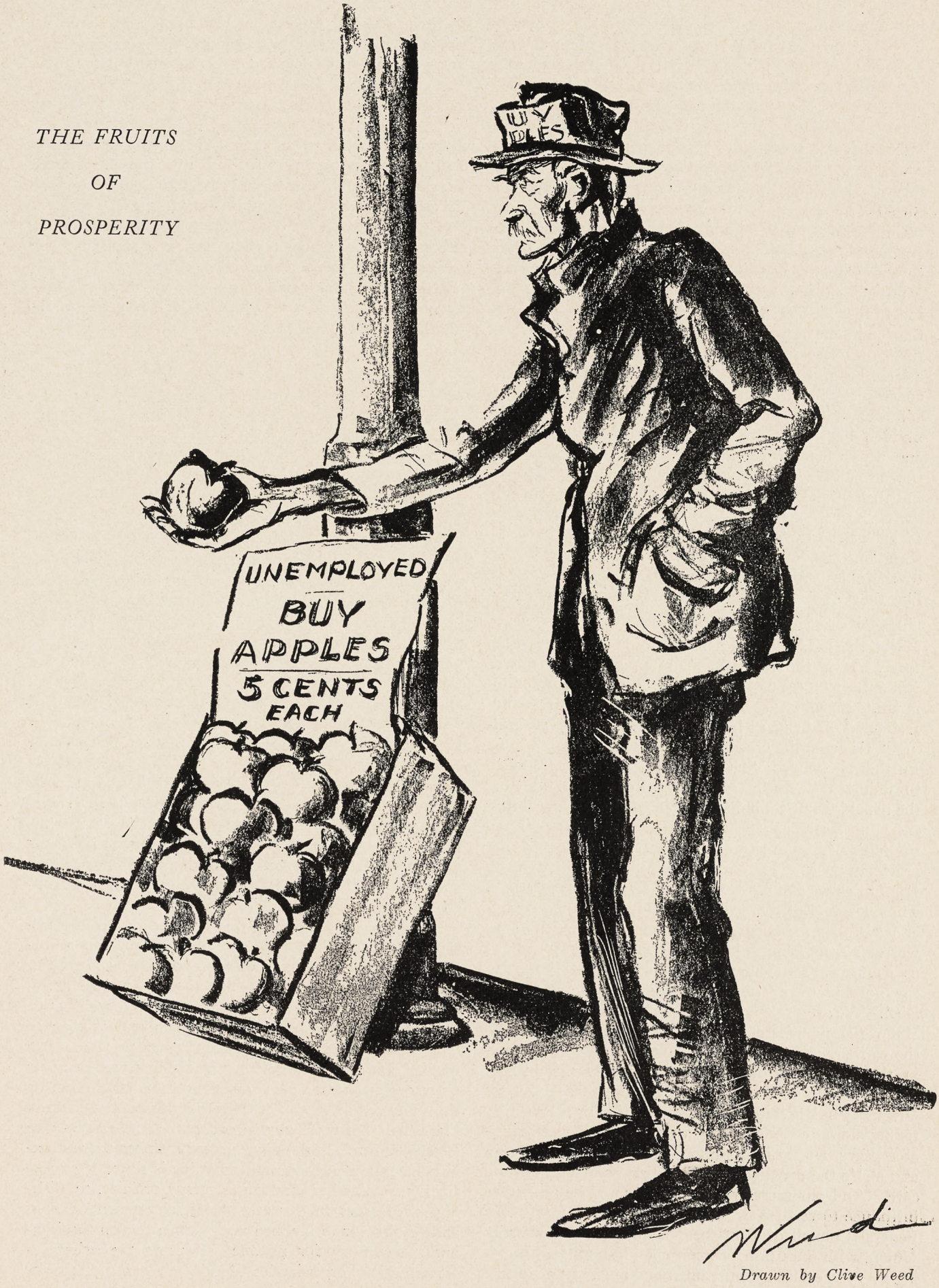
THE FRUITS OF PROSPERITY



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THE CHURCH AND INDUSTRY

By

VIDA DUTTON SCUDDER

THIS Church League for Industrial Democracy has a great heritage. Behind it lies a series of voluntary organizations in our Church. After the Christian Socialist movement of Maurice and Kingsley lost its definite outline, in the middle of the last century, there followed a long ebb-tide of social feeling. But in the seventies rose various groups, such as the Guild of St. Matthew and the Christian Social Union, precursors of the Industrial Christian Fellowship and the League of the Kingdom of God; and before the end of the century, the official Church, which had been very sound asleep, began to declare in sundry pronouncements its concern for social justice. The Church in our country followed suit: from about 1911, not only in our communion but in all others, social service commissions and departments came thick and fast. The Churches now are all well equipped with mechanism for expressing their social conscience. This is cause for thanksgiving. Great the opportunity, acute the responsibility, of such departments. But the need for voluntary associations is as marked as ever. And they exist; many of the oldest or most notable societies in the Church, like the Girls' Friendly and the Woman's Auxiliary, have experienced, shall we say, a social conversion.

But the C.L.I.D. has a more specific function than these. It is the child of many prayers, and prayer still sustains it; for of worldly resource it has the minimum. Its aims are implicit in its name. It is old-fashioned; it believes in democracy,—thereby separating itself from the creeds of either Mussolini or Lenin. Further, it believes that democracy should be applied to industry,—thereby separating itself from at least the usual idea of capitalistic organization. Beyond this, it has no formulae. When in 1918 the League started in Baltimore, at the suggestion of that friend of liberal causes, Mr. William Cochran, it inherited much from the little Church Socialist League, then moribund, since dead. But it was deliberately placed on a broader basis. Its first beloved President, Bishop Williams, was as all the Church knows, a Single Taxer. So far as I am aware, not many of its twenty-six bishops, to say nothing of its other members, carry any special label. We are organized for action rather than theory. But we stand where we think our Master stood, with the workers and the poor. So we are likely to be found, in the person of our secretary, wherever industrial trouble breaks out: in Marion, in Gastonia, in West Virginia; not holding helplessly aloof, nor necessarily taking sides, but seeking the way of justice and honorable peace, and bringing into those hot centres of pain and strife the message that Christian people grieve and care. And our secretary, whom it would be absurd to introduce to readers of THE WITNESS, serves with the Federal Council of Churches, with the Civil Liberties Union, with the Church Emergency Committee; standing everywhere as a Churchman and a Christian for the responsibility of Christ's lovers toward the social wrongs and injustice which cry to Heaven. People who know Mr. Spofford only through THE WITNESS do not realize how he is to be found, like a knight of the Table Round, wherever there are dragons to be fought or captives freed. He pursues the aim of the League he represents: that democracy, which means shared control and a chance for every man, should obtain in our industries as it is at least supposed to obtain in our government.

SO ONE side, and that the more important, of our activities faces the workers. The other side faces the Church; we try to play our little part in the education of the Christian social conscience. Here too our secretary is busy, whether he is attending a seminar of Dr. Keller's or organizing a conference for theological students, or giving a course in the School of Christian Social Ethics at that miniature university, the Wellesley Conference. In this School, organized by C.L.I.D. at request of the conference committee, and conducted so far by its members, we attain the union we desire, of spiritual faith and brave social thinking. Students pass from studying the deep social implications of the Catholic faith or of the Gospels, to shocked contemplation of the evils of our prisons, of current violations of civil liberty, of the unemployment tragedy; and perception quickens that only in the light shining from Him Who is the Truth can be discovered the right direction in which these things can be escaped. Mother Church has long perceived this direction; the duty of bringing to her children fuller realization of what she commits them to, is going to be more and more urgent during the next ten years. Many groups, many persons, recognize this duty; opportunities for educational work within the Church are on the increase. C.L.I.D. wishes to add to these opportunities, and to do its share.

Sometimes it seems as if the League did nothing except send its hard-worked secretary on difficult enterprises. But this is not quite fair. Its achievement should not be measured wholly by its corporate activity. Slowly it draws to itself a considerable number of the forward looking, consecrated men and women in our communion; slowly it acquires a representative quality, and becomes a factor in the impression made by our Church on Labor, on other religious bodies, on the public at large. These impalpable values are not the least. And when one takes the roll-call of the League's membership, any devoted member may be excused a little pride, so unmistakeable is the note of distinction. Whether we look to clergy or laity, to Bishops, professors in our seminaries, clergymen of light and leading, or to lay men and women known throughout the country for notable service to the principles for which the organization stands, one can give thanks

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for the contribution of our branch of the Church of Christ to the pitifully slow advance toward His Kingdom. To mention names at this point is a temptation. Fortunately it is quite time for this article to stop.

Purpose of the C. L. I. D.

By

BISHOP EDWARD L. PARSONS

President of the Church League for Industrial Democracy

AGAINST the dark background of business depression and unemployment, one sees standing out more vividly than ever the need for the Church League for Industrial Democracy. The situation in the world and in America is so bad that even the thoughtless give it an occasional thought. Serious minded people are everywhere troubled. The complacent confidence that because America is America things will in time all come right automatically is badly shaken. People are beginning to realize that we are living in a headless, planless world. They talk of industrial strategy boards, and international conferences. They are right. There must be planning and ultimately planning on a world scale.

But the C.L.I.D. lives to point to a need more fundamental than planning. It lives to remind Church people, and indeed whosoever will listen, that the present mess is the ripe fruit of an industrial and social order founded on the profit motive and the competitive method. For those foundation stones the Church would substitute the motive of service and the method of cooperation. To that effect innumerable Christian bodies throughout the world have spoken. The Anglican bishops, the Pope, the Stockholm Conference, the Federal Council, our own General Convention and many others constitute a formidable array of witnesses to the message of Christ for the social order. Christian people read, say "that is fine," and go about their business, caught and carried on in the relentless machinery of the system.

The C.L.I.D. exists to remind and keep reminding them that this matter of substituting cooperation and social planning for competitive individualism is a practical thing. The teaching and spirit of our Lord where they rule must be embodied in institutions. They are not platitudes. They are the principles of a sound society. The name of the League does not mean that its members are committed to any particular current type of industrial democracy. It does mean that they are committed to regarding industry as a cooperative task just as political democracy regards government as a cooperative task. The principle of political democracy is pretty generally accepted even if we work it badly. The C.L.I.D. is trying in its modest sphere to help Christian people to see that Christianity takes us inevitably to the same kind of principles in the social order. That is its sole reason for existence. It says we must not be satisfied with ideals. We must try to see how they work.

And so it does three things. It tries to stimulate Church people to think clearly. Its School at the Wellesley Conference is a case in point. Its branches and its individual members are always at work on this job. They like it. Sometimes it is hard work; but it is always fun and it is always imperfect though the effort be a loving attempt to follow where their Master leads.

Its second field of service is in cases of industrial trouble. The work of its secretary in Paterson, in Danville and in West Virginia is well known. The development of better understanding, the help of the suffering, the support of the oppressed—in these and other ways the League operates.

And finally it draws together through a bond of practical endeavor those in our own Church who have a like outlook upon our task as Christians in this present world. It is a goodly fellowship. We thank God for it. Our faith in God and man is high. We rejoice together

"In work that keeps faith sweet and strong."

A Lesson In Economics

By

UPTON SINCLAIR

THERE is nothing about the world we live in so important for us to understand clearly as the secret of the kink in the capitalistic system, which throws people out of jobs and makes unemployment and hard times. It is the cause of poverty; it is the cause of crime; it is the cause of competition for foreign markets, and therefore of armaments, and therefore of war—and if there is anything more horrible than modern war as we saw it some twelve years ago, I don't know what it can be.

Now the cause of all this is this little fact, that the workers cannot consume what they produce because they cannot get the money to buy it, because they get only a part of the value of the product, and because the rest of the value of the product goes to the capitalist. He cannot sell to his own workers because he hasn't paid them enough to buy. He cannot pay them enough to buy, because if he did, he would have to pay them everything, and there would be nothing left to be sold for his profit.

All over the world are starving workers, held in the grip of this blind and cruel system, unable to buy goods which they would like to have; and everywhere, in every civilized country are working people eager to work, standing in front of factory gates with the great machines inside idle, and the people outside starving because the masters have not been able to find any population anywhere in the world with any money to buy the products of those machines.

We have today in America every means and opportunity for the production of plenty and comfort for

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every person in the country who is willing to work. There may be a few idlers, a few defectives who are not willing to work; I am not talking about those. I am talking about involuntary poverty, and I say that we have the means of producing plenty for everybody who wants work. We have enormous tracts of valuable land and we have great agricultural machines and we can produce every kind of food in abundance. We have proven it; we have done it this year; we have got so much wheat that our granaries are crowded; we don't know what to do with it, but we can't get it to the hungry people.

Only one thing is needed, and that is that we should break the profit system, that we should change our system of production for the benefit of private individuals into a system of production for use and for the common welfare of all. That is the program which lies before the American people at the present day. There is no other program because there is no other possible thing that you can do with the machines. You can either keep them for profit and let the great masses of the workers starve, or else you can take them and use them for the benefit of all.

This system of producing the world's goods for private profit cannot continue indefinitely. The crises become more severe, and the only reason why they don't become completely unendurable is because of the fact that in between we have wars. It must be made as plain as possible that the peoples' salvation, their peace, their happiness, their chance in life depend upon understanding the system under which we live and acting in concert, politically, industrially and through educational channels to change from a senseless, dog-eat-dog scramble for private gain into planned production for the social good.

Choose Your God

By

PROFESSOR F. WARD

Professor at Union Seminary

IF WE are to get to the root of our difficulties, and remove the inequality which is the underlying cause of the business cycle we must adopt a method and plan for distributing national income according to the needs of human beings and the need for a continuing economic order. This means that we have not only to build up at the bottom, but also to cut down at the top. It is the unwillingness to face this necessity which is leading us into all the partial plans which are being proposed for the prevention of unemployment. There is no way out until we deflate the fictitious claims on income, which are in reality claims on the lives of others, that are now concentrated in this country in the hands of a few people. We must lower the income of those at the top, and raise the income of those at the bottom. That is the only way to the permanent prevention of our present situation.

But, as religious people, we have a bigger job ahead of us than that. By now we should be well aware of the nature of that god behind our commercial machine, the god whom the poor worker could not understand, a god terribly cruel and altogether false, yet a god who is more worshipped and obeyed in the work and life of the American people, than is the God of their churches and synagogues. The name of that god is Mammon. He has no redeeming quality. He does not require from his worshippers the generosity, the courage, the sacrifice which are at least the redeeming feature of the cult of Mars. It is time now to turn our worship to a God who will not let us throw workers aside, whether technicians or daily laborers, because they cannot keep pace with the belt, a God who will not dwell with any people unless they continually work out justice and righteousness, as well as intelligence. He is the God we must set up. But to set Him up, we must kill this false god who is leading us to destruction. Kill him with the weapons of facts; kill him by analyzing situations and exploding the false beliefs that otherwise will sustain his power, long after the time when he should have been destroyed; kill him you must if you hope to find a way out of this situation.

The Right to Work

As formulated long since by

LOUIS D. BRANDEIS

"FOR every employee who is 'steady in his work' there shall be steady work. The right to regularity in employment is co-equal with the right to regularity in the payment of rent, in the payment of interest on bonds, in the delivery to customers of the high quality of product contracted for. No business is successfully conducted which does not perform fully the obligations incident to each of these rights. Each of these obligations is equally a fixed charge. No dividend should be paid unless each of these fixed charges has been met. The reserve to ensure regularity of employment is as imperative as the reserve for depreciation; and it is equally a part of the fixed charges to make the annual contribution to that reserve. No business is socially solvent which cannot do so."

Impertinent Remarks

By

HOWARD BRUBAKER

I always believed in shorter hours of labor but this is carrying things too far. The no-hour day and the no-day week are not so good.

It is against the law to say anything snooty about a bank. You might start a run and cause a bank to fail before the directors have had time to borrow all the assets.

A Yale professor says the world is 1,852,000,000 years old. When we have had it two billion years we may know how to run it.

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GENERAL CONVENTION NEWS

OPENING SERMON A CALL FOR HIGH MORAL STANDARDS

By BISHOP WILSON

"Mike" Furse perspired most effectively at the opening service of the General Convention. An excellent sermon—clear cut, straightforward, powerful. It dealt chiefly with the Soviet attack on religion and the consequent necessity for us to maintain steadfastly our treasured convictions, particularly by steady adherence to the Christian ideals of marriage and family responsibilities and by unswerving fidelity to the essentials of Christian doctrine. Said his Lordship—"I have lived seventeen years in South Africa where polygamy is accepted among the natives. With all its degrading associations, nevertheless under polygamy a man does care for his wives and does look after his children. Modern divorce has all the vices of polygamy with none of its virtues." Then he urged with great fervor that General Convention should not tolerate any lowering of our standards on Christian marriage and divorce.

I couldn't help but wonder what English Churchmen might say if an American bishop should preach the opening sermon at a National Assembly in England and proceed to tell the English clergy and laity what action they must take on some hotly debated question. Doubtless they would denominate it American impudence. However, we are not very touchy about such things and nobody seemed to mind a few pointed admonitions from our honored guest. I feel free to predict now, at the opening of the Convention, that that part of the proposed canon on Marriage and Divorce will be overwhelmingly rejected anyhow. Still, we are glad to hear him speak his mind.

It was a beautiful, warm, sunny day. In the city Auditorium a platform had been built on which was erected a fully equipped altar. I don't know the seating capacity of the building but I would guess there were from eight to ten thousand people assembled for the service.

The State Capitol is the scene of action of the House of Bishops. Each bishop has his desk with the name of his diocese inscribed on it. We miss the dignified presence of the Rev. Chas. L. Pardee who, for many years, has been secretary of the House but who is among the absent at this session. As soon as we were organized the two baby bishops, the Bishop of Harrisburg and the Bishop Coadjutor of Minnesota, were sent as a special committee to notify the House of Deputies that we were ready for business. Then the routine began of appointing committees, receiving petitions and memorials to be referred to the committees, and reading of sundry notices.

The Bishop of Tennessee had a birthday on Sept. 17th. The House made suitable observance of the event by passing a resolution of congratulations. Bishop Gailor ("Big Tom" they like to call him at home) responded by telling us this was his sixteenth General Convention and that in thirteen of them he had sat in the House of Bishops. I think that must come near to making him the Granddaddy of General Convention. Certainly when his big voice booms forth, it has an ominously patriarchal sound.

THANK OFFERING OF THE AUXILIARY IS OVER MILLION

By ELEANOR H. WILSON

The word "inspiring" is hardly adequate to express the emotion that gripped one on entering the auditorium of the Central Presbyterian Church at the opening session of the Woman's Auxiliary Wednesday afternoon, every nook and corner occupied by women from the four quarters of the globe assembled together on this great spiritual mission.

As the roll was called by Miss Grace Lindley, executive secretary, applause greeted the delegations from Shanghai, Porto Rico, Brazil and other far distant places, and my own diocese of Eau Claire received a round, being the "baby" diocese with a full quota of delegates. Miss Elizabeth Matthews, chosen by acclamation as presiding officer, handled the business of the meeting with efficiency and a sense of humor. Over the church platform where the officials of the Auxiliary were seated, a banner proclaimed the keynote of the convention: "The Kingdoms of our Lord." Five subjects are the special business of this meeting: Family Life, Property and Economic Conditions, Interracial Contacts, International Relations and Religious Thinking Today, each one of which closely concerns us in our daily life, as was pointed out by the Program Chairman Mrs. MacGregor.

Church unity is here exemplified by the generous action of the Presbyterians in putting at our disposal their fine church plant with complete offices, rest rooms and everything possible provided for our comfort and convenience. Routine business occupied most of the first session, and it was not until the next afternoon that we were treated to a scholarly address by Mrs. Harper Sibley, chairman of the executive board on the first of the five subjects: "Family Life." "As wife, mother and grandmother" (though the last is unbelievable) Miss Matthews pointed out in her introduction, "she is eminently qualified to present this question." But, added to this, Mrs. Sibley showed a keen insight into the problem of human relationships.

Close to five thousand assembled in the Auditorium Thursday evening for the United Thank Offering Mass Meeting. Seated on either side of the rostrum were the missionaries, trained and maintained in their fields by this great Thank Offering, given with enthusiasm and devotion by the women of the church. Their fields may be in the wilds of Africa, the wastes of Alaska, or the deserts of Arizona, but their clothes must have come from Paris, for you never looked upon a more well set up nor finer appearing group of women. Perish that thought that missionaries are drab!

John W. Wood presented the workers in the foreign field, picturing graphically in a few words the special type of service rendered by each one, as he called their names. The general Field workers were presented by Miss Lindley, the student workers by John W. Suter, Jr. and those in the domestic field by the Bishop of Mexico. What an inspiration to the women of the church to see in the flesh these agents, through whom they are spreading the Gospel of the Kingdom of our Lord on earth!

Then Bishop Perry told us our eager impatience was to be rewarded by the announcement of the amount of the Thank Offering. Mr. Franklin, treasurer of the National Council after telling us how the gift had been apportioned for the next three years, stated in view of the financial depression of the past two years, the amount raised, $1,030,105.09 is truly remarkable, falling only $71,-345.31 short of the record breaking gift of $1,101,450.40, made to the church in 1928.

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CONVENTION GETS UNDER WAY WITH A GRAND START

By W. B. Spofford

These notes for the most part are about affairs in Denver. Not that there are not other important things going on in this Church of ours, but with limited space and the importance of Convention affairs and one thing and another, it is perhaps best to give you as complete a picture of the Convention as possible and let the other events wait.

* * *

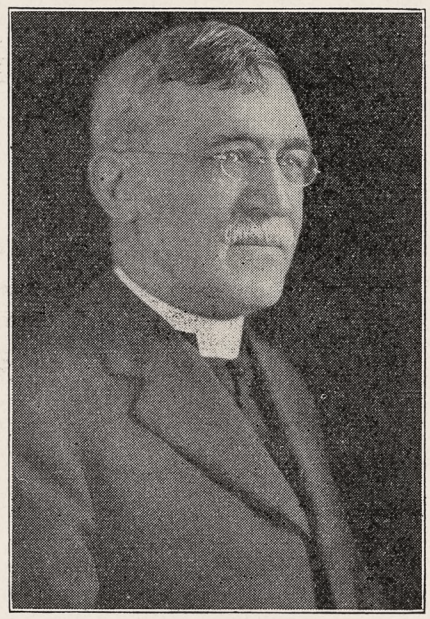
There are however a number of things that I feel must be said first. The article in this issue by Miss Scudder for instance. To print such an article is, needless to say, embarrassing for me. I was really in a tough spot. The article was asked for and Miss Scudder very kindly agreed to write it. And then when it arrived a letter came along with it saying, "You can have this article only if you agree to print every word of it." Well it is printed just as she wrote it. But I want to put you straight in regard to the remarks she made about me. Instead of a knight fighting dragons and setting captives free I am, as a matter of simple fact, a young man who wastes precious time attending baseball games. I am really a nut on the pastime. More than that I am an authority on it, a fact which is my one claim to distinction. I can tell you just why the Yankees are so far down, why the Athletics won the pennant, and why, against my fondest hopes, they are likely to win the world series in straight games. If to know all that is not sufficient proof that I am far less than she represents me to be I am sure that when I tell you I can give the averages of every player right off the bat, you will be convinced that far from being a crusader for minority causes I am really a prolific time-waster.

* * *

Then I want to thank the "Unemployed", a publication of the League for Industrial Democracy, for the use of the cartoons used in this number and also for the article by Upton Sinclair. Incidentally if you wish some lively reading may I suggest that you send to that organization, 112 East 19th Street, New York, for copies of the three numbers so far produced. They are ten cents apiece and worth many times that amount.

* * *

The fiftieth General Convention really got started in Chicago rather than in Denver, with the day of festivities sponsored by the Church Club of Chicago. Delegates and visitors on their way to Denver from the East arrived in Chicago on the 14th and had their first look at the Lord Bishop of St. Albans, the Convention preacher, who addressed them at a well attended luncheon held at one of the city's big hotels. There were many addresses—some felt too many for it was a very hot day—but the address of Mr. George Wickersham was the one which stood out above all the others. He made a strong plea for the international mind, saying that it was time for our country to realize that we could not go on independently of the rest of the world. Following the luncheon everyone who cared for an automobile ride was provided with one. At four in the afternoon the special trains began to pull out of Chicago on their long trip to Denver. The Bishop of St. Albans rode, with his chaplain, Bishop Booth of Vermont, in a private car of the president of the Rock Island Lines. The train was not due in Denver until the following day at seven but an inspired engineer brought his train into the Union Station, Denver, at the head of the procession and was quite properly congratulated by his Lordship.



Bishop Reese
Vice-Chairman of the Bishops

* * *

As a matter of fact most of the specials seemed to arrive at the same time and for an hour or more there was a jam in the station, with dignitaries strutting about and posing before cameras, with the Bishop of St. Albans, six feet six, flanked by Bishops Johnson and Bishop Ingley, five feet six apiece, getting the most attention. Meanwhile less important folks were greeting each other with hails and cheers, and the Convention was off to a confusing but happy start.

* * *

The registration office says that there are fully 5000 people attending the Convention. Estimates differ as to the attendance at the opening service; some say 5000; others say from 8000 to 10,000. Any how there was a crowd.

* * *

The Convention officially got under way on Wednesday morning. There was a corporate communion at the Cathedral for the Bishops and deputies, with the visitors attending a service at St. Mark's. The big show of course was the service at the Auditorium at ten-thirty, with the long line of Bishops giving everyone a thrill as they marched for a block or two in gaily colored hoods before the service. After a devotional service, and fine music by a huge choir, the sermon by Bishop Furse was delivered. An abstract of his address was given last week. The matter which seems to be most on his mind, or in any case, the matter which was most discussed following his sermon, was his remarks on marriage. Bishop Furse led the fight at the last Lambeth Conference against the resolutions on birth control which were finally adopted.

* * *

One of the amusing incidents in connection with Bishop Furse's sermon was the difficulty in having it broadcasted. There is, apparently, a law against the use of the word "contraceptives". In any case Mr. Hobbs, head of the publicity department had to get a special permit from Washington to have the sermon on the air because the Lord Bishop had that word in his prepared sermon. And then, after all the bother, the good man omitted from his sermon the paragraph dealing with the subject.

* * *

To return to that luncheon in Chicago; it was attended by many fair ladies, and of course Bishop Michael Furse was the guest of honor. The combination of these two facts prompted one deputy to remark that it was the "Feast of Michael and all angels".

* * *

There has never been a Convention that could boast a better exhibition that that shown in the basement of the Scottish Rite Cathedral. The organizations of the Church outdid themselves to show everyone the fine work that they are doing.

* * *

Bishop Thomas of Southern Brazil is one of the most interesting bishops here. He has a charming conversational style and a sense of humor in

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addition to thrilling stories of the work being done in his district.

* * *

Mr. Samuel Thorne, a lay deputy from New York, spent his time coming to Denver reading a book on economics, indicating perhaps that he is aware of the age in which he lives. Mr. Wickersham had a French novel in his hand most of the time, but it must have been rather dull for it invariably put him to sleep every time he started to read it.

* * *

There are to be a number of elections of Bishops, always exciting Convention events. Bishop Rowe has asked for a Suffragan Bishop for his district and will doubtless be requested to name his man. Also there is a request for a Suffragan for Mexico. North Dakota also has to have a new Bishop as does the Panama Canal Zone. Finally if the reorganization of the Council goes thru, as it unquestionably will, Bishop Burleson will be elected a vice-president of the Council and will resign as Bishop of South Dakota. Suffragan Bishop Blair Roberts will then be elected to fill his present job.

* * *

The Denver newspapers are trying to make people believe that there is to be a real contest for the office of Presiding Bishop, with Bishop Stires and Bishop Freeman as Bishop Perry's opponents. The canons require that three men be nominated but the general feeling here is that the two others nominated will promptly withdraw their names and that Bishop Perry will be elected by acclamation.

* * *

The diocese of Central New York memoralized the Convention on the subject of prohibition. It was referred to a committee—maybe we will hear from it again, and maybe not.

* * *

Bishop Frederick Reese of Georgia was elected vice-chairman of the House of Bishops by acclamation.

* * *

The Bishops were very solemn when they were told that William Montgomery Brown, deposed bishop, had petitioned for reinstatement. Nothing will come of it, of course, but it did bring up a tragic episode which all of them regretted.

* * *

The House of Bishops was the first to break into the news on social and economic affairs. A motion was made by Bishop Freeman of Washington that a committee of seven bishops, seven priests and seven laymen give thought and study at once to the questions of world peace, industry and lawlessness, and present a report to the Convention before it adjourns. His motion was passed in the House of Bishops with but one vote against it, that of Bishop Campbell Gray of Northern Indiana. This action was the high light of the first day's meeting.

* * *

The Church Army, as usually is the case, is very much on the job, with Captain Mountford on hand staging two street meetings each day. One is up-town for the business men, the other is down-town where the unemployed hang out. Those who have a reputation for liberalism are being asked to address the unemployed in an effort to convince them that the Church is concerned about their problems. One hopes that they will succeed. It will take a lot of good oratory to convince any of the unemployed who might have glanced in at the reception held the opening night. That was a swanky affair—all gentlemen and ladies, dressed for the part with their gowns and boiled shirts. They looked like the ultra-ultras, riding on the top of the world. Owning neither a boiled shirt or a silk clerical vest they wouldn't let me in, but I did get a peek at them from the street as they came and went.

* * *

Bishop Oldham of Albany introduced a strong resolution on international peace which calls upon the government to do everything in its power to reduce armaments and to make the Kellogg Peace Pact a reality. The resolution, which was a strong one, calling for international peace and goodwill, was referred to the Committee of 21 provided by the resolution by Bishop Freeman, previously referred to in these notes. That committee, which promises to be the most important one of the Convention from the point of view of the public, has the following Bishops upon it: Bishops Freeman, Benjamin Brewster, Charles Fiske, Edward L. Parsons, G. Ashton Oldham, William Scarlett and Henry Sherrill, an exceedingly able lot of men I am sure you will agree. I think we may expect something worthwhile from them on social and economic questions. The House of Deputies has not named the

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priests and laymen for the committee as these notes are written.

* * *

Mr. Lewis B. Franklin, as of course he would be, has been reelected Treasurer of the National Council.

* * *

A resolution came from the House of Deputies to the Bishops calling upon the Church to join this fall in the celebration of the victory at Yorktown. Bishop Gailor immediately objected to the wording of the resolution: "We are most apt to pass resolutions at this Convention on the subject of world peace. Now we are asked to pass a resolution in military terms in which we boast that we once licked the British. I do not like the inconsistency of it." His remarks were greeted with applause in the sedate House of Bishops and a committee has been appointed to reword the Yorktown resolution.

* * *

The Rev. ZeBarney Phillips was elected president of the House of Deputies by a vote of 270 to 223, the other candidate being the Rev. Herbert H. Powell, dean of the Divinity School of the Pacific. The Rev. Carroll M. Davis was reelected secretary and Raymond F. Barnes of Brooklyn was elected treasurer.



* * *

Most attention, naturally enough, will be given to the world-wide program of the Church; that is, the work done by the National Council. It was decided the first day to give part of each day to a consideration of some phase of the work.

* * *

There are 389 accredited delegates in the convention of the Woman's Auxiliary, representing an even hundred dioceses and missionary districts. There were nine present from China and six from the three dioceses of Japan. Miss Elizabeth Matthews was elected presiding officer. The convention was welcomed by Mrs. Irving P. Johnson, who said that there was a great need for wise leadership for "a Christian reconstruction of a chaotic world."

* * *

The United Thank Offering was presented at a great corporate communion on the 17th, when Bishop Perry celebrated, assisted by the bishops of Colorado and fourteen other Bishops, representing missionary fields. It was, as always, one of the most inspiring events of the Convention.

* * *

On the evening of the 17th was the great mass meeting of the Auxiliary. Bishop Perry presided and Bishop Johnson delivered an address of greeting. The principal address was delivered by Bishop Littell of Honolulu.

He said that the United Thank Offering furnished a large share of the power to carry on the work of the Church in pioneer areas. "The women of the Church have joined in presenting an offering of enormous proportions, and now the rest of the Church presents united thanks to the Auxiliary for the noble vision which it realizes in constructive work throughout the Church."

* * *

Bishop Spencer of Western Missouri, who appears to be somewhat bored with the deliberations, spends his time writing jingles and passing

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them to the press table for edification of reporters. They are very good jingles too, but much more suitable for *Life* than for THE WITNESS.

* * *

One of the delegates from the Hawaiian Islands is Mrs. Lawrence M. Judd who is the wife of the governor of the Islands.

* * *

The Brotherhood of St. Andrew is holding a series of breakfast sessions during the Convention. Mr. Courtney Barber, now president of the organization, stated that young people of today are finding little to interest them permanently in Church work. To correct this the Brotherhood plans to launch a nationwide campaign to interest young men.

* * *

The reports of the various departments of the National Council were presented at a joint session which lasted all day Friday. The hall was jammed and the reports were enthusiastically received. Mr. Lewis B. Franklin was the chief spokesman for "281" and he did a masterly job, as he always does. There are criticisms of the administration, naturally, but there is no question but that those at this Convention are all for the 281 set-up and feel that those in charge have done a grand job.

* * *

On Friday evening was the mass meeting, with "The Romance of the Church's Westward March," dealt with before a great and enthusiastic audience by Bishop Gailor, Bishop Burleson, and Bishop Stewart, with Bishop Johnson as the presiding officer. As Bishop Johnson told you of this meeting in his article last week I shall not give you details of it here, beyond saying that it was a thrilling and inspiring evening.

* * *

On Sunday all of the pulpits of our churches in Denver were filled with bishops, and many bishops travelled to remote ends of this huge diocese to let people see what an eastern bishops looked like. Bishop Larned of Long Island, for instance, went to Grand Junction and it took him as

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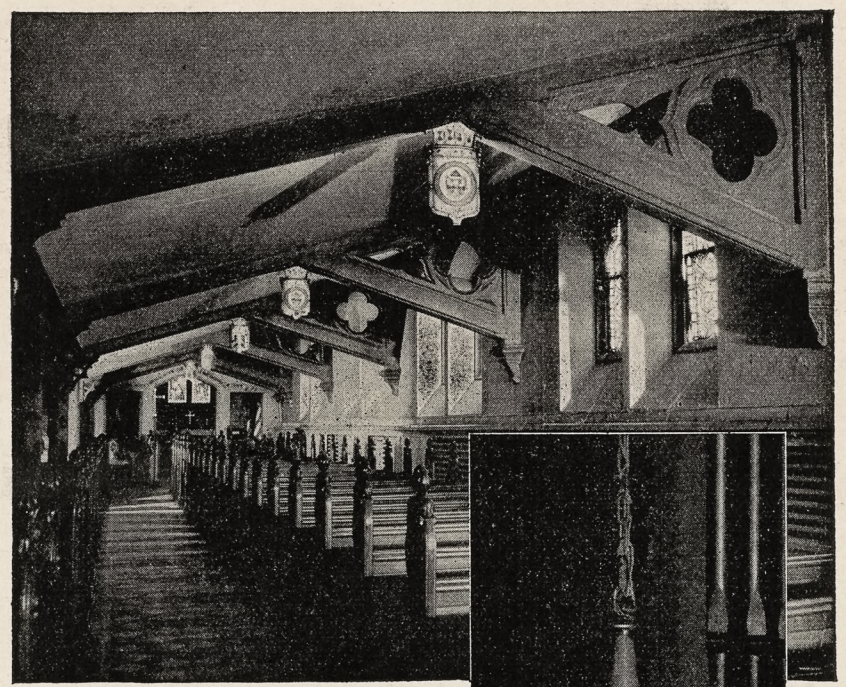
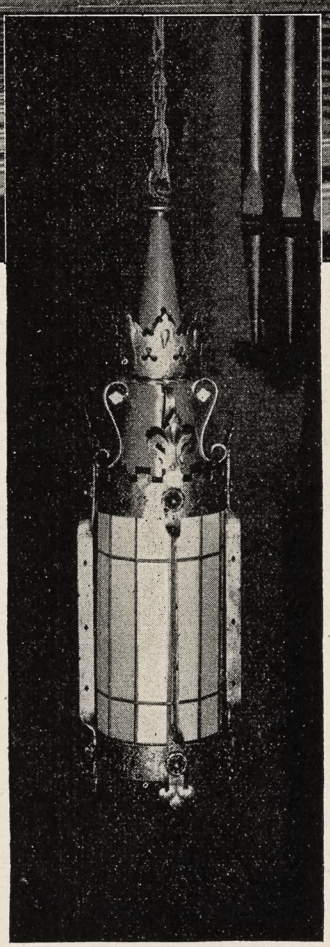


Under-balcony view
ST. ANN'S CHURCH, BROOKLYN, N. Y.



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long to get there as it did to come from Chicago. There is a lot of space out this way that needs somehow to be filled up.

* * *

On Saturday there were meetings of all three Houses in the morning. In the afternoon there were sightseeing trips and mountain trips, and golf. The week-end did allow for a breathing spell that was certainly needed for these Conventions do have a full program.

* * *

In the afternoon on Sunday was the Children's service with the presentation of the Church School Offering.

* * *

On Wednesday evening there was a reception at the Brown Palace Hotel, a purely informal affair, with a jammed lobby of hand-claspers having the time of their lives.

* * *

Several resolutions have been introduced dealing with the canon on Marriage and Divorce. However at this writing it is impossible, at least for me, to even indicate what will take place on that subject. So beyond reporting that it will undoubtedly be one of the most debated matters to come before the Convention it is perhaps best to wait until there is definite action before saying anything further.

* * *

The Standard Book of Common Prayer, the work of a commission that has been in existence ever since 1913, was presented to the Church at the first joint session on Friday, by Bishop Parsons of California, the present chairman of the commission. It is a handsome book, the gift to the Church of Mr. J. P. Morgan. It officially brought to a close an episode in Church life.

* * *

There is a good deal of discussion among the delegates about the proposed canon on clergy placement. The plan of the commission, which has submitted its report, looks to the establishment of a bureau where there will be available at all times lists of unemployed clergymen, with their full records. It also aims at a method whereby vestries, standing committees and bishops will cooperate in securing the right men for vacancies. There will be a lot of opposition to the proposals, on various grounds, so that it is impossible to say just what will come of it.

* * *

It is said of Dean Dagwell of Denver that there is no clergyman of the Church more capable in arranging for the mechanical details of services. After seeing how smoothly all of the meetings and services here have been run off one can easily believe it.

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FAMOUS PEOPLE AMONG DEPUTIES AT CONVENTION

Over there, with the Vermont delegation, is John Spargo, that short fellow with the bushy hair and fiery eyes. Mr. Spargo was until the days of the war one of the outstanding leaders of the Socialists in this country. Then something happened to him. Some say that he was disappointed in not winning for himself the leadership of the party at their convention; others say that the war brought British imperialism (he is English born) to the fore. In any case he renounced the party with a vengeance and since that time has been writing articles for magazines denouncing his former political and economic creed. Fifteen years ago he was known to every college student in the land as a champion of socialism. Today he lives quietly in Vermont tinkering with antiques, writing an occasional article, and helping Bishop Booth run his diocese.

Any college people present? Oh my, yes. There is Ben Finney, former Brotherhood of St. Andrew leader and now the man who runs the University of the South at Sewanee. Then there is Professor Ogden of Cornell, a teacher of civil engineering, who is here to represent the diocese of Central New York. A modern subject surely, but we have the professor of classics here also in William J. Battle of the University of Texas. Reynolds D. Brown, of the Pennsylvania delegation, is a professor too, teaching law at the University of Pennsylvania. And there is Professor Beale of Harvard Law School, one of the authorities responsible for the proposed new canon on marriage and divorce that we will hear a great deal more about before this Convention comes to a close. So you see we really have more than enough men right here for a college faculty. President Sills of Bowdoin College, who is becoming a Convention fixture; President Hullihen of the University of Delaware; Frederick C. Hicks, the retired president of Cincinnati University, and I presume other educators.

Politics also gives its share to this convention. Mr. George Wharton Pepper, an outstanding figure at most Conventions, is not here for some reason. But there is Alanson B. Houghton, our Ambassador to Germany after the war and later to the Court of St. James. Frederick W. Dallinger, former member of the House of Representatives, is a member of the Massachusetts delegation. Then there is William H. Boyle of Delaware, at one time an associate justice of the supreme court of his state, and there is Edward L. Katzenbach of New Jersey, who was the state's attorney general.

Another public leader who has played a leading part in previous Conventions, and unquestionably would have been a leader in Denver, too, died at his home in South Carolina just a week ago. He was former Governor Robert I. Manning, one of

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In the field of business there are many who have travelled far to attend this Convention. Mr. Goulden of Long Island. Who is not familiar with that name? He is the gentleman who tries to persuade you to spread mustard generously upon everything you eat. He is a smiling, genial gentleman that everyone likes immensely. Then there is Mr. Charles Alfred Johnson, that tall handsome man over there, who is the chairman of the arrangements committee and a deputy from Denver. He is one of the leading business men of his city. A. Felix du Pont comes from Delaware—hardly any need of mentioning the multitude of business interests he represents. There are many of these notables all about. Possibly we can tell you something more about them next week.

The most enthusiastically received address at the great joint session on Friday afternoon was that of Mr. Spencer Miller, Jr. dealing with the present world crisis. It was a positively radical address in which he painted a drab picture of the present condition of affairs. He closed by calling upon Church to press for such industrial and governmental measures as will reduce the hazards of unemployment and provide security for the workers—in other words, unemployment insurance and federal and state relief. And believe it or not these Episcopalians here, who were not selected because of their radicalism, stood up and cheered. This Convention is going to have things to say about these important matters, you may be sure of that. Then the job will be to see that something is done about it.

* * *

Mr. George Wickersham of New York has proposed an amendment to the canons outlawing the much discussed Missal. That warm question will be discussed this week.

* * *

The National Council had a meeting in Denver prior to the Convention. The Rev. C. Rankin Barnes was appointed executive secretary of social service, succeeding the late Dean Lathrop. The field department was strengthened by the appointment of the Rev. Richard W. Trapnell as a general secretary. He comes from a rectorship at Norfolk, Virginia. The Rev. D. A. McGregor, professor at the Western Seminary, was appointed a part time advisor in the department of religious education. The tremendous needs in China, caused by the floods, were discussed and the problems arising therefrom will be presented to the Convention.

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The WITNESS

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EPISCOPALIANS

An Editorial by
BISHOP JOHNSON

IT HAS been a great privilege to entertain the General Convention of the Church. Why? Because it brings to the city a group of people for which the host never has to apologize. The Brown Palace Hotel, for example, has entertained many conventions. It has been filled with delegates of many societies and organizations. To have the management of that hotel say that they have never before entertained such an illustrious group of course makes the host of the Conveniton very proud.

It is pleasant to be told by the management of another leading hotel, which is packed from the roof to the cellar, that they have never entertained such an agreeable group.

It is equally pleasant to be told by a taxi driver that it is the finest bunch of people that he has ever driven around because they treat him so decently.

Certainly those who have worked so long and so hard to prepare for the Convention have been more than repaid by the generous appreciation of our efforts.

The registration is not as large as at previous Conventions. We in Denver are like the Irishman who went fishing and replied, when asked what luck he had had, that "he hadn't caught as many as he expected and never thought that he would." We haven't as many visitors as we would have had if people could have afforded the trip, but even so the percentage of those who came was much greater than that of any other convention which has met in Denver this season. We estimate that the total number who have visited the Convention as delegates or visitors, is between four and five thousand people. We were told by the cynical that it would not exceed one thousand, so naturally we are greatly pleased. We certainly appreciate the self-sacrifice of those who came in this year of retrenchment.

Moreover there is no gloom on their faces and no feeling of depression in the Convention. Rather there is an elation springing from the conviction that a great spiritual awakening will result from the material difficulties which surround us. I think that was demonstrated by the reception given to the address on the "World Crisis" by Mr. Spencer Miller, Jr. He gave that first meeting in joint session an exceedingly gloomy picture of the present world situation. And yet at the conclusion of his fine address he was greeted with prolonged applause and even cheers. Certainly we were not applauding misery and gloom. Rather we somehow or other caught the conviction that the present depression is the Church's great opportunity; that from it all is to arise a better world; that somehow or other it is bringing men and women closer to God.

We can only hope that those who came to Denver have enjoyed their visit as much as we have enjoyed having them here. The primary purpose of the Convention is of course to plan the work of the Church. Nevertheless fellowship is no small part of our General Conventions; greeting old friends and making new ones. And judging by the number of dinners and luncheons, and even breakfasts, there has been ample opportunity for fellowship. The provinces have all had dinners. There have been reunions of all the Church colleges and seminaries, with rousing college songs in one banquet hall, on more than one occasion, drowning out the voice of the speaker in an adjacent room who was attempting to present some matter very much on his mind. The Women of the Church have had inspiring addresses by outstanding leaders of the Church. There have been inspirational meetings on college work, young people's work, Brotherhood work and every other phase of Church activity. So that whether a visitor came for instruction, fellowship or inspiration we hope that he has found that which he came to seek.

It is more blessed to give than to receive. So we in Denver, as hosts, have had the greater joy in entertaining our brethren. But the blessing of giving is made more blessed when one receives so much appreciation for their efforts, as has been extended by our guests.

Surely there is nothing which demonstrates the power of grace as much as the kind of people whose fellowship we are so greatly enjoying.

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THE WORLD CRISIS

Abstract of Convention Address by

SPENCER MILLER, JR.

THE world today, is in the throes of a great economic crisis which is testing our standards, our leadership, and our institutions to the very limit. The financial distress in two leading countries, Germany and England, within the past three months, have compelled men to consider anew the gravity of the situation. Four facts emerge. First, the phenomenal destruction of the world war wrought a dislocation in the world's economy even more serious than the destruction of the war itself. Second, economic questions have ceased to be confined to national boundaries. Economic self-sufficiency, tariff walls, and other devices have proved to be an impediment to mutual advancement. Isolation is no longer a policy but a sorry predicament. Three, we face one of the strangest of paradoxes—recurrent distress in the period of growing potential use of our economic resources. Never before in the history of the world has man's capacity to produce been commensurate with the present. Yet with this unrivaled capacity for production we have the most acute curtailment in the world's consumption. Four, there has emerged a realization of the total inadequacy of our present monetary and credit structure to serve the needs of the modern world.

Arising from these four facts is the realization that the old order is giving place to the new. The present depression is not just another turn in the business cycle. It is the end of one era and the beginning of a new.

The nations of the world are bound together. Therefore with financial distress threatening many of the nations of the world, and social revolution around the corner in some of these countries, it is impossible to stabilize our own economic conditions.

THE problem of unemployment is no less disquieting. Six millions of our fellow citizens are wholly unemployed, and as many more are partially employed. We are caught in the throes of a depression which has grown steadily worse. For many of our people the approaching winter can mean nothing less than destitution, utter distress and despair. Their savings are depleted; their credits exhausted. And yet side by side with such misery and idleness there are warehouses bursting with goods which cannot be bought, elevators full of wheat, while breadlines haunt our cities. As Christians how can we condone a system which denies to so great a number of our brethren the very basis of a good life?

Unemployment is thus not only a severe economic problem—it is also one of our most searching moral problems. Beyond the economic distress is the human cost which it entails, the destruction of the worker's standard of life, the loss of self-respect, which comes from a sense of being useless, and outside the economic system, and dependent on charity; the undermining of his capacity for good work in the future, and the breeding of resentment against society. The crux of the whole problem is the worker's insecurity, so characteristic of today, and more extensive than their unemployment.

WHAT then is the challenge to the church in this present crisis which confronts the nations of the world? Has it any authority or responsibility to speak on these great questions? For those who think, this is no concern of the Church, nor the province for the Christian religion, let me call attention to the ringing words of the late Bishop Anderson, former Presiding Bishop of this Church who, in his great opening sermon to the General Convention but three years ago, said, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven" is an authoritative definition of the reach of religion . . . the followers of Christ have undertaken to try to bring it to pass that the sovereignty of Jesus Christ will be universally recognized, that governments will recognize that they are under his sway—that industry will be operated in accordance with the moral law of the Kingdom of God—that commerce shall be conducted on the basis of the Golden Rule—that society and civilization will become Christian in their structure and ideals. There is no sphere of human conduct, whether in society or business or politics, in which the follower of Christ can detach himself from his religion.

For the Church to remain silent and inactive in the face of so great a crisis in the World's history, when men are seeking security of life beneath the shelter of those institutions which abide, and hunger not only for bread but also for the Word of God, would be to render the Church impotent in guiding the world's moral standards.

The immediate responsibility of the Church in the present crisis in America, is to throw the weight of its moral leadership in behalf of those community wide endeavors of relief, to the end that no man, who is involuntarily idle, shall involuntarily starve. Every facility of our churches, from one end of the country to the other, should be made to minister to human distress during these coming months. The responsibility is no less definite upon churchmen, clergy and laity alike, to press for such industrial and governmental measures as will reduce the hazards of unemployment and provide a reasonable measure of security for all employed in industry.

BUT the task to which the Church must also resolutely set its face is something more fundamental than devices either for private or public relief. "What is needed is nothing less than a fundamental change in the spirit and working of our economic life," to quote the words of the Lambeth Conference. Capitalism is

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on trial as surely as is every other social system. Unless capitalism can devise some better means of preventing these recurring shocks to our social and economic system, mankind will press forward for some other system that will provide the basis of an abundant life for all its citizens. Well-timed reform alone averts revolution. The road away from social revolution is clearly marked for us—it leads toward the transformation of this world, in accordance with the mind of Christ.

This task of transformation of the modern world to a more just and Christian social order cannot be achieved by anything less than the discipline of men's minds and spirits to the goal of the Kingdom of God on earth. It will involve the assertion of a Christian sociology to supplant the prevailing social standards which exalt money as the judge of human worth, and the profit motive as the spring of men's actions. It is, broadly speaking, the task of education—of religious education carried out systematically and courageously from the cradle to the grave—an education informed not only by a knowledge of Christ's mission for the world, but by the spirit of social service in the world.

Convention High Lights

A SURVEY of present world life is almost certain to lead to the conviction that the only solid and permanent hope for the world is to be found in the teachings of Jesus and in the kind of human life that those teachings produce. In order that His message for human life everywhere may have wide range and adequate presentation, the need of the present day is for more determined steadfastness and a larger spirit of Christian adventure.—John W. Wood, Executive Secretary of Foreign Missions.

* * *

WE WANT America for Christ and every man, woman and child within her borders. We want the spirit of Jesus Christ to rule our nation, in city and country; on the Indian reservation and in Appalachia; in Negro areas, and among the Foreign-born; in our national politics and in our relations of whatever character with each other and with other peoples. And when we consider what the Church is doing as her part through Domestic Missions toward reaching that goal, we can thank God and take courage.—Bishop Creighton, Executive Secretary of Domestic Missions.

* * *

WE AS Christians have a twofold task in international matters. The first, and in the long run the less important, is the supporting of such emergency measures as may be necessary to make life tolerable in this present day, measures such as the League of Nations and the movements toward peace. But these are not our true task. Our God-given task is that of pressing forward in this world that one and only international order which will endure. None of us expects to see the present capitalistic economy endure for long, nor do we expect to see Communism much more of a success, but we do expect to see the Christian Church living and functioning a thousand years hence, yes, and until the end of time.

It may be that we are nearing the end of the present social and international order. It may be that people now living will see revolution spread over the world and the present order go down in ruins. There are many prophets today who are warning us that we have lost control of the situation and that the world is slipping into the abyss. Perhaps it is true. But if it is true, then the only hope for man is in the Christian Church.—Daniel A. McGregor, Professor at the Western Seminary.

* * *

THE failure of the Church to give what is asked and what is desperately needed is not due to lack of money. The total Quotas for the Maintenance Budget of the General Church average less than $3.00 per communicant per annum or about six cents a week. Diocesan needs require about as much more. Failure to raise such a pitifully small sum, a sum far less than is raised by many other Christian communions for similar purposes, is due not to poverty but to lack of intelligent effective organization made productive by an adequate amount of all-the-year-round education. We spend our money for the things in which we are interested. A careful estimate shows that the members of the Episcopal Church are now spending more on automobiles than they give for all Church purposes, and that we are giving less than 2 per cent of our incomes. Real interest in the work of the Parish, the Diocese or the General Church cannot be established merely by a spasmodic effort during the Every Member Canvass period but rather by steady and systematic instruction throughout the year. Even after twelve years of effort many dioceses and hundreds of parishes are not adequately organized for this work. A task such as this cannot be successful when treated as a side issue.—Lewis B. Franklin, Vice-President, National Council.

* * *

NOW, for the first time in history, a society exists which is so productive that it would be possible actually to abolish poverty. In this fact lies a great hope for a Christian society. We take for granted that there will always be poor people to whom the rich can be generous. It ought rather to be our chief duty so to reconstruct our distribution of wealth that there will not be this class who need charity.—Rev. Norman Nash, Professor at Cambridge Seminary.

* * *

RELIGIOUS education is a problem toward the solution of which any follower of Jesus Christ may without apology devote his time, his talents, his life. Here is a true vocation, a high calling. The Church's very health, her ability to move forward and play her appointed part in the world, depend ultimately on the

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spiritual tone, the intellectual and moral integrity, of her members, and these in turn can come only from a deliberate effort on the part of the Church to train, inform, and re-vivify the men, women, and children whose lives constitute that mystical divine-human sacrament, the Body of Christ.—John Suter, Jr., Executive Secretary of Religious Education.

* * *

THE work in all our stations and churches in China is going on and growing steadily and surely. In spite of war and persecution our Christians have stood firm. You may be discouraged by the troubles in China, but we on the field know that the foundation that has been laid is sound and that the Church is being built up on it year by year. And I would leave with you my witness that after fifty years of work in China I have the fullest faith in the sincerity and loyalty of the Chinese Christians and in the ultimate triumph of Christianity. All our problems come back to the only thing that matters, the bringing of the Chinese people to the knowledge of God and to obedience to His will. —Bishop Graves of Shanghai.

* * *

THE tide has turned. We are turning to students. And the world is going to be different in ten years because everywhere in college circles today there are devoted men and women appealing to the native idealism of youth to make the world of tomorrow into the Kingdom of God.—C. Leslie Glenn, Rector of Christ Church, Cambridge.

* * *

WE, AS a people, have made inadequate preparations for these critical days that lie ahead. In the majority of cases, the unemployed have exhausted all their savings and most of their credits. Private charitable relief in many communities is wholly inadequate for the demands, and in still other municipalities the limit of borrowing capacity has been reached. Thus, on the one hand we find men eager and willing to work, with idle capital and equipment awaiting employment, and vast stores of goods awaiting consumers; and on the other hand, men and women in dire want. We have poverty in the presence of plenty. We have complete paralysis where we need action to bring these groups into correlated activity.

We cannot permit so grievous a social malady to continue in our body politic. The human costs of unemployment, such as the demoralization of family standards, the under-nourishment of children, the increase in mental disease, the greatly accentuated trend to crime, taken together constitute a searching indictment of man's incapacity to control, if not prevent, such a disease. But more important, we cannot condone a social order which makes such distress possible. We cannot truly love our neighbors and permit them to suffer so grievously from a malady they can neither avert nor alter.—Rankin Barnes, Executive Secretary of Social Service.

The Church's Task

By

BISHOP PAUL JONES

THE present crisis has people worried so that they are asking questions that they have not had to face before. Some are wondering how they themselves are going to pull through the winter; churches are concerned as to how they are to raise their budgets and how they can carry the unemployed among their own members; the National Council, no doubt, is worried as to whether the diocesan quotas can be met and whether the plans for the next triennium had not better be curtailed. These are all questions that are important and which demand careful consideration. Pressing and immediate as they are, however, they do not begin to compare in urgency with one fundamental question which the crisis is forcing into the foreground and which ultimately the people of the Church must face. We have been so concerned about immediate programs and next steps that few have yet raised the question as to why these things should be. The general depression is sweeping away that blindness, however, and the one real question is beginning to be asked; what is wrong with a social order which makes such a situation as this possible? If the Church at the General Convention faces that question, and seeks to find an answer, it will make history.

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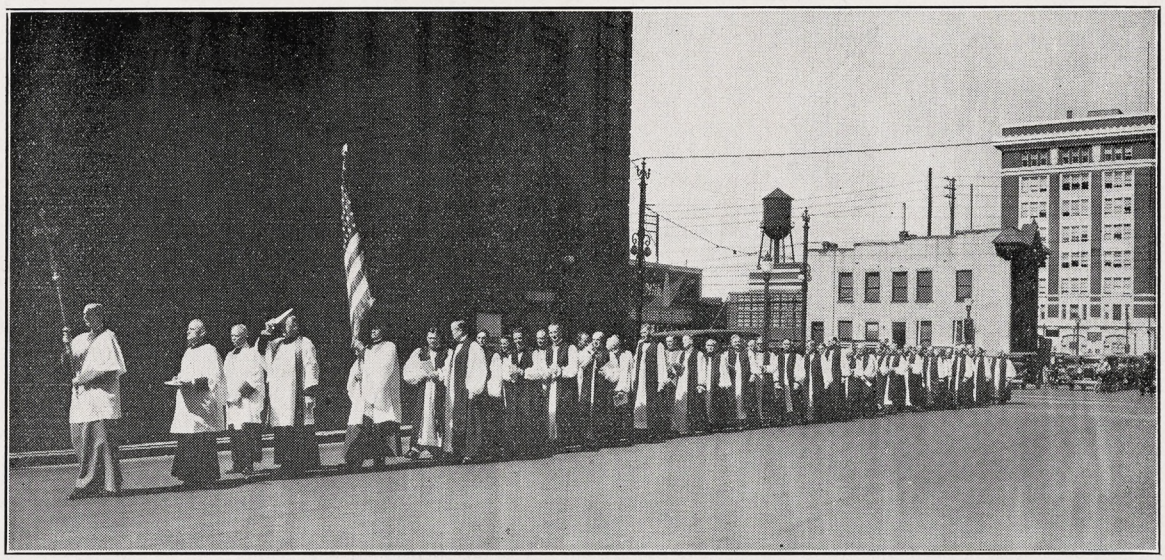

A Part of the Procession of Bishops at Opening Service

HOSPITALITY OF DENVER PRAISED BY ALL VISITORS

By Eleanor H. Wilson

The city that houses the General Convention three years from now will have to go some to outdo the hospitality accorded us by the residents of Denver. I have attended many conventions — banking, advertising, and organizations of college women both at home and abroad, but never have I met with the superlative efficiency that has characterized our reception in the city of Denver. Everything moves without a hitch. A motor corps of five hundred cars is at your command. If your destination is two blocks away, a car is at your right hand, and not a Ford either, but a luxurious Packard or Cadillac limousine! and the men share equally with the women in the duties of being your host. I was late to a dinner engagement because the man who brought me back from the delegates' reception at the country club wouldn't deposit me until he had showed me the beautiful view of the mountains from Cheesman Park. And Denverites have a right to be proud of their city. It is hard to believe it was once a desert in the wilderness. They seem even to have the weather at their command,—bright, crisp, sunshiny mornings,—no prohibition laws can eliminate the champagne that charges Denver's air. It may be a long trek across country but you are repaid a thousand fold in unbounded vitality, making it possible to meet the hundred and one demands of each day with a smile and a lift of the spirit.

As I sat in my high window last night and watched a silvery half moon sink behind the mountains, the question came to mind,—what is the underlying reason that is making this Convention so successful? At once the answer came. It is because we, assembled here from the four corners of the globe, are not dealing in commodities such as dry goods, food stuffs, or the best way to market a material product, but we are dealing in the things of the spirit! We are carrying out the business of our Lord, and it is His hand which is guiding us. Truly, "it is the spirit that quickeneth, the flesh profiteth nothing."

NEWSPAPERS DO WHAT THEY CAN TO START A ROW

By Bishop Wilson

Denver is certainly playing the part of host in the most cordial and efficient manner possible. Nothing is too much trouble for these good people to do for us visitors. But the newspapers—oh, the newspapers.

Whether the press throughout the country is equally determined to make us quarrel, I do not know. The Denver papers are absolutely incorrigible. The simplest kind of debate is headlined as a bitter controversy. Some questions are written up as matters of violent difference which we who sit in the two houses of General Convention have never even heard of. For instance, the reporters have insisted from the beginning that birth control was to be a sharp issue. It has never been mentioned in either house and has no prospect of being discussed but the newspapers continue to ring the changes on it. Whenever the bishops go into "Council," meeting behind closed doors, the papers make a great mystery out of it and tell the public that this horrible subject of birth control is again rending the Church. These meetings "in Council" are designed to afford the bishops complete freedom of expression without the embarrassment of being quoted and we are all pledged not to divulge what goes on in them. I think, however, that I am trespassing on no traditions if I tell you that birth control has not even been mentioned in any of these sessions and will not be.

The report of the commission on Deaconesses was presented in the House of Deputies yesterday. There were a few questions asked and one speech was made about it, after which it sailed through with a practically unanimous vote. The same thing came up in the House of Bishops this morning and was approved with no discussion at all. Yet the Rocky Mountain News insists that a "bitter controversy split the house of deputies" over the Deaconesses, adding comments about "heated arguments and protests." The reporters are using up their superlatives so fast that one wonders what they will have left to say if some real difference of opinion should appear. Question—is our department of publicity interested in securing a certain amount of space in the newspapers or in getting to the public a reasonably accurate presentation of what is actually going on?

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If everybody did everything that could be done at this Convention, we would all go home physical wrecks. There are luncheons and dinners every day, committee meetings, evening assemblies, teas, and receptions. The Brotherhood of St. Andrew is getting itself in with a breakfast meeting. I attended a very interesting mass meeting on college work with seven speakers on the program and we were out by 9:30. The Rev. Leslie Glenn started off by telling us that everyone on the platform was crazy—that is, crazy about the collegians. They had us all in something of the same frame of mind before they had finished.

The beautiful home of Mrs. Reed was opened yesterday for a reception to the bishops and their wives. The motor corps took us out and back (in fact, they are always on hand to take us somewhere) and we basked for an hour in the atmosphere of Denver hospitality in a setting unsurpassed for the natural beauty of the surrounding mountains and the more artificial beauty of a magnificent garden. I hurried back in time to be a little late for a dinner given by the rural fellowship. It was well attended and represents one of the most encouraging movements in the whole Church. Ten years ago a small group of men met in Philadelphia to discuss the possibility of promoting interest in our much neglected rural field. The outcome has been the organization of rural conferences, a real study of rural conditions as they affect the Church, and the formation of a nation-wide fellowship of those concerned in this special field of work. Gradually we are getting the Church educated to understand that the rural communities are the most fertile recruiting ground of the Church and that the position of the rural clergy must be recognized and dignified. I say this boldly after having lived thirty years in Chicago. I am a convert and proud of it.

That dinner adjourned in time to allow us to attend a meeting on negro work. A band of colored singers gave a suitable touch to the program. The chief speaker was the Rev. Mordicai Johnson, head of Howard University, in Washington. For an hour he rehearsed our white sins most effectively but at the end one felt that he was speaking not so much for the colored people as for a small group of colored intelligentsia, of somewhat radical leaning, who are a bit impatient over the slow but steady progress of negro advancement. Probably it did none of us any harm to be scalded and much of what he said was unquestionably true—but he might have left a little more room for another side of the picture.

BRIEF PARAGRAPHS FROM DENVER AND THE CONVENTION

By W. B. SPOFFORD

Bishop James DeWolf Perry of Rhode Island, presiding bishop since the death of Bishop Anderson of Chicago, was re-elected to that office on Friday. In the House of Bishops he received 86 votes, Bishop Parsons of California received 13 and Bishop Freeman of Washington received two.

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Archdeacon Efrain Salinas, native Mexican priest, was elected Suffragan Bishop of Mexico.

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Archdeacon John Boyd Bentley was elected Suffragan Bishop of Alaska. A large part of his ministry has been in that missionary district. He is but thirty-five years of age.

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The Rev. Fred Bartlett, field secretary of the National Council, was elected Bishop of North Dakota, after several ballots in which he ran neck and neck with Bishop Paul Jones, former Bishop of Utah, who was forced to resign during the war because of his pacifist views. On the ballot prior to election Bishop Jones received 51 votes, Mr. Bartlett 52 votes, with two scattered. On the next ballot Mr. Bartlett received 54 votes and Bishop Jones received 46. Many tributes to Bishop Jones fine Christian character and courage were delivered by bishops prior to the election, and the general feeling is that this vote is a vindication of his position of war days, even if he was not elected.

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The House of Deputies, after days of discussion, have disposed of the question of marriage and divorce. The matter has to come before the Bishops however before any action is completed, and as they have not, at this writing, even begun the discussion it is impossible to say just what will come out of it all. We could give columns upon the discussion that took place in the House of Deputies, but it is perhaps wise to wait until we can present something to you that is completed action. You will have this next week.

* * *

The committee of 21, appointed to deal with national and world problems, presented their report to the House of Bishops on Friday afternoon, and it was unanimously adopted as expressing the mind of the Church on these matters. It deals with industry, prohibition, lawlessness, and peace. It now goes to the deputies for action, and, if it passes there, will be printed in THE WITNESS in full next week.

* * *

The budget for 1932 for the general work of the Church, calling for the expenditure of $4,225,000, has been adopted by the Convention. It went through only after heated discussion in the House of Deputies. The Rev. Arthur Kinsolving of Baltimore said, "We must feed the hungry this winter, and the moral effect of asking for a budget equal to that of the past year would be unfortunate." He charged that the number of offices at national headquarters has been steadily on the increase and he asked for an investigation. Mr. Monell Sayre of New York also suggested a curtailment. The Rev. William A. Goodwin of Virginia suggested that all church employees and clergy accept a ten per cent cut in salaries. The Rev. Frank H. Nelson of Cincinnati offered a substitute proposal of a budget of four million dollars, a cutting down of a quarter of a million dollars. The Rev. Karl Block of St. Louis on the other hand said that this was a time to give even more generously to the Church and others spoke strongly for the proposed budget, which eventually passed. In the House of Bishops it went through without much debate. They did however pass a resolution to the effect that if cuts were necessary they should be first in the administrative costs, second in the department of publicity, and particularly by discontinuing "The Church at Work", and third by cutting the expenses of the department of ecclesiastical relations.

* * *

Quite a battle took place in the House of Deputies over the decision of the Supreme Court on the famous McIntosh case. You will recall that Professor McIntosh of Yale was denied citizenship by a five to four vote of the Supreme Court because he insisted that the Will of God came ahead of the will of the state. After some battling the House laid the matter on the table. Mr. Charles L. Dibble of Western Michigan next called upon the Convention to declare that the Will of God is above the will of the state, but his motion was laid on the table by a vote of 305 to 106.

* * *

There was lively debate in the House of Bishops as to whether or not the Church shall take up work in India. Several bishops spoke strongly in favor of entering that mission field at once. It was finally decided however to give further study to the matter, meanwhile securing money from interested individuals to start experimental work in India. provid-

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ing the National Council thinks it wise.

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Bishop Page of Michigan has introduced a resolution which if adopted will make it possible for a layreader to administer the chalice at the Holy Communion service.

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Various resolutions have been introduced on the place of women in the Church. Should they be ordained to the priesthood or allowed to serve on vestries? The Convention has passed resolutions recognizing deaconesses as an order of the ministry but that is as far as it will go apparently.

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Action has been taken looking toward the establishment of a pension fund for deaconesses.

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The Bishops adopted a resolution permitting the division of the diocese of Western New York into two dioceses. They also permitted a change in the boundaries of Newark and New Jersey, asked for by both Bishop Stearly and Bishop Matthews.

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The commission on evangelism presented a fine report, and the commission is to continue for the next three years.

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An amendment to the canons was adopted by the Deputies clarifying the matter of when ministers of other denominations may officiate in our churches. You may recall that there have been several controversies over that matter, particularly in New York. By this amendment the matter is left to the rector and vestry instead of to the bishop. At the present writing the Bishops have not yet acted upon it.

* * *

The Rev. Caleb R. Stetson of New York brought in a resolution which takes the much discussed "Missal" out of this Convention. It calls for a study of all existing books of worship, with report and final action at the next Convention. It also declares that in the meanwhile only the Prayer Book shall be used on the altars of our churches.

* * *

There was more in the United Thank Offering than we reported last week, due to an error in the count. It was $1,059,575.27, an increase of nearly $30,000 over that announced at the mass meeting.

* * *

Believe it or not, Bishop George Craig Stewart of Chicago and Bishop Henry Sherrill of Massachusetts, so far have been on the same side on every question that has come before the House of Bishops. It is fun to watch these young bishops. There is a tradition that a newly elected bishop must not say very much. But when the old timers get up and talk long and lustily when there is no motion before the house, these young bishops have a hard time holding their seats.

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A resolution amending the canons so as to permit a resigned bishop to accept election in another diocese or missionary district was passed by the Bishops. Final action has to wait until 1934.

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The House of Bishops decided not to elect a bishop for Panama. Instead, for a year at least, Bishop Colemore of Porto Rico and Bishop Carson of Haiti will have charge of the work.

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Establishment of a five million dollar fund for the creation of a Rural Church Foundation has been proposed. A commission is to be appointed to give further study to the desirability of it.

* * *

There was drama in the House of Bishops the day missionary bishops were nominated. Each bishop, starting with the youngest was given an opportunity to nominate as the roll of the house was called. Nobody nominated until he came to the Bishop of Alaska, Dr. Rowe, and there was applause as this heroic and picturesque missionary arose to name his own suffragan — Archdeacon John Boyd Bentley. There were of course no others nominated. The same was true of Mexico, Bishop Creighton being permitted to name his own man —Archdeacon Efrain Salinas, a native of Mexico. When it came to nominate for North Dakota there were fifteen named, but as we have already given you the results of the election there is no particular reason for saying more about it.

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The House of Bishops have voted to have a joint commission to study the whole question of the needs of missionary districts and dioceses that get grants from the National Church budget. That is: what do you raise yourself; what do you do with it; how much do you get from the budget, and what do you do with that, are the questions they are seeking to answer for each diocese that gets aid.

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The Bishops also went into a huddle, with all foreigners, such as visitors and reporters expelled, to consider the boundaries of missionary districts. As a rule they follow state lines. It is in the interest of better management in many instances, that this be changed. But since the matter was discussed in executive session of course we do not know anything about what was said or decided.

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In regard to the question as to whether or not women should be allowed to serve on vestries it must be recorded, as much as I hate to do it, that the proposal was overwhelmingly defeated by the convention of the women themselves.

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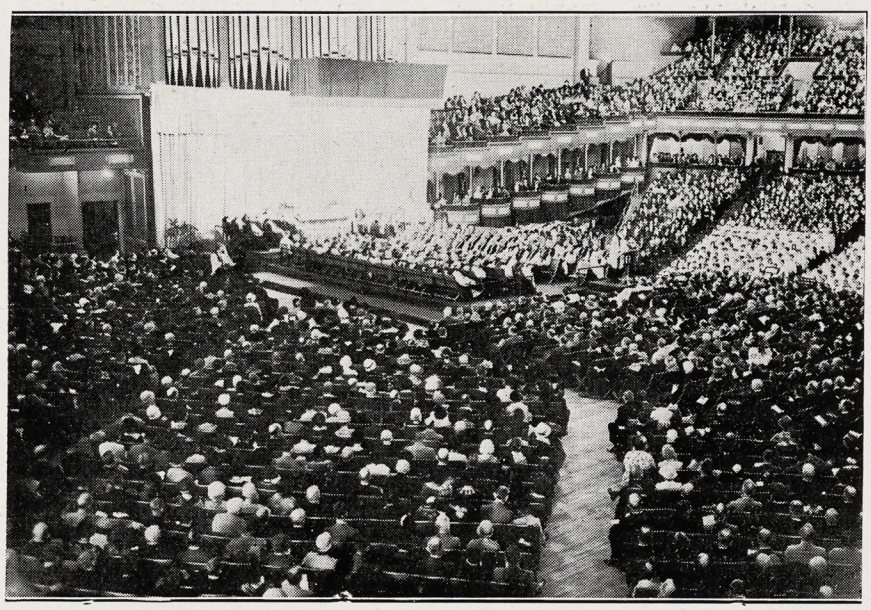
Miss Grace Lindley was the only nominee for executive secretary of the Woman's Auxiliary. The following women were elected to the executive board of the Auxiliary: Mrs. W. T. Barbour, Detroit; Mrs. J. R. Cain, Columbia, S. C.; Mrs. Edward M. Cross, Spokane; Miss Mary Johnston, Glendale, Ohio; Mrs. Blair Roberts,



The Opening Convention Service

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South Dakota; Mrs. Harper Sibley, Rochester, N. Y.; Miss Nannie Hite Winston, Louisville; Mrs. George Woodward, Philadelphia.

* * *

The House of Bishops has put thru the necessary canonical legislation for the reorganization of the National Council. It provides for two vice presidents instead of one as at present, and for another department, that of domestic missions. There was some opposition to the changes. Bishop Freeman of Washington wanted to be assured that it was not going to add to the overhead costs of administration. Bishop Johnson of Colorado said that all of the departments of "281" should be studied so as to know what the needs were, before setting up departments canonically, but he was jumped on rather hard by Bishop Burleson, assessor to the Presiding Bishop, and Bishop Reese of Georgia, who said that they objected to the insinuations of poor administrations at the National headquarters. The reorganization went through as scheduled. Nevertheless there is a lot of talk about economies of administration at all the sessions.

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The Bishops voted for the rotation of office for members of the National Council, no one to be immediately eligible after having served for a term of six years.

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Both houses have voted for a commission to consider the advisability of creating a new organization for laymen of the Church. The idea seems to be to have a men's crowd similar in purpose to that of the Woman's Auxiliary. The commission has power to get such an organization under way if they think it wise to have one. The Brotherhood of St. Andrew people opposed it but it nevertheless went through.

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Vice-presidents to the National Council are still to be elected. Mr. Louis B. Franklin will of course be one of them, and Bishop Burleson will probably be the other. If so it is reported that he will resign as Bishop of South Dakota. This will mean the election of Bishop Blair Roberts as Bishop of South Dakota, and then the election of someone as Suffragan.

* * *

The Convention has voted to adjourn on Wednesday, the 30th. Whether all the legislation before it will be completed by that time is somewhat of a question. Well, folks have their railroad reservations so the Convention will probably end.

* * *

The Church Army got a fine boost in the report presented by Bishop Remington of Eastern Oregon.

* * *

The House of Bishops unanimously endorsed the plan for another world conference on Faith and Order in 1937.

* * *

The Brotherhood of St. Andrew came in for praise in the report presented by Bishop Ferris of Western New York.

* * *

The children's service at the Cathedral on Sunday afternoon was a masterpiece. Children were present in costume to present their offerings to the Presiding Bishop. But there was little emphasis upon cash, in spite of the fact the total offerings of the children for the past triennium was reported as amounting to over a million and a half dollars.

* * *

The First Christian Century Fellowship, known pretty generally as Buchmanites, arrived in Denver last Wednesday under the leadership of the Rev. Samuel Shoemaker of Calvary Church, New York. There were quite a flock of them who came all the way from the East to testify as to the value of the movement. Bishop Mitchell of Arizona, quite an enthusiast, wired them to come on. Incidentially a resolution was introduced in the House of Bishops calling for a committee to investigate the Buchmanites and all movements "of more or less or no value". It got nowhere however.

* * *

Bishop Weller of Fond du Lac moved for a committee to study our Church Schools with an idea of getting financial support for them. The resolution passed.

* * *

A resolution calling for government regulation of motion pictures has been introduced and referred to a committee. It will probably die there.

* * *

A resolution calling upon the United States to join the League of Nations was also introduced. It likewise will die in committee probably. Many people who are for the League nevertheless feel strongly that the Church should keep away from anything that has a smattering of politics about it.



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CHURCHES ARE STARTING THEIR FALL ACTIVITIES

By W. B. Spofford

We have to apologize to readers and correspondents alike for the way we have handled the news of the General Church during these Convention days. There is so much crowded into the few Convention days that we thought that you would prefer to have us give that news the right of way. However, here are a few brief notes, and we promise to get back into our stride presently, with the usual columns by our correspondents.

* * *

First the high lights from the stories of correspondents, which ordinarily would be printed under their own names, without any boiling down. Gardiner M. Day, New England, tells us that the young rector of Trinity, Boston, the Rev. Arthur L. Kinsolving, addressed the convention of the American Legion on the 20th—broadcast over a nation-wide hook-up. Maybe you heard him . . . Bishop Booth of Vermont recently received an honorary degree from Bishop's College, Canada, an institution that honored his predecessor, Bishop Hall, with a like degree forty years ago. . . . He also informs us that Bishop Davies of Western Massachusetts wrote Bishop Johnson, our editor, for advice about the effect of the altitude of Denver upon the heart. His reply was in the form of a telegram which read: "Do come as our air is guaranteed to kill or cure." . . . Trinity, Lenox, Mass., received $20,000 recently from insurance carried by two members of the parish on the life of the late rector, the Rev. Latta Griswold.

* * *

The Rev. Robert C. Fletcher Sewanee missionary to the deaf, spent his vacation traveling through Texas looking up deaf people with the view of starting deaf congregations. "We ought to have a missionary for deaf in Texas" says Mr. Fletcher, "and to prove it I am starting the work."

* * *

Gordon Reese, Southwest, sends us interesting statistics recently compiled, covering a period of fifty years. The ratio of communicants to population is highest in the diocese of Washington; ratio of communicants to confirmations is highest in Nebraska; ratio of communicants to Sunday school pupils is highest in Virginia. Nevada has the highest marriage ratio and also the highest funeral ratio.

* * *

Miss Howes, Pennsylvania and points adjacent, informs us of the new church being built for Trinity, Swarthmore, the Rev. J. J. Guenther, rector. It is to cost a pretty penny, but the money is mostly in hand, with some of it coming from the willing pockets of people not members of our Church.

* * *

She likewise informs us that Bishop Abbott of Lexington is to give the month of November to Pennsylvania, assisting Bishop Taitt.

* * *

The Rev. David M. Steele, Philadelphia rector and traveller, just returned from abroad, reports that the moratorium is having little of the

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expected good effect in Europe. He also reports that Germany appears to be in better shape than on his recent annual visits there.

* * *

And we are indebted to J. M. Stoney, Southeast, for this bit.

Archdeacon Claiborne of Tennessee was once visiting in a remote community in the Cumberland Mountains. In the home where he stopped, bathing facilities consisted of a pan and a bucket on the front porch. In the morning the Archdeacon proceeded with his toilet in the presence of the children of the family, who were much impressed. He brushed his teeth, shaved and proceeded to wash up and brush his hair. Finally one youngster could stand it no longer and broke out "Mister, you sure are a lot of trouble to yourself."

* * *

And there is news too from other correspondents, C. H. L. Chandler, Northwest, and G. W. Browning, the world in general; Joseph Boyle, Chicago; all top-notch bits which will be along presently. Meanwhile we must not neglect the scattered folks, so here you have it, presented economically.

* * *

The half completed cathedral of St. John the Evangelist, in Spokane, has now been in use for more than a year and is serving as a real missionary, Bishop Cross says, among the people of eastern Washington. The National Council makes an appropriation for work in this largely rural field amounting to about two-thirds the sum raised by the district for its own support.

* * *

The clergyman who had charge of the largest Bible class for men in the Episcopal Church died recently in Richmond, Virginia. He was the Rev. Z. S. Farland, former rector of St. Andrew's, and up to the time of his death the other day the teacher of the Bible class there and assistant to the rector. On the 30th of August a large number of this class, over a hundred of them, made a pilgrimage to his grave.

* * *

The Teaching Mission on the Great Commission is to be held in the Province of Sewanee immediately following the General Convention.

* * *

Dean Mary T. H. Wwei, Central China College, speaking before a Church group recently, said the great problem in China is to secure Chinese women for teachers. "My girls at the Central China College are fine, but not one of them will be a teacher. This I know. Their minds are set on careers or on matrimony. They speak of the teacher with kindly amusement and ask what such a life

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has to offer. Yet China must have native Christian teachers if the work of the Church there is to prosper as it should.

* * *

Revival of religious interest in Europe is one of the bright spots on the horizon, according to Bishop Stewart of Chicago, recently returned from his vacation there. Churches filled to the doors, which he attributes to people feeling their own insufficiency as a result of the depression. He is optimistic about the economic situation, there and here.

* * *

One of the foremost economists in this country, Stuart Chase, has recently stated that the trouble with this nation, and of the world for that matter, is a plain case of mechanical civilization poisoning. And he has written out a prescription for the illness. Here it is:

1. Create a National Planning Board to co-ordinate facts about basic industries and direct their operations so that supply will balance demand.
2. Reduce tariffs, cancel war debts and disarm.
3. Set up unemployment insurance on an actuarial basis.
4. Float at once a federal bond issue of three to five billions of dollars to put men at work this coming winter on public works projects.
5. Plaster heavy surtaxes on large incomes and inheritances.

Not pleasant to take possibly for a lot of people, but then no medicine is.

* * *

Bishop Taitt of Pennsylvania recently broke ground for the new chapel-parish house building for the combined work of St. Matthew's and the Church of the Messiah, Frankford, Penna. St. Matthews began

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* * *

The small, thatched roof chapel known as St. Christopher's-by-the-Sea, Gibson Island, Maryland, was consecrated the other day. It is the chapel of a summer colony of boat racing enthusiasts. They are ministered to during summer months by the Rev. James A. Mitchell, faculty of Virginia Seminary.

* * *

Girls Friendly of Rhode Island had a fine conference the other week at Saunderstown, with addresses by missionary leaders, social service workers and all sorts of important people.

* * *

Miss Gwendolyn Miles is now the director of religious education at Grace Church, Providence. Last year she was studying for a master's degree at Columbia and teaching at the Heavenly Rest, New York.

* * *

A new dormitory is being built at Christ Church Mission, Anvik, Alaska, replacing the present one which is unable to accomodate the thirty children now cared for by the mission.

* * *

Memorial service to the late William H. Meade was held at Charles Town, West Virginia, with the dedication of a memorial tablet. Dr. Meade, member of a distinguished Church family, was rector there for many years.

* * *

The Western archdeaconry of Oklahoma had a rally at Clinton over a week-end, with sixty-five delegates from various missions. Some traveled 150 miles to get there too. Sports, dinner, sermons and reports, with Bishop Casady on hand.

* * *

Mr. H. L. Rothrock has been appointed financial secretary of the diocese of Chicago. He is to set up a diocesan business office, establish a complete list of communicants of the diocese, handle tax affairs and real estate matters.

* * *

Seventeen parishes from four dioceses were represented at the Acolyte Festival held at St. John's, Bellefonte, Pa. The Rev. John Rathbone Oliver was the preacher. There were 120 boys there and many clergymen.

* * *

The Colored Convocation of Arkansas, recently in session, passed resolutions on the opportunities and needs of that field. They thanked the people of the Church, particularly the

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Auxiliary, for the help in the past, paid a tribute to Bishop Demby for his fine leadership, and also called attention to the loyal support of the colored people, poor but generous. The needs are great and they hope for increased support.

* * *

The Rev. V. G. Lowery, Ensley, Alabama, recently conducted a five day preaching mission at Trinity, Alpine, Alabama. The town is the center of a rural community having no resident clergyman of any denomination. The Rev. Joe Harvey of Talladega is in charge.

* * *

East Putney, Vermont, the other day celebrated the 100th anniversary of the laying of the corner stone of St. John's Church. There were four hundred at the service, and four hundred is a lot of people in East Putney. The sermon was preached by Bishop Booth. There are many interesting stories connected with the parish, among them the story of two young men who were expelled from the Methodist Church for playing checkers. They then were confirmed in the Episcopal Church and soon were both ordained. One of these expelled Methodists was the father of Bishop Johnson of Colorado. That checker game has a lot to account for.

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Rev. Austin Pardue
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Wed., Thurs., and Holy Days.

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Rev. E. Reginald Williams
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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Rev. John Mockridge
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Daily: 7:30, 9, and 6.
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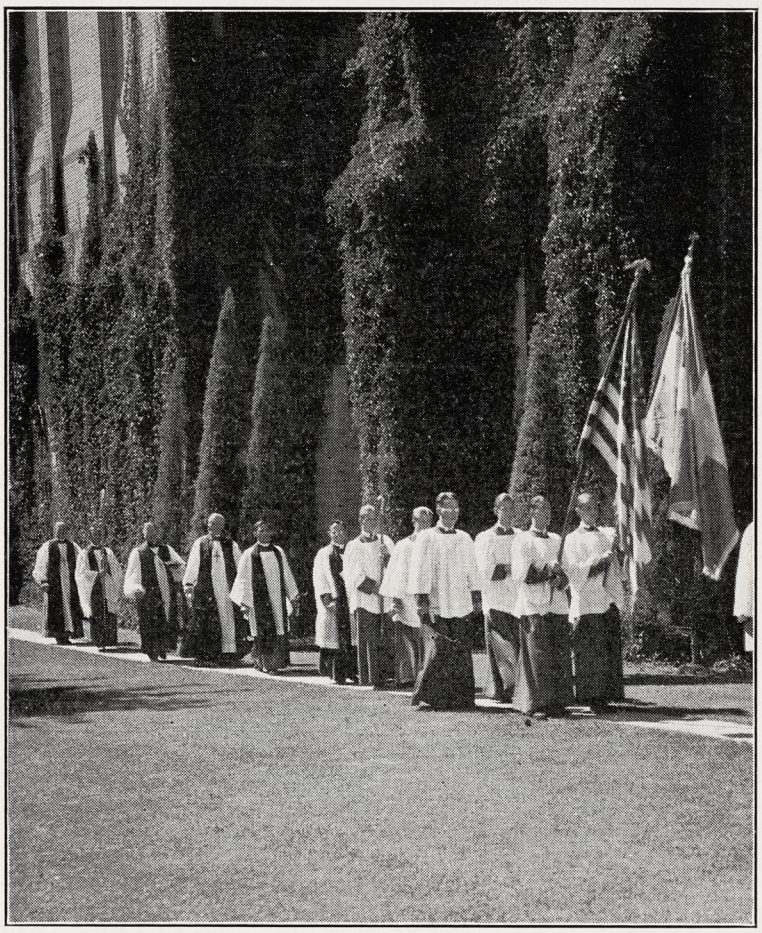
CONVENTION NUMBER

The WITNESS

CHICAGO, ILL., OCTOBER 8, 1931



A Convention Procession
Cathedral in the Background

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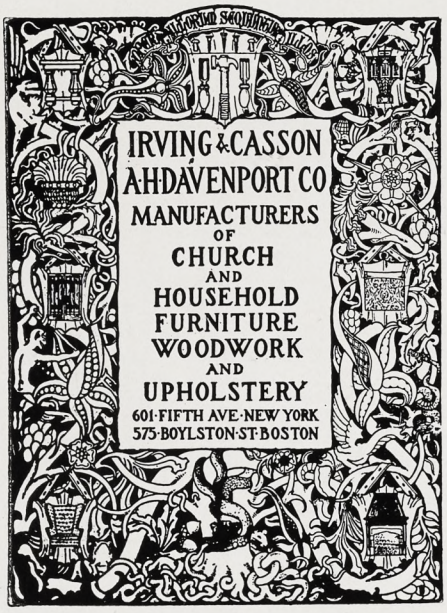



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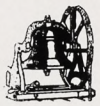

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
JOHN R. OLIVER
IRWIN ST. J. TUCKER

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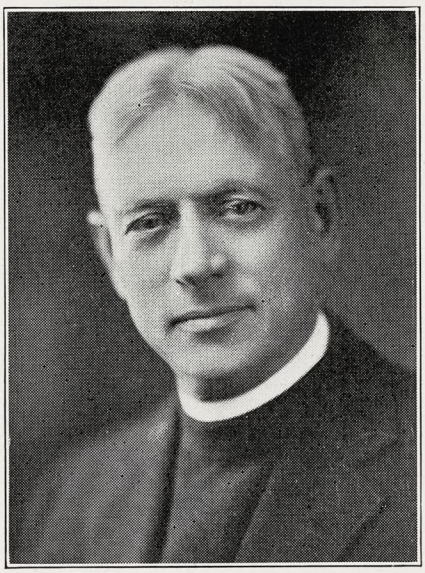
THE PASTORAL LETTER

Of the House of Bishops

WE YOUR bishops, in General Convention assembled, greet you in the name of our Lord. We give thank to God our Father for all the evidences of faith and courage in the several parts of the Church, shown by simplicity and steadfastness of life and by devotion to Christian worship and work in the midst of widespread indifference and hostility. We are grateful for an increasing sensitiveness to human suffering, for the endeavor to understand better the complexities of human relationship and for the growing desire for such world adjustment as may promote universal good will and well being. May the Holy Spirit inspire and encourage us to bear such faithful witness to God's salvation through Christ that this and every nation may seek to do His will and find their place in Him.



BISHOP SANFORD
Read Pastoral Letter

We are living in a time of extraordinary strain. The one word which describes best the present condition of society is "confusion." Uncertainty pervades every field of human interest, economic, political and religious.

Poverty and wealth are relative terms and inequality of possessions is to be expected, but the contrast between individual want and collective plenty cannot be accepted as in accordance with the will of God. The resources of the earth are unimpaired and the means of distribution were never so abundant, and the existence of world-wide involuntary unemployment and the fact that in every land multitudes lack not merely the comforts but the necessities of life and must depend upon doles and charities or starve is an arraignment of the present economic system under which the trade of the world is carried on. An acquisitive society, as the modern age has been aptly called, stands bewildered in the presence of a crisis precipitated, not by earthquakes, droughts, floods or any physical catastrophes, but, apparently, by the competitive profit-seeking principles upon which, it has been hitherto assumed, general prosperity is based.

The obvious primary duty in the present crisis is the relief of the suffering which unemployment has created. We are confident that our people will give, to the point of sacrifice, for this purpose as long as the need exists.

But this is not enough. It is the duty of society to see that such a crisis does not occur again. The Church cannot advocate a particular method, but we call upon the employers in our communion to labor for the adoption of a plan, or plans, which shall co-ordinate production and consumption, ensure continuity of employment and provide security of income to the workers of the nation.

Unemployment, however, is but a symptom of underlying selfishness. The Church must insist that every financial question is essentially one of human relations. Until business is converted and is conducted as in the sight of God who is the Father of all men, no change in technique will be of permanent value. The profit-seeking motive must give way to that of service.

IN THE realm of morals there is similar confusion. The moral standards of any people are the fruit of group experience. Those acts are considered right which seem to agree with the common welfare and those acts are condemned as wrong which interfere with common well being. Whenever alien cultures are brought into intimate contact with each other, the clash of interests means also the conflict of moral

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standards. A period of confusion inevitably results and continues until the two groups coalesce and an adjustment has been reached. During the disturbance of social control, every man will do that which is right in his own eyes. In this modern age the interpenetration of peoples has progressed so rapidly that moral standards everywhere have been thrown into confusion and the sanctions which enforced them have been challenged and sometimes discredited. Nowhere is this more evident than in the United States where we have a cross section of the earth's population, and where there is as little homogeneity as in any part of the world. And the prevalence of crime, the loosening of family ties, the unbridled individuals and resentment of social control is a logical consequence.

Christianity provides moral principles drawn from the life and words of the Saviour, which are in brief the infinite value of human personality and the universal tie which unites all men in one family. Any code of conduct which is not in conflict with these principles may be called a Christian code, and any which denies them is thereby condemned. But Christianity leaves the application of these principles to the conscience of the individual, which becomes for him the supreme arbiter of conduct, superior to the interpretation of courts or the edicts of governments. These principles by their very nature and the loftiness of their demands are not easy of application, but he who tries to fashion his life upon them finds an inward peace which is indestructible and a strength which is unconquerable.

Christianity possesses a sanction which is final in the faith in a Father Almighty, Maker of heaven and earth, whose grace and truth are revealed to us in the face of Jesus Christ, upon whom all creatures depend and to whom all are responsible. This combined sense of dependence and responsibility keeps the conscience keen and bright. But just as at no time have the principles of Christ been completely accepted, so at no time has this faith in God been unchallenged, and in the present world confusion there should be no surprise that the validity of all religious sanctions, and particularly of the Christian faith, should be bitterly denied.

Perhaps the sharpest test of Christian truth is about to confront us. If so, we await the trial with confidence. The Lord God reigneth, Jesus Christ is the same not only yesterday and today, but forever.

ECONOMIC distress and political unrest are aggravated by the present state of international relations. Progress here in comparison with the amazingly rapid progress in other departments of life has been painfully slow. We with the cave man still depend upon force, the only difference being that his club has developed into vastly more efficient agents of destruction. The peoples of the world are hungry for peace and ready to trust one another while professional patriots in every land and all too many political leaders still adhere to prehistoric ways. The reliance upon force is based on fear and mistrust and it is for Christians to convince the leaders of the nations that the risk involved in trusting one another is far less grave than the consequences of mutual distrust. The most hopeful step towards world peace ever taken is the agreement signed by fifty-eight nations to abandon war as an instrument of national policy. Yet the powers most active in promoting that agreement have shown a persistent disregard of its logical inferences and continue to put their trust in armed preparedness. We covet for our country the courage to lead along the pathway of world peace, by doing its utmost even at the cost of risk and sacrifice to achieve immediate substantial reduction of armaments, and above all, by more general and whole hearted cooperation and conference with the nations of the world, especially through official participation in such existing international agencies as tend towards world peace. We believe such a course would have far more weight with other nations and do more to restore confidence than any official utterance. It seems as if the point had now been reached when the nations must choose whether the pagan principles of force and deceit shall continue to determine their dealings with each other or whether the Christian principles of justice, mercy and goodwill shall prevail. The alternatives before us are Christ or chaos.

ALL of the foregoing surely deals with familiar facts and deductions. There are two conclusions we are constrained to draw. The first is that the ultimate responsibility for the conversion of the world to Christian faith and practice rests upon each individual in his loyalty to Christ. The Christian is Christ's man. His faith, his eternal hope, the character of his dealings with his fellows are determined by his relationship to Christ. Christ's man moves through the daily transactions of home and society, of neighborhood and state as one whose life is hid with Christ in God. The fruit of such loyalty is honesty in business, faithfulness in marriage, devotion to public welfare, justice and good will to them that are near or far off.

The second observation is that in all our thinking upon the conditions in which we find ourselves, it is necessary to see the world as a unit. Geographically, it has become such. The mountains and seas which once separated nation from nation have lost their meaning, and in an area no longer divided into separate compartments, racial and economic barriers to intercommunication are doomed. The spiritual barriers of prejudice and suspicion, based as they are upon the age long habits of more or less self-sufficient groups can be dissolved only by the will to recognize the unity of mankind. No economic methods can meet the physical necessities of the people which are not conceived in terms of the whole. No international relations can be stable which are not universal in their scope, no moral standards permanent which are not valid for all men. No salvation is possible unless it includes all mankind.

This world view has been the Christian attitude from the beginning. The ideal has never faded altogether, though the divisive influence of group loyalties and animosities has obscured it and prevented its realization. But it must be evident now to every thoughtful Christian that we can no longer blind ourselves to the im-

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plications of our charter. Here lies the justification of the missionary program of the Church. There is no such thing as foreign missions, if we really believe that God has made of one blood all men. How simple, yet how difficult but nothing less is our Christian calling and only by being true to it will we do our part to bring near that great day when the Kingdom of our God and of His Christ shall be the Kingdom of this world.

Brethren, may the grace of God be with us all.

The Auxiliary

By

ELEANOR H. WILSON

AS I walked along the street the other day with a copy of THE WITNESS in my hand, a stranger fell into step with me. "You know," she said, "the newspapers are giving such false statements of the proceedings, do you suppose THE WITNESS gives us a true picture of the Convention?" "Madam," I replied, "you have asked the right person. I am one of its contributors and I can honestly assure you that it does."

In addition to our vitally interesting business sessions, the delegates of the Woman's Auxiliary have attended a number of affairs given by various organizations of the Church. Chief among these was a breakfast,—the host, Mr. Courtney Barber, President of the Brotherhood of St. Andrew. Realizing the influence for good exercised by women in their respective communities, Mr. Barber, in his welcoming remarks, stated that he hoped each one present would act as an "individual broadcasting station" for the work of the Brotherhood. After listening to the stirring account given by Mr. Paul Rusch of what the Brotherhood has done for boys in Japan as well as in our own country, each one, I am sure, felt an intense desire to see established a Brotherhood in every parish of her diocese.

It would take a mind with the legs of a centipede to record all the wonderfully fine thoughts that have found expression during the last two days in the meeting of the Woman's Auxiliary. I hope that your editor will find space in future issues to print in full the findings of the committees on the five subjects considered,—Family Life, Property and Economic Conditions, Interracial Contacts, International Relations and Religious Thinking Today. The constructive message, characterized by high spiritual thought, contained in these reports, touching so closely our daily lives, may well be studied and digested by all men as well as women who are interested in solving our present day problems.

As was stated by Mrs. Cross, Chairman of the Committee on Findings, in her preamble, "These reports set forth the thinking of a cross section of the delegates on these subjects, and their conclusions will form the basis upon which the women of the whole Church may build their program of study and work." Which brings to mind the statement that Bishop Lloyd made to us, in substance, "It is the Woman's Auxiliary that keeps constantly before the Church its reason for being."

In our devotional service today Mrs. Remington voiced gratitude for our leaders, during this period, who reflect the personality of Christ. There have been many such. As our closing day draws near, every woman here will gladly agree, I am sure, that the successful accomplishment of our task has been largely due to the able leadership of Elizabeth Matthews. We are grateful for her clarity of vision, her sense of fairness, her ability to put business through with dispatch, necessitating no overtime, her continued good humor and her fine understanding of spiritual values. Tribute should be paid also to Mrs. Cain, her able assistant, ever at hand with an answer no matter what the question, and to Miss Lindley, whose careful planning over a long period has made possible the expeditious handling of the business of the Convention.

It is a privilege, indeed, to have taken part in this great spiritual crusade and if you will accept the testimony of a "freshman," as it were, this being my first General Convention, and the first time our diocese of Eau Claire has participated in one, I have gained a liberal education during the past two weeks, not only in knowledge of the working mechanism of the Church, but in the broader conception of the Church as a power for good, underlying and overlying every human activity and every great world movement, an international fellowship of humanity.

The Marriage Canon

By

BISHOP WILSON

"IF I am ever to be a bishop," remarked a Denver layman, "I can plainly see that I must learn to smoke a pipe." A tobacco dealer says that he has never sold as many smokes to any other convention in Denver. The other evening the House of Bishops held a night session and the Presiding Bishop kindly announced that the usual rule would be suspended and the bishops might console themselves with a little of the fragrant weed. Immediately pipes blossomed all over the House. I do not recount this as news because it will probably not be new to Church people who are at all acquainted with bishops. Perhaps it ought to be labelled a confession.

The other day I dropped in at the House of Deputies after the bishops adjourned. The deputies were discussing the proposed canon on Marriage and Divorce. A youngish man took the platform to offer an amendment. He wore a low collar and a bright green necktie. "I am a clergyman," he announced—whereupon the House laughed merrily and the speaker began to be confused. Before he finished he was solemnly declaring that no one ought to be divorced before he had been married. Nobody seemed ready to dispute that particular statement.

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The Bishop of Long Island, who sits next to me, asked me this morning what I considered the outstanding achievement of the Convention. I replied that there was no one thing I could put my finger on, though I was very well satisfied with the general course of events. A half hour later we had adopted the report of the Conference Committee on the revised canon on Marriage and Divorce. Whereupon I remarked to the Bishop of Long Island—"there is the answer to your question."

The Marriage canon was discussed at much length in the House of Deputies and was adopted with quite a number of changes over the original report of the Commission which was headlined in the newspapers a couple of months ago. The House of Bishops also spent much time over it and adopted it the other day with many more changes. Then, according to parliamentary procedure, a committee on Conference was appointed by both Houses who met together to harmonize the differences. It was that Conference report which was adopted this morning, next to the last day of the Convention. Three items on which the conferees could not agree were left over to the next Convntion as unfinished business. The rest of it becomes the law of the Church. Most of us think distince advantages have been attained. The old regulation still prevails that the Church cannot marry a divorced person, except the innocent party in a divorce secured on grounds of adultery, with all the provisional safeguards. The clergy are to instruct people in the Christian principles of marriage, especially such couples as are contemplating marriage. The license for a marriage must be presented to the officiating priest at least three days before the ceremony itself. Provision is made for a declaration of annulment under a given list of conditions which conform to the traditional practice of the historic Church. This may be done either by the Bishop or by an ecclesiastical court in any diocese acting through the Bishop. The court itself is optional. Also the canon provides that persons divorced and remarried outside the Church may present their cases to the Bishop or the ecclesiastical court in case they wish to be admitted to the sacraments. After due investigation of the circumstances, the Bishop renders a formal decision in all such cases.

The net result is that the Church still upholds its old principle against divorce but does formally recognize certain impediments because of which a marriage never should have been contracted anyhow. Also it opens the way whereby people who unwittingly or ignorantly may have married contrary to the law of the Church, may not necessarily be debarred from its spiritual privileges. My own opinion is that these provisions offer distinct advantages and I am glad we have adopted them. I think it should be made clear to our people that the Church has no intention of letting down its standards of Christian marriage.

It was an unusual event this morning when two new bishops were consecrated together, with some seventy-five bishops sharing in the service. Archdeacon Bentley was made Suffragan Bishop of Alaska and Archdeacon Salinas was made Suffragan Bishop of Mexico. At 7:30 a. m. a large congregation filled St. John's Cathedral. The full Cathedral choir led the procession of bishops into the Church and the impressive ceremonies of consecration followed with the Presiding Bishop officiating. According to the ancient canons, at least three bishops must participate in the consecration of a new bishop. There were about seventy-five of us there this morning. Certainly those two bishops were well consecrated.

Tomorrow we adjourn with a closing service at which the Pastoral Letter of the bishops will be read. The weather still remains gorgeous. The ubiquitous hospitality of the well organized motor corps never seems to relax. The House of Deputies has administered its triennial spanking to the House of Bishops, the members of which are far too humble to reply in kind to the boyish pranks of the lower House. But—there—I have committed in that last phrase one of the very sins which occasioned oratory in the House of Deputies. They object to being told that business is sent "down" to them from the House of Bishops. Their dignity insists that all such business is sent "over." Selah.

International Relations

We present the findings of the Woman's Auxiliary, meeting in Convention in Denver the last two weeks of September. Their findings on other subjects will be presented in future numbers of THE WITNESS, and are presented to our readers as representing a cross section of the thinking of the women of the Churrch on vital matters.—Editor's Note.

AS WE try to stand by the side of the Prince of Peace and look at the world through His eyes, we seem to see in every land the following:

Post-war nationalism, as shown in loyalty to the state above everything else, while making for national solidarity, is contrary to the Spirit of Christ, because it is characterized by national selfishness and a sense of national superiority and intolerance, and is a menace to the peaceful interrelations of the world.

There are, however, hopeful signs of a trend toward a more Christian spirit of cooperation. In our own nation it is shown by a willingness to confer with other nations in the Disarmament Conference, the different societies which promote friendly relations between peoples, a change in educational methods, and international schools and centres. The world-wide economic depression has made us conscious of our interdependence and the need of Christian principles in all relations of life.

Women's responsibility in the present emergency is the education of individuals and groups, beginning with the family, to create a public opinion which will eliminate fear psychology and bring about the peace of the world and the union of Christendom through the Church of Christ. It is our hope that our leaders in Church and state will rise above partisanship to the larger field of Christian policies. We urge a deeper consecration in promoting the peace of the world through every possible channel, by active participation in peace organizations, our world missions and prayer.

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CONVENTION ENDS WITH ACHIEVEMENTS TO ITS CREDIT

By W. B. Spofford

The Convention is over; now to the job of figuring up just what was accomplished. Several things stand out. On the business side there was the adoption of a budget of four and a quarter million dollars for the work administered by the National Council. The budget as proposed by the treasurer, Mr. Louis B. Franklin, went through just as he offered it. But it did not go through without receiving a going over by the large committee on Budget and Program, the members of which are not going to be able to go home and tell their wives what a nice vacation they had. They were in session most of the time. The budget also came in for some rather pat remarks from the floors of both houses. There certainly is a determination on the part of the Church, as it is represented in General Convention, to have efficient and economical administration. The fact that a commission on expenditures has been set up, which will function continually, is a move in that direction. It is physically impossible for a budget committee to examine during a relative short Convention every item in such a huge budget. Neither is sufficient information at their disposal for intelligent decisions. As I got about among the delegates I certainly picked up the impression held by a great many that savings are possible and in order, and I rather think we shall see moves in this direction before very long.

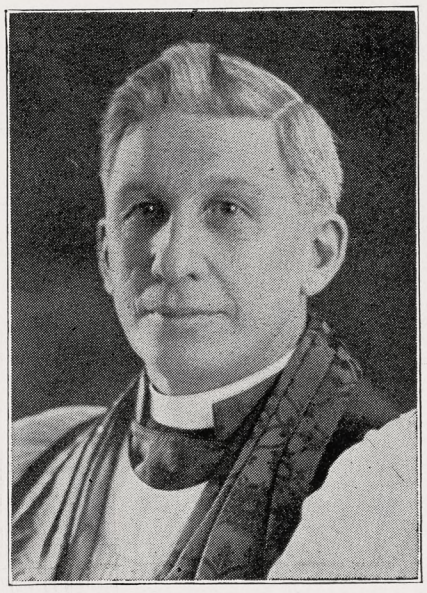
Meanwhile the budget for 1932 is set at four and a quarter millions, and the job now before the Church is to raise it.

* * *

The new canon on Marriage stands out distinctly as one of the accomplishments of the Convention. It is dealt with in this number by Bishop Wilson.

* * *

The consideration of social and economic questions I should say was the third outstanding characteristic of this General Convention. My feelings on that matter are mixed. There will be printed here next week the report of the committee of 21, which was appointed to deal with these matters. It was an exceedingly able committee in every way, and it worked very hard, under the chairmanship of Bishop Freeman of Washington. Their report was presented to the Bishops and was received enthusiastically. S u r e l y there is nothing revolutionary about it; it merely faces up to the world as it actually exists today, and challenges the Church to attempt to find Christian solutions. So the Bishops, by unanimous vote, sent it to the Deputies with a motion that it be given to you all as "the mind of the General Convention." But that was a bit strong for some of the conservative brethren in the House of Deputies, so that after a few speeches and much wise-cracking, it was passed "for the serious consideration of Church people." Perhaps it does not matter a great deal. In my opinion it is a very able, middle-of-the-road statement, well worth an evening of your time. It would be fine if groups in the parish could come together to discuss the matters dealt with. Look for it next week.



Bishop Burleson
Assistant Presiding Bishop

* * *

The Pastoral, which is given to you this week likewise deals with social, international and economic matters in a thoroughly constructive way. Then there are many resolutions on world peace; about joining the world court; about urging international disarmament, etc., etc., which were generally well received and passed by both houses with little opposition.

* * *

The Deputies, as reported last week, turned down a resolution dealing with the McIntosh case, and also one offered by Mr. Diddle of Western Michigan which declared that the will of God for a Christian must come before the will of the state. This too was lost. So a resolution along the same lines was introduced by Bishop Oldham of Albany in the House of Bishops. It dealt with the nationalization of the foreign born, and urged Congress to pass legislation which would not require them to take a pledge to bear arms upon seeking citizenship. It also declared that "Christians can recognize no authority superior to that of the will of our Lord Jesus Christ, though it is conceded that if a man's conscience compels him to disobey the laws of his country, he must be prepared without complaint to take the consequences of such disobedience."

The resolution was opposed in the House of Bishops but it did pass with a substantial majority—surely by three to one.

But it did not fare so well in the House of Deputies. For some reason or other the House of Deputies were determined that they would not declare that the will of God comes before the will of the state. The arguments presented were in many instances amusing. The Rev. W. S. Trowbridge of New Mexico marched all the way to the rostrum from a seat in the back of the hall to shout into the mocrophone: "I should like to ask if our liberties were won for us by ancestors who were conscientious objectors?" Then the Rev E. J. Randall of Chicago made a speech in which he said that the Episcopal Church has always side-stepped every political question and he surely hoped that they would continue to do so. He also talked of "the enemies within our borders who strike at the very foundation of the government," and made it clear that he believed that to declare that the will of God should come before the will of the state, would give comfort to the communists. Of course I was not a member of the House of Deputies. Had I been I should have told Dr. Randall that the chief objection that intelligent people have to communists is that they insist that the will of the state is supreme, and as a result make all Russian citizens bow to that will. It might be worth his while sometime to discuss the matter with some Russian priest who has been compelled to flee that country. I have no doubt whatever that Mr. Randall would be the first to declare that the will of God should come before the will of the state in Russia, but, for some reason that is beyond me, he, and a majority of his fellow Convention deputies, were unwilling to declare the same principle here. The day is fast approaching, I am afraid, when they will wish that they had declared themselves quite clearly. But that is another story.

Finally a substitute resolution was offered by Mr. Reynolds D. Brown of Philadelphia and passed. It calls upon Congress to amend the naturalization laws and the oath of allegiance so that conscientious objectors may be admitted to citizenship provided they are willing to serve the country

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in time of war in non-combatant positions.

The Bishops the following day geared themselves down to the pace of the Deputies and concurred with them in this resolution. It is a very good resolution—but the one of the Bishops was a lot better.

* * *

Incidentally, while I have it in mind, I want to say that, contrary to the general opinion, the Bishops are way ahead of the Deputies in their social thinking. They were willing in every instance to face up to questions dealing with social and economic life. They dealt with them calmly and in the light of Christian teaching with a determination to arrive at a Christian solution, regardless of consequences. In contrast the Deputies trimmed about everything they received from the Bishops.

* * *

Next in order of importance perhaps is the action that was taken in regard to the mission work in India. You will recall that it was reported last week that the Bishops virtually put off action for further study, the whole matter to be dealt with in 1934. But the Deputies decided to go ahead at once in an experimental way, providing $15,000 can be found to carry on the work. So it won't be long I presume before we will be getting reports from our India Mission field. Several donations to the expense of it have already been received 'tis said, and with Dr. John Wood for it there can be little doubt but that the work will be launched.

* * *

You know, after all is said and done, the fine part of a General Convention, is the social side—the dinner with an old friend off in a corner, and the discussions that take place in the hotel lobbies.

* * *

The Living Church in their recent issue, complained about foul air in the Convention halls. As a matter of fact there is some sort of apparatus in the halls which changes the air completely every three minutes. Probably Mr. Clifford Morehouse had smoked a big cigar the night before —or something.

* * *

Bishop Hugh Burleson was, of course, elected assistant to the Presiding Bishop. He has been functioning in that capacity really for the past year or so. He resigned as Bishop of South Dakota and the man who has been on the job there for nine years, Bishop Blair Roberts, was elected Bishop, amid cheers. But he refused to get excited about it. "You know," he said, "I once had a clergyman who was in a very obscure spot. He was called from there to a nice parish, at a salary more than double that he had been receiving. He was about to accept it when it struck him that he ought to put the matter up to God. After doing so he decided to stay where he was. I asked him if he was quite sure that he had made the right decision and he replied, 'Yes, Bishop, I am. You know it is great to have a job nobody else wants.' That is the way I feel about it. I love the work in South Dakota and I want to go on doing it, and it doesn't matter to me whether I am the Bishop of the diocese or the Suffragan."

* * *

Here are a few little jingles, just to relieve the strain of all this serious stuff. They were written in the House of Deputies by the Rev. J. M. Stoney of Alabama at a time when he should be attending strictly to business.

HAIL TO THE PRESIDENT

Our most gracious chairman, ze B.,
Sometimes finds himself up a tree;
When he gets in a jam
He never says "dam,"
But, "Gentlemen, please, I agree."

When presiding, the Courteous ze Barney
Tempers rulings with dashes of blarney.
There are times, we may say,
When he's farther away
Than our absent friend Warren B. Kearney.

RULES OF ORDER

Laws are concocted for fools,
So we suspend all of the rules;
We swear to the skies
We're sufficiently wise
To act like a bunch of young mules.

DEBATE

The House takes up a great fight,
And the "mike" helps the orator's might;
The Sound is redoubled
The Thought is untroubled,
For that has not yet come to light.

* * *

The old motion to eliminate the word "Protestant" from the title of the Church, I am sure you will be glad to hear, was again introduced. You will no doubt be equally glad to hear that it was not heard from again.

* * *

The next Convention is to be in Atlantic City. But don't think that it was as simple as that sentence reads. What a time they did have making up their minds. First of all the committee to deal with the matter reported in favor of Minneapolis. There was a lot of talk-talk when the matter came before the Bishops. Finally they decided on Atlantic City. Then the Deputies got it. They sent back the Bishop's resolution with the declaration that they concurred in the resolution with the amendment that the word "Minneapolis" be substituted for "Atlantic City." So there was more—much more—talk in the House of Bishops. They decided to stick by their guns. As a result a committee on conference went into a huddle over the matter. They reported, as I understand it, in favor of Minneapolis. Meanwhile the Deputies came around to the point of view of the Bishops and agreed upon Atlantic City. There may be a number of other steps in the process that I have missed. After all it took three days to decide. Anyhow, Atlantic City it is.

* * *

There was no discussion during the Convention of the placement of the clergy, which was so widely discussed prior to the Convention. It was referred back to a commission and will come before the next Convention.

* * *

The Bishops amended the canons making bishops eligible for election to other dioceses and missionary districts, but not within five years after their consecrations. But the Deputies did not like the idea so the matter has been recommitted to a commission for further study.

* * *

From now on married women and widows can be deaconesses. Also the canons were amended making it possible for deaconesses to preach if licensed by their bishops.

* * *

Those resolutions calling for federal regulation of the movies which I said last week would be buried in committee, did come out and passed both houses. It calls upon the government to take some action. The Convention also sends word to you to be careful about the movies you see—some are bad.

* * *

Dean Dagwell came in for a lot of deserved praise for the way he handled the services, and Bishop Johnson, Bishop Ingley, Mr. Charles Alfred Johnson and everyone most in Denver—except *The Post*—was praised for the fine handling of a great Convention. But there is one little fellow that I haven't heard mentioned —Charles A. Tomkins. He came out from New York a month ahead of convention opening, put the exhibit hall into shape, the offices, the press room, arranged for flocks of dinners, hired clerical help—very nice looking clerical help too—and did innumerable other things. Just that everyone may be included I want to start a cheer for him.

* * *

The new suffragan bishop of Mexico, Rt. Rev. Eprian Salinas, consecrated at a great service at St. John's Cathedral last Tuesday morn-

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ing, looks perfectly able to take care of himself. He is a big fellow, with a nice square jaw, a heavy first and a steady eye. John Boyd Bentley, consecrated suffragan bishop of Alaska at the same service, is not so husky. He is a young fellow, just ordained priest two years ago. But he was elected by Bishop Rowe who knows his man, so we may expect some fine reports of the work along the Yukon.

* * *

They wanted to adopt an official Church flag at this Convention. The Deputies did. It would have doubtless been adopted by the Bishops too if the designer of it had not entered the gallery during the discussion and hung the flag over the railing. One look at it was enough and the Bishops turned it down. "The heraldry may be all right but it is not a beautiful thing," were the words of Bishop Burleson which pretty much expressed the feelings of all the others.

* * *

The Deputies voted on an amendment to canon 23 which deals with just who is allowed to preach in Episcopal Churches, and who has authority to allow it. They wanted the matter left to the rector and the vestry. But the Bishops said 'Nay. Nay" to that, so the canon remains as is. You possibly recall that there have been a number of warm discussions, particularly in New York, over the matter.

* * *

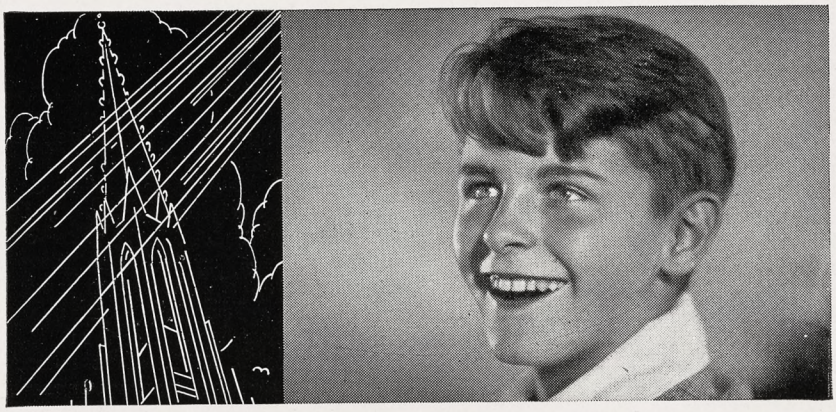
Bishop Colmore of Porto Rico introduced a resolution to the effect that there should be at least four women on the commission dealing with the matter of marriage and divorce. "We can't very well legislate on such a subject intelligently without them." Everyone seemed to agree so that there will be some ladies at the meetings in the future.

* * *

There were times when it was rather difficult to figure out just what was before the house. On one occasion when the Presiding Bishop was asked to explain just how matters stood he replied very slowly and deliberately: "The Bishop of Michigan offered an amendment to a motion by the Bishop of Michigan. This was accepted by the Bishop of Michigan. The Bishop of Michigan then offered a substitute to the amended motion offered by the Bishop of Michigan and it is that that is at present before the House for consideration."

* * *

There were interesting speeches in the House of Bishops when the question of a racial episcopate came up for discussion. Bishop Reese



Proverbs XXII. 6.

"Train up a child in the way he should go; and when he is old he will not depart from it."

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made a stirring address against the establishment of missionary districts within diocesan lines, which was the recommendation of the committee. Bishop Penick also spoke exceedingly well in favor of such legislation, but as there was insufficient time to consider the matter thoroughly the motion was withdrawn and the subject recommitted to the commission for action in 1934.

* * *

Because of the depression the Convention voted against pushing the Advance Work Program until further notice.

* * *

The following were elected as members of the National Council: for six years: Bishop Stires, Bishop Stewart, Rev. H. Percy Silver, Rev. Karl M. Block, Mr. Harper Sibley, Mr. Z. C. Patton, Mr. W. R. Castle, Mr. A. E. Newboldt. For three years: Bishop Rogers, Dean Dagwell and Mr. John Stewart Bryan

* * *

The absence of Mr. Frederick Cook Morehouse as a deputy to the Convention brings to mind a famous story. In a previous Convention there was a deputy who spent the weary hours of debate in reading magazine articles and novels. But every time a vote was called for he responded promptly and with conviction. He was asked by a neighbor: "How do you know how to vote if you never listen to the debate?" "That's easy," was his reply. "I merely watch Mr. Morehouse. When he votes one way, I vote the other."

* * *

The last word in optimistic efficiency was demonstrated at the meeting on domestic missions held Sunday the 27th in the auditorium. It was all timed very carefully and so printed in the program so that there could be no mistake. Five hymns and six bishops were listed, and the time assigned to each—a total of ninety-six minutes. Two minutes was assigned to the singing of the Star-Spangled Banner. The bishops who spoke were Bishops Creighton, Remington, Burleson, Demby, Cross and Perry. The Denver churches gave up their evening services to unite in this well attended meeting.

* * *

One of the Denver newspapers made an amusing typographic error in reporting the address on the work of the department of religious education by the Rev. John Suter Jr. In outlining his program he said that it called for "a trained educational leader in every diocese." But the paper said "a trained educational leader in every divorce." And everyone seemed to think it a grand idea.

INTER-COMMUNION BETWEEN THE OLD CATHOLICS AND US

Information has been received from the Right Rev. Dr. Kuery of Berne, Switzerland, Secretary of the Council of Old Catholic Churches, that their Conference on September 7 accepted terms of inter-Communion negotiated at a Joint Conference of the Anglican Communion and the Old Catholic Churches held in Benn, Germany, July, 1931. This action is the outcome of a movement sponsored loyally by the late William R. Huntington of Grace Church, New York, and the Right Rev. Henry C. Potter, Bishop of New York.

By the terms of agreement, each Communion respects the independence of each other, but permits their clergy to administer the Holy Communion to members of the other Communion. The movement extends further, involving co-operation in ordination of Priests and consecration of Bishops. The agreement, however, is confined merely to those Churches that are in communion with the Church of Utrecht and does not apply to many so-called Old Catholic Churches found in America which are not in such communion. The Old Catholic Church is the result of a union of those who left the Church of Rome at the time of the promulgation of the decree of Papal Infallibility in 1870. This group later united with the Church of Utrecht, a Church holding orders undisputed by the Church of Rome but not in communion with the Church of Rome.

The movement has extended to Holland, Germany, Austria, Czecho-Slovakia, Serbit, Poland and has a large representation, through the Polish national Church, in America.

The Rev. Dr. Robertson was elected custodian of the Prayer Book. And The Missal—well it simply was ignored.

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Society of The Nazarene, Boonton, New Jersey.

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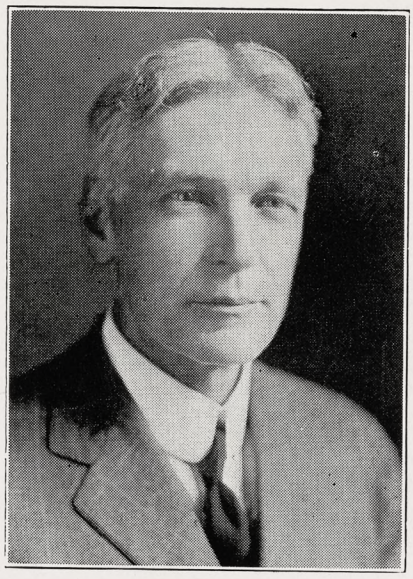
BROTHERHOOD HAS NUMBER OF FINE DENVER MEETINGS

One of the features of this General Convention which has been of especial interest is the series of eight breakfasts given by the Brotherhood of St. Andrew to the bishops and deputies, at which the new program of the Brotherhood has been briefly presented by its leaders. Some five or six hundred, it is estimated, have participated in these breakfasts and a large number have indicated an intention to initiate Brotherhood work along the new lines in their respective dioceses and parishes. Courtney Barber of Chicago, the president of the Brotherhood, has been the host on these occasions, and the Brotherhood program for the Advance Division has been presented by Rev. Irwin C. Johnson of Detroit, Eric Gibberd of St. Edmund's School, Glendale, Ohio, Paul Rusch of Tokyo, Japan, and Leon C. Palmer of Philadelphia.

In addition to these breakfasts, the Brotherhood has had on display in the Exhibit Hall a full exhibit of its recent activities, and a large number of booklets setting forth the new program have been distributed among the delegates and visitors. Reports commending in high terms the present and proposed activities of the organization have been made to the House of Bishops by the Committee of Bishops on Cooperation with the Brotherhood, headed by Bishop Ferris of Western New York, and to the General Convention as a whole by the National Commission on Evangelism headed by Bishop Darst. A resolution was introduced and was enthusiastically passed by both houses, commending to the Church the proposed campaign of the Brotherhood for subscriptions to the four Church weeklies planned for the second week of November, fuller announcement of which will be made later.



DR. J. W. WOOD
After Money for India

GIRLS' FRIENDLY HAVE MEETINGS AT CONVENTION

As the largest organization for girls in the Church, The Girls' Friendly Society was represented at the General Convention by activities that explained and demonstrated its work. The missionary luncheon opened the special G. F. S. convention activities with Bishop Littell of Hawaii, Miss Mary B. McGill of St. Barnabas Mission, Kusatsu, Japan, and Mrs. F. A. Saylor of St Andrew's Mission, Mayaguez, Porto Rico, and others speaking. At Kusatsu there is a G. F. S. branch among the lepers, one of the four branches in Japan; and at St. Andrew's, Mayaguez, is one of the seven Porto Rican branches of the society. The talk on Hawaii was of especial interest as the society has pledged $2,000 for the building of a parish house at St. Augustine's Mission, Kohala.

"The Church and Changing Standards" was the subject of the address given by Bishop Dallas of New Hampshire at the G. F. S. dinner at the Brown Palace Hotel, at which Miss Lukens, the national G. F. S. president presided. Bishop Dallas was followed by Miss Gladys Bell, dean of women, University of Denver, who discussed the problems of girls in a world of changing standards. Miss Newbold, executive secretary of the G. F. S. closed the dinner with an account of the contribution which the G. F. S. makes to girls today.

The corporate communion and the festival service the same afternoon at St John's Cathedral, at which Bishop Stevens of Los Angeles preached, ended the G. F. S. activities at the convention.

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ITEMS OF CHURCH NEWS PRESENTED VERY BRIEFLY

By W. B. SPOFFORD

Have to be very brief again with the general news of the Church because of the Convention.

* * *

Bishop Fiske of Central New York has sent a message to the clergy and people of the diocese asking that next Sunday be made "Witness Sunday" to crown the Year of Loyalty that they have had in that diocese.

* * *

A Mothers' Club, to help mothers of young children with problems in training, both physical and spiritual, is functioning successfully at the Church of the Advent, Chicago, the Rev. Gerald G. Moore, rector.

* * *

The Rev. Charles Paterson-Smyth, Syracuse, N. Y., has been appointed to represent the Church as student pastor at Syracuse University.

* * *

Far back in the Liberian hinterland, the little hospital connected with the Holy Cross Mission had thirty thousand patients last year, and gave nearly three times that many individual treatments. The mission is not far from the borders of three other countries, from which natives come to the hospital.

* * *

Hawkins K. Jenkins, M.D., writes from Sagada, Philippine Islands, to his home diocese, South Carolina, of the joys and terrors of being the only doctor running the only hospital, assisted by the only American nurse, among more than 15,000 people. The hospital itself is an old building never intended for that purpose, consisting of two bedrooms and a hallway, a tiny operating room lighted by day by a window on one side, at night by lamplight, an attic where two or more patients have to be kept, and a little room which from stern necessity serves simultaneously as diet kitchen, sterilizing room, store room and passage-way.

* * *

St. Andrew's, Bryan, Texas, has just received $10,000 by the will of Mrs. J. H. Astin.

* * *

Trinity, Saugerties - on - Hudson, N.Y., recently celebrated its 100th anniversary, with a full church at a number of special services. The story of the parish begins with the faith and works of one man, Henry Barclay, who came to the town in 1825, built a house and at once started a Sunday school and services.

* * *

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nois, thinks there should be more preaching of science. A former atheist leader he was led to Christianity through his researches in biological chemistry.

* * *

The Cathedral Shelter, Chicago, Rev. D. E. Gibson, is to open homes for unemployed women.

* * *

The parish house of St. Augustine's, Savannah, Ga., colored parish, has been offered to the Unemployed Commission of the city, to be used in any way they see fit.

* * *

The annual clergy conference of the diocese of New York is to be held on the 14th and 15th at Lake Mahopac. The leaders are to be Bishop Manning, Bishop Gailor, the Rev. Cyril Bickersteth of England, the Rev. W. Crosby Bell of Virginia Seminary, Professor W. M. Urban of Yale, the Rev. F. H. Sill of Kent School and Dean Fosbroke of the General.

* * *

The Young People of the diocese of Chicago are gathering clothing for the needy.

* * *

The Rev. W. C. DeWitt, for over twenty years the dean of the Western Seminary, died on September 27th at his home in California, where he has lived since retiring from the seminary a number of years ago.

* * *

A church built entirely of glass and supported on rust-proof steel is the interesting plan proposed by architects, glass works and artists for St. Stephen's, Chicago.

* * *

A little drive of 250 miles is taken by the Rev. W. H. Martin of Big Spring, Texas, to provide Church services for a new mission developing at McCamey, district of North Texas.

* * *

A Church Army man reports from a North Carolina mission that four colored men have been attending Church services who had never before in their lives been to any service. They thought the Church was something for children.

* * *

Making more than 35,000 personal calls upon unfortunates in private homes and some twenty public institutions is one of the interesting items of the work of Chicago City Missions during the past year, according to the annual report of the Rev. John F. Plummer, superintendent.

A total of 26,000 persons attended services conducted by members of the City Missions staff during the year; over 3,000 received instructions and twenty-seven persons were confirmed. In addition to the regular services and ministrations in institutions, much social service work is being done with discharged cases. Children are fed and clothed; rent is paid; employment is found; funerals are arranged and a multitude of other duties fall to the workers, Superintendent Plummer declares.

A new work has been started at the new State Hospital at Manteno. The Rev. George Ridgway of River Forest, is making regular visitations to the Edward Hines Hospital for former service men, as a volunteer chaplain.

* * *

The Church General Hospital, Wuchang, China, for men, women and children, has 191 beds; last year admitted 3,242 in-patients; treated more than 28,000 clinic patients; performed 485 operations; had 186 obstetrical cases. The training school had 53 students; 48 are nurses, two are in laboratory work, three in midwifery. The laboratory staff, one technician and the two students, conducted 17,000 laboratory tests.

The medical staff consisted of H. W. Tseng, M.D., acting superintendent, and seven other Chinese physicians. Dr. Mary L. James, associate superintendent and the only foreign physician on the staff, was on furlough or working in the United States.

The opium habit brought 85 cases for treatment, and there were 10 cases of acute opium poisoning; 15 attempted suicides; 13 wounds from bombs, 60 from gun shot. Leprosy and cholera were among the infectious diseases.

* * *

Local excitement resembling the opening of a world series occurred around St. James' Hospital, Anking, China, not long ago, according to the Anking Newsletter. With a view to getting the work done with at least an approach to rapidity, two rival contractors were engaged to repair the hospital. One contractor was to do the women's side and the other contractor the men s side, and they entered a competition which was healthy enough until one contractor borrowed a worker from the other side.

Resentment flamed up, a free-for-all scrimmage took place, and the contractor on the women's side had to enter the hospital for treatment while the aggressive contractor was arrested. After much hearing in court the case was dismissed. Two weeks later when the wounded contractor left the hospital, the workmen on the other side set off bunches of friendly fire-crackers signifying, "Please excuse us. Our error." The work went forward peacefully thereafter.

* * *

Boys and girls from all the other Hwaiian Islands, including a number of Episcopal Church children, come to Honolulu to enter various schools, and there at once you have an instance of the Church's problem in following the young people who leave

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their home parish to attend school. Bishop Littell has a special committee to look after them, with a sub-committee assigned to each city school. One result, seven young girls confirmed recently in St. Elizabeth's Church, Honolulu.

The Bishop has visited St. Elizabeth's three times in less than a year, confirming over thirty persons in all.

The Church of the Epiphany has also had three visits for confirmation, in little more than a year, with forty-four confirmed.

* * *

Iolani School, Honolulu, is increasing its boarding department this fall, under its new headmaster, Mr. Albert H. Stone, for the benefit of boys whose homes are on the other islands, and giving preference to Hawaiian and part-Hawaiian boys.

* * *

Preceded by his father, his grandfather, his great grandfather, five great uncles an two great, great uncles, Richard Rankine Sandford of Geneva will enter Hobart College this fall as a member of the freshman class—the "most related" freshman in the history of Hobart. He is a graduate of the De Veaux School in Niagara Falls, N. Y.

Sandford's father, Montgomery H. Sandford of Geneva, is a member of the Hobart class of 1900 and the Rankines and the Meeks, predecessors of young Sandford, date back to great grandfather James Rankine, who received the honorary degree Master of Arts from Hobart in 1857 and who served as president of Hobart from 1869 to 1871. Sandford will be the eleventh member of his family to affiliate with the college.

* * *

Diocese of Bethlehem: Rev. G. A. Warburton goes to Christ Church, Susquehanna; Rev. A. R. Holloway goes to Minersville and Forestville; Rev. Kenneth Bray has resigned as assistant at the Cathedral and is to do supply work in New York for the present.

* * *

The 12th annual convocation of Negro Churchmen of Arkansas was held at Pine Bluff the last two days of August, with all the parishes of the diocese represented, and with Bishop Demby presiding. Despite the hard times the report of the parishes and of the Auxiliary were encouraging.

* * *

On a recent Sunday Bishop Schmuck of Wyoming unveiled a memorial tablet to Bishop G. M. Randall, Bishop of Colorado, Wyoming and New Mexico. The tablet is placed on the outside wall of the old Shoshone Indian Chapel at Wind River. The ceremony brought together about 600 people, including

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many Indians. There was several interesting addresses, one of which was by the last survivor of those who worshipped in the little chapel at Bishop Randall's last service there. During the service Indians came to attack them, but thinking that the white folks were preparing to defend themselves as they looked through the church windows, they rode away. Following this dedication service the other day the Indians went into a cemetery connected with the chapel and decorated graves, including the grave of the Indian Scout Woman who led the Lewis and Clark Expedition to the Pacific Coast.

* * *

A further step in the affiliation of the five schools which make up Central China College was a meeting of the recently elected American Board of Trustees. They organized on a temporary basis and elected the following officers: chairman, the Rev. Anson Phelps Stokes; secretary, Dr. John W. Wood; treasurer, the Rev. A. L. Warnshuis. The trustees expect to arrange for the incorporation of Central China College under the law of the District of Columbia.

Central China College is to serve as the only Christian institution of higher learning in the Provinces of Hupeh, Hunan, Kiangsi, Honan, and Anhwei. It is a region with a population of approximately 143,000,000.

Hitherto, as many of our readers know, work has been maintained in this region by the Domestic and Foreign Missionary Society (Episcopal Church) in Boone College, Wuchange, by the London Missionary Society in Griffith John College, Hankow, by the Wesleyan Methodist Missionary Society in Wesley College, Wuchang, by the Yale Foreign Missionary Society in Yale-in-China, Changsha, and by the Reformed Church in the United States, in Huping College, Yochow. All of the affiiliating bodies have approved of a constitution and have elected trustees.

For the present, the Domestic and Foreign Missionary Society elects seven of the fifteen trustees; Yale, three; the Wesleyan Methodist Missionary Society, two; the Reformed Church in the United States, two, and the London Missionary Society, one.

The trustees representing the Domestic and Foreign Missionary Society are: Rt. Rev. J. M. Francis, Rt. Rev. H. St. G. Tucker, Mr. William G. Peterkin, Mrs. Harper Sibley, Mr. John S. Newbold, Rev. A. M. Sherman, Dr. John W. Wood.

* * *

Six years ago Canon Graves of the California missionary district of San Joaquin held a Sunday night service in the school house at Mendota, California, attended by forty or fifty persons, only one of whom had ever seen or heard of the Episcopal Church service.

That one person, Mrs. John Tuft, had asked the Bishop to have services held. At first they were intermittent. Gradually a Church school developed, managed by a layman who was not a Churchman, who never missed

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The Rev. Harold F. Hohly
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Weekdays:—8:00 A. M.

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Wed., Thurs., and Holy Days.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
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Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays. 10.

Trinity Cathedral, Cleveland
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a Sunday, driving a long distance to attend. The older people were not much interested, but thirty or forty young people were, and the need of a chapel became evident. Mrs. Tuft, still perservering secured a site, and the people of the community were interested enough to pay for the land.

Then the Bishop and Archdeacon Hawken found an unused church at another point from which it could be moved to Mendota except for the impossibility of moving it across a small bridge. So they wrecked the church, took it across the bridge in pieces, and set it up again at Mendota.

At one point in the proceedings, it became necessary for the building contractor to have a load of lumber on hand early in the morning, and the men who were to have delivered the lumber were unable to do so. The Archdeacon found a truck and, assisted only by the driver, loaded five thousand feet of lumber between 10 p. m. and 2 a. m.

Contributions have been received toward the cost of all this, and half a dozen other missions have given furnishings. The Church school superintendent and his family have all been confirmed, along with several others. The Church is the only one in the community,—so they call it All Saints.

* * *

It would be a welcome thing if some one would write a brief little prayer for the children of missionaries—not for them to use but for us to use for them. All children need our prayers, of course, but our missionaries' children have so many abnormal circumstances in their lives.

* * *

People who keep scrapbooks of achievements by our foreign-born population or their children must have accumulated some good bits lately. In the East, a former iron puddler in a Connecticut mill, a Polish man, wins a national golf championship, and out West a Japanese ranch foreman who is also an amateur astronomer discovers a new comet and announces it to the Mt. Lowe Observatory.

* * *

A questionnaire was recently conducted by Chaplain R. F. Blackford of Leesburg, Florida, among the officers of the 325th and 347th Infantry Regiments in training at Ft. Screven, Georgia. It was found that, though only about 50 per cent of the adult population of the country are church members, that in these regiments 90 per cent claimed affiliation with some religious body.

In point of numbers the Baptists ranked first with 48 members or 28 per cent. Methodists came second with 45; Presbyterians came third with 18, while Episcopalians and Roman Catholics tied for fourth place with 17 each. It is interesting to note that, though Georgia, South Carolina, Florida, Alabama, Mississippi and Louisiana were represented, the Romanists, with one exception, all came from Louisiana.

* * *

Bishop Shayler, preaching the other day before the ladies and gentlemen of St. Thomas's, New York City, made rather disparaging remarks about Mr. George Herman Ruth which I simply cannot allow to pass without comment. Said the Bishop: "There recently appeared in the newspapers stories of a certain man who is called a success because he has hit 600 home runs. Is it a success to have a keen eye and a strong arm?" The answer, as far as I am concerned, is "Yes". To be the one man out of several hundred picked athletes who can bring thousands of baseball fanatics to their feet by whipping one four hundred feet on a line is success. But the Babe is more than a hard hitting ball player. He gave a little radio talk not long ago about playing the game hard and for all it was worth, and being a good sport about it, and I can testify that it did my ten year old boy as much good as many mornings in a Sunday School class. Having the mighty Babe get it into the boy's head that he should do his best at baseball as in every other endeavor, I am sure, was a valuable contribution to his upbringing—even more important perhaps than being able to name the kings of Israel. A sympathetic heart and a good head unquestionably come first, but at that a keen eye and a strong arm are rather desirable possessions. A boy who devoted too much time to developing them may never be a success, but he will have a lot of fun.

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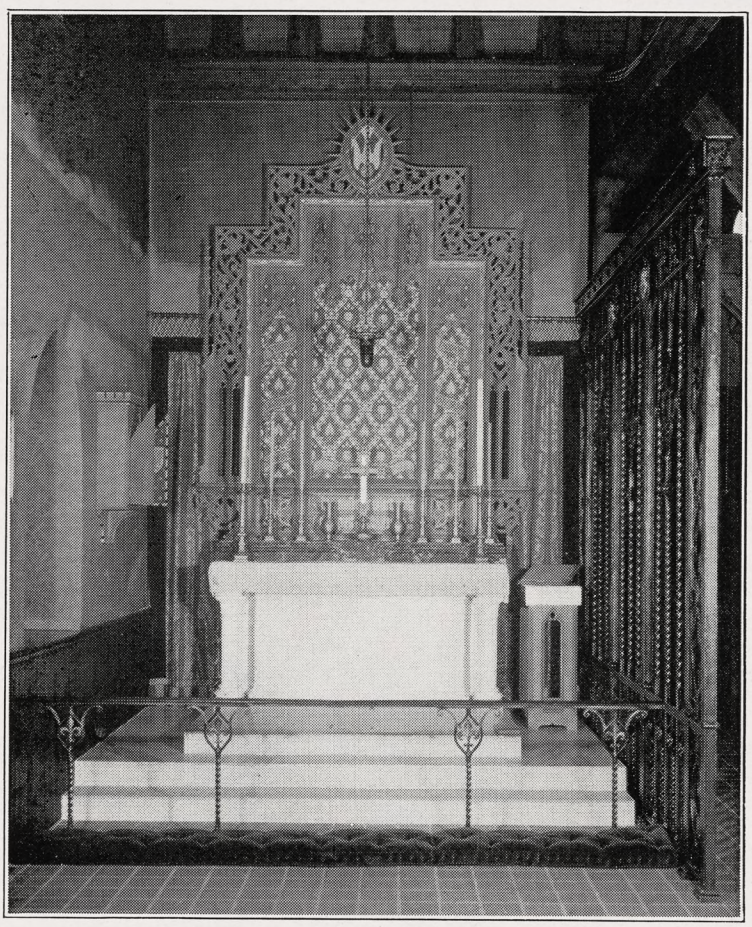

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THE WITNESS

A National Weekly of the Episcopal Church

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NATIONAL AND WORLD PROBLEMS

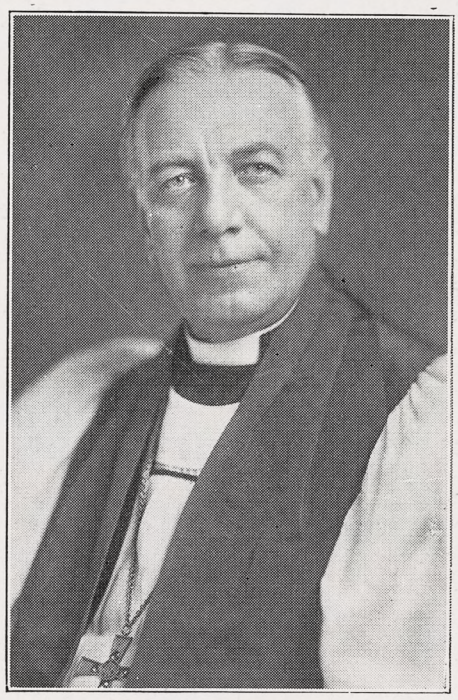
A General Convention Report

One of the most important General Convention Committees was the Committee of Twenty-one, appointed upon motion of Bishop Freeman of Washington to study national and world problems. The committee, which met frequently throughout the Convention, consisted of Bishops James Freeman, Benjamin Brewster, Charles Fiske, G. Ashton Oldham, Edward L. Parsons, William Scarlett and Henry K. Sherrill: Revs. W. A. Goodwin, C. F. Blaisdell, Charles Clingman, J. Howard Melish, Henry D. Phillips, Samuel Tyler and R. E. Woodroofe: Messrs. John S. Bryan, Reynolds D. Brown, Henry D. Harlan, Herbert N. Laflin, E. G. Moon, C. P. Overfield and Z. C. Patten. These gentlemen presented an unanimous report which was promptly accepted by the House of Bishops as being "the mind of the Convention." The report however prompted long debate in the House of Deputies (see story in news columns) and was finally accepted "for the careful consideration of the Church." The report is herewith presented in full, in spite of its length, because of its importance.—Editor's Note.

THE voice said, Cry, and he said, What shall I cry? To the insistent calls for leadership in these perplexing times there has been silence. Business men have frankly said that wisdom is not with them; economists have brought knowledge from the past but have shed little light on the present; and statesmen have acknowledged that their programs have proved inadequate and they do not know what next to do. When our human wisdom fails, we of the Church will go to God in full confidence that he is the source of all w i s d o m and strength. Our first call to our fellow churchmen and fellow citizens is a call to prayer.

When we arise from our knees, three courses are open to us:

First:—To do nothing. This course is sincerely advocated by religious men who give reasons for it: especially the reasons of our human frailty and ignorance and the fear that whatever we may attempt to suggest will be found inadequate and may bring discredit upon the Church. But we cannot forget that the priests and the Levite "passed by on the other side." No place which any man can suggest will be free from criticism. But he who commends the Good Samaritan, we believe, wills to have his Church do something on the road of the world's life where multitudes are wounded in spirit and bruised in body.



BISHOP FREEMAN
Chairman of the Committee

As we meet in this triennial Convention our country faces the third successive winter of unemployment. It is a prospect we cannot contemplate without grave forebodings. For many of our people this approaching winter can mean nothing less than destitution, utter distress and despair. Their savings are depleted; their credit exhausted; they must rely on private and public charity lest they and their families starve. And yet, side by side with such misery and idleness there are warehouses bursting with goods which cannot be bought, elevators full of wheat while bread-lines haunt our cities; carefully protected machinery lying idle while jobless men throng our streets; money in abundance in the banks, available at low rates. With such widespread want in a land of plenty our economists are agreed that whatever other causes may be responsible for the depression, the high productivity of the modern machine demands a more equitable distribution of income. Our economic order has moved forward without reference to any well-conceived or socially useful plan and without proper ethical and religious sanction. The United States and the world are confronted today by a social crisis of the first magnitude.

Second:—To recognize that the most disturbing fact in the situation that confronts us at present

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is that men who are able to work, who are competent workers, who above all things desire to work, cannot find work to do. Men are justified in believing that the country owes them—not a living, but a chance, through work, to live with self-respect. That industry must provide this opportunity, or failing that provide some substitute, is the growing conviction of every man who has given thought to what is taking place. Industry exists for serving the needs of the people. When men starve because they produce too much food, or go naked because they produce too many clothes, or sleep in the parks because they build too many houses, a wayfaring man, though a fool, can see that something is wrong in our social structure. As Christians, we assert in the language of a justice of the Supreme Court of the United States, that "the right to regularity in employment is co-equal with the right to regularity in the payment of rent, in the payment of interest on bonds, in the delivery to customers of the high quality of products contracted for. No business is successfully conducted which does not perform fully the obligations incident to each of these rights. Each of these obligations is equally a fixed charge. No dividend should be paid unless each of these fixed charges has been met. The reserve to insure regularity of employment is as imperative as the reserve for depreciation; and it is equally a part of the fixed charges to make the annual contribution to that reserve. No business is socially solvent which cannot do so."

THIRD:—To place upon the community the responsibility for the formulation and execution of a definite plan. This is no time for the Church to give utterance to generalities which are so self-evidently true as not to need stating at all; or are so indefinite as not to be practically useful. The community, and certainly the people of Christ, do not need to be told to feed the hungry, clothe the naked and bind up the wounds of the bruised; that will be done both in self-defence and because we are our brothers keepers. We should all give to the point of real sacrifice. What the community needs and is seeking is the prevention of the recurrence of unemployment on such world-wide scale as that of today. Production and consumption can be so coordinated as to remove fear from the minds of the workers as to continuity of employment; as to their surviving dependants in case of death; and as to their old age. And this can be done without the loss of the benefits of individual originality, initiative and enterprise. Enlightened management has been able, without compulsion, and without state aid, and in some cases jointly with the trade unions, to provide security of income for workers by setting aside reserves, to be drawn upon during periods of depression.

There are two methods of providing security for the workers, one voluntary, the other compulsory. There is a growing agreement that the principle of building up reserves to maintain incomes during depression be applied to labor as well as to capital. But there is wide disagreement in regard to the choice of method. We do not undertake to say that one method is right and the other is wrong; equally conscientious and intelligent men will disagree as to the method. But as Christians, our concern should be primarily for the forgotten man; the man in the smaller industries, on the farm, and the migratory worker who is in the forests today, and tomorrow is in the wheat field or the orchard. The strong labor unions are proving their value to their members, the progressive corporations are increasingly stabilizing employment for their men and women; but both these unions and corporations touch, as yet, but a small per cent of the working people of our country. By September a year ago all plans of unemployment insurance, union, employer and joint, included approximately two hundred thousand workers, or less than one per cent of the workers who would be normally eligible for such protection. We want no privileged group in America. If, as was the case of compensation insurance for injuries, the compulsion of the government is found necessary, then we advocate the method of legal compulsion.

"We are members one of another. If one member suffers all the members suffer with him. If one member is honored, all the members rejoice with him." We are all bound together for better, for worse; for richer, for poorer. The people of the world are one great family, and the nations must learn to cooperate for the common good. We are become so intricately interdependent that there is no permanent security or permanent prosperity except in the common security and the common prosperity. In a new and impressive sense "there is neither Jew nor Greek, there is neither bond nor free: for ye all are one in Christ Jesus." And within our own nation, the same principle applies. The nation is secure and prosperous as all share in the security and prosperity, as all have like freedom of economic opportunity. It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals, each free to seek his own ends, is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a cooperative age.

Such are the three courses now open to us: first, to do nothing,—a course we mention only to reject as unworthy of Christians; second, to recognize the security of the downmost man; third, to suggest a definite plan. The second we emphasize as a supreme ethical task of our day; the third we commend to the intelligence and the conscience of the Church and the community.

Lawlessness

AS PRESENT world conditions challenge the economic and industrial system, so the reign of lawlessness threatens the social order and is a serious call to the individual to consider his social responsibility as above all peronal rights or privileges.

Within the past decade there has been an alarming increase of lawlessness in the nation. The picture is too familiar to call for reproduction here. Political corruption, widespread and defiant, has, until recently, aroused hardly more than a feeble public interest, with-

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out real concern, much less stern indignation. Racketeering has increased, without serious challenge. The enforcement of the prohibition law has been steadily resisted, and has been accompanied by graft, corruption, lawlessness, murder, and political cowardice and hypocrisy.

The present serious conditions are in part an aftermath of the great war, with its inevitable moral breakdown. They are partly the result of the spiritual recession which accompanies any era of great prosperity. A long period of luxury and extravagance has created a craving for sense stimulation which finds its outlet not simply through disregard for law, but in defiance of all social conventions. Inordinate and unrestrained self-will threatens the discipline of the home, and is destroying the permanence of the family.

Worst of all, those from whom we may rightly demand help in such a crisis, the very group which most desires the protection of law for the safeguarding of position and property, have lost, in great measure, the sense of social responsibility in maintaining and supporting public order. Racketeering in all its forms, for example, would cease if such citizens had the courage to refuse to purchase special privilege. Bootlegging would no longer be profitable were wealthy purchasers less generous in support of the traffic.

Lawlessness, however, issues in part out of conditions which have not always been given full consideration, such as the enactment of laws, or the failure to repeal laws, which do not command or continue to enlist public confidence, and have lost the respect and support of a majority of the people. This increases the disposition of individuals to ignore or violate laws designed to improve the social order, solely because such laws affect personal rights and liberties which individuals themselves determine to maintain regardless of social consequences.

CANDOR compels recognition, on the part of all Christian people, of the fact that much of the lawlessness so prevalent today arises now, as in the past, in connection with the necessity of control of the liquor traffic, although it is a distorted view of conditions which lays at the door of the prohibition law too large a responsibility for the evils of lawlessness. The passage of the eighteenth amendment was attended with high hopes for moral reform and social betterment, and it is now generally recognized that the law has benefitted society by abolishing the saloon, which we are convinced has actually been definitely and permanently repudiated.

There is, nevertheless, widespread and honest difference of opinion, in the nation, within this Church, and among the members of this Convention, as to the wisdom and desirability of retaining the eighteenth amendment and the consequent legislation in their present form. There are those who honestly favor the retention of the law as it now stands, believing that it has accomplished great good, and may accomplish more and better results. Others, not less devoted to the high purpose which prompted the passage of this law, believe that in its present form it ministers to disrespect for law, and to the growth of a dangerous spirit of anarchy. They feel that social reform legislation is apt to ignore certain obvious facts. Law, to be effectively enforced, must be based upon the reasoned convictions of a reasonable majority of the citizens. Eager advocates of reform do not give full consideration to the social habits of the several communities and to the problem of quickly changing such habits by law. Those who so think would advocate modification or repeal. Upon such advocates for modification or repeal rests very clearly a two-fold responsibility, namely, first, to sustain the law as long as it remains the law of the land, and second, in advocating its repeal, to present some adequate substitute which will enlist the confidence and support of the people.

Christian charity demands that we should respect the sincere convictions of those who may hold an opinion in this matter contrary to our own, whatever our own opinion may be. The loyalty of Christian people should be to the principles involved, rather than to any particular method in which expression of the principles may be given.

It would not be the part of wisdom to ask the Church, in its corporate capacity, to pass upon questions of method thus involved in issues which in their nature are highly controversial and closely related to partisan politics. Churchmen may, however, urge a serious effort to provide for an intelligent discussion of the questions involved and an attempt to discover the sober, informed and deliberate opinion of the people of the nation.

The Church has, moreover, a further clear duty, namely to lift its own members through Christ, above the necessity of restraint by law, and to make them willing to control self-indulgence, not alone for their personal good, but also for the social good. This will mean a return to education in temperence as in other moral questions. The proponents of the present system have been too prone to believe that having achieved the passage of the law, their task has been completed. Finding assurance of their hopes in the enactment of a law, they have lamentably neglected the continuous education and training which had so quickened the conscience and influenced the conduct of a former generation. The opponents of the law, on the other hand, have failed to emphasize the necessity of discipline and self-control, more especially as a social duty in consideration for the welfare of others and the good of the community.

Over-emphasis on individualism and false ideas of freedom leave selfishness unashamed. In this matter, as in the problems of industry and business, "the lack of an intelligent understanding and effective practice of the Christian doctrine of universal brotherhood is the basic evil which the Church must combat with all its energy."

In connection with the whole problem of lawlessness, in its various manifestations, it must be recognized that there has always been a tendency in America to an over-individualism which pays little or no re-

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gard to authority. As a pioneer people, and then as a democracy, we have too often interposed liberty as meaning that every man is free to do that which is right in his own eyes. Essentially, a democracy is the political expression of the spirit of human brotherhood. It ought, therefore to mean, always, a development of the sense of social and community responsibility and duty.

We have all but forgotten this. The liberty which was secured for this nation, through the devotion and sacrifice of our fathers, has been allowed in too many ways to degenerate into license. We need Christian leadership in a return to the principles upon which our national liberties were established, and it is the clear duty of all those who are devoted to these principles to enlist in an effort to put down lawlessness of every sort, and by their own conduct, aid in removing the causes out of which it arises.

The Church, therefore, urges all of its members to devote themselves to this effort with earnest prayer and persistent purpose.

World Peace

"THE Kingdom of God is peace." As stated by the last Lambeth Conference: "War, as a method of settling international disputes, is incompatible with the teaching and example of Our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

We rejoice that fifty-eight nations, including our own, have given vigorous and definite expression to these same principles in the Kellogg-Briand Pact which reads as follows: "The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another. II. The High Contracting Parties agree that the settlement of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them shall never be sought except by pacific means."

Language could scarce be more clear or far reaching, yet its influence on national policies to date has been disappointing and far below its possibilities.

We, therefore, appeal to our country to base its policies upon this pact, now part of the highest law of our land, pledging that we ourselves will wholeheartedly support our government in keeping its solemn pledge to settle all controversies only by pacific means.

Pacts and pledges, however, are not enough. If we are to combat the war-spirit, we must try to attack it at its source. The real causes of any war lie further back than the particular dispute or incident that sets a spark to the inflammable material that has often been accumulating for years. Among these causes the following seem to us of special importance.

The first of these is a narrow and aggressive nationalism which ignores the rights of other nations in the determination to assert its own. Nations exist by the Will of God, not for self-aggrandisement, but for service, and their true honor lies not in the extent to which they can impose their yoke on other nations, but on the value of their contribution to the moral and spiritual ideals of the world.

The second—and perhaps the most potent—cause of wars is the fear that is the outcome of distrust. We must convince the peoples of the world that the risk involved in trusting one another is far less grave than the inevitable consequences of mutual distrust. The most remarkable illustration of the value of mutual trust is afforded by the undefended frontier of nearly four thousand miles between Canada and the United States.

A third possible cause of war lies in economic competition and especially in the competition for the control of the raw materials of industry. Commerce ought to be and often is a bond of union between nations, but unrestricted competition, and excessive trade barriers may be causes of war. The chief corrective of this danger lies in the recognition of the economic interdependence of nations in the modern world.

A FOURTH cause, or at least occasion, of war is to be found in excessive armaments, which arouse fears and suspicion and can never insure safety. The world today is spending close to five billion dollars annually while our own annual expenditures are upward of 750 million, the greatest of any single nation. Such a policy ill accords with the Kellogg Pact or with the promises of the allied nations to Germany in the treaty of Versailles. Moreover it is fraught with grave danger to the peace of the world. Surely it is high time we tried some other way instead of proceeding on the illogical maxim, "In time of peace prepare for war" we might better follow the principle enunciated in the inscription on the gold pen presented to Mr. Kellogg when he signed the Peace Pact "Si vis pacem, para pacem"—"If you wish peace, prepare for peace." Peace will never come without preparation, effort, risk and sacrifice.

The coming Disarmament Conference presents the greatest opportunity of our time. On its decisions will depend the course of the world for years or generations to come. As Christians we cannot view our country's participation with indifference and we call upon all Christian people by prayer and effort to do their utmost to encourage our government to use its mighty influence even at the cost of risk and sacrifice, to secure immediate substantial reduction of armament and so seize this great opportunity to set forward the peace of the world.

But disarmament alone is not enough. Nations as individuals will continue to have their serious differences and if they are not to be settled by war, we must provide some other method. Just as between our several states differences are settled by judicial processes, so must it be between nations if we are ever to have an ordered and peaceful world. International coopera-

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tion and organization are essential. We rejoice to note the increasing part our nation is taking in world councils and firmly believe that, with advantage to ourselves as well as to other nations, we could extend the field of such cooperation. We believe the time has come for a serious reconsideration of our relation to the League of Nations free from questions of partisanship or party politics. In particular, we believe that it is time we assumed membership in the world court as an evidence of the sincerity of our desire for world peace and as the contribution of a great and powerful nation to the stabilization of the world.

Let's Know

By
BISHOP WILSON

VERY IMPORTANT

ISN'T it strange how easy it is for things to be misconstrued? An editorial in the "Churchman" roundly condemns some unnamed persons at General Convention for insisting that the Presbyterian Church, so graciously loaned to the Woman's Auxiliary for their meetings, should not be spoken of as a "church" but merely as a "building".

Of course, nothing of the sort happened. What did happen was this. A committee in the House of Bishops arranged for some devotional services each day before the House went into session—such services to be held in the United Presbyterian Church, situated just across the street from the Capitol building where the Bishops met. Everyone appreciated the courtesy extended by our Presbyterian friends. One morning a notice was given about our devotions in the Presbyterian Church. Someone passed a casual remark with a humorous touch to this effect—"Have we joined the Presbyterian Church? Let's be accurate and call it the Presbyterian Church building." Whereupon someone else went one better by saying—"Let's be more accurate and call it the United Presbyterian Church building." And still another carried it on thus—"Let's be really accurate and call it the United Presbyterian Church building in the United States of America". Whereupon the House giggled and went about its business, still very grateful for Presbyterian hospitality. Please, Mr. Churchman, let the bishops have their little joke—it won't hurt them.

But that is not what we meant to label as "very important". This important thing occurred on the last day of the Convention. Some of our readers may remember that a delegation of Old Catholic bishops, headed by the Archbishop of Utrecht, met with our bishops at Lambeth last summer and, for the first time, came down to real negotiations for inter-communion. It was finally agreed that we should each appoint committees of theologians to meet and draw up terms on the basis of our Lambeth discussions. This was done in the early part of last summer. Those terms were presented to the Old Catholic Synod which was meeting in Vienna at the very time we were meeting in Denver. Just before our adjournment came a telegram stating that the Synod had given formal approval of the terms presented. Out of deference to the Archbishop of Canterbury our bishops postponed action on the matter until their next annual meeting, in order to give the two Convocations in England the opportunity to act on it first at their meetings next month.

This represents the climax of forty years of meetings and discussions with the Old Catholics. It brings together two branches of the historic Church. The Old Catholic Church, you will remember, came into being when a considerable number of Roman Catholics refused to accept the doctrine of papal infallibility promulgated at the Vatican Council of 1870. They broke with the Pope and set up in business for themselves, receiving their Episcopal Orders from the Jansenist Church of Holland, the validity of which has never been disputed. They have developed their work in Holland, southern Germany, Switzerland, Poland, Czecho-Slovakia, and Hungary. The name has been adopted by a number of groups in our own country but the only ones recognized by Utrecht and by ourselves are those associated with Bishop Hodur, of Scranton, Pa., who is the head of the Polish National Church in America.

It represents a most important step in the realinement of modern Christendom in an international, non-Roman body of Christian people.

About Books

WILL AMERICA BECOME CATHOLIC? *By John F. Moore, Harpers.* $2.00.

During the last presidential election there took place what seemed to be a popular uprising against the Pope. Fear dominated the country that if Al Smith was elected it would not be long before the United States would become a Catholic country. This book demonstrates convincingly and adequately from data gleaned from Roman Catholic sources, not only how stupid and absurd this fear was, but how impossible it will ever be for the Roman Church actually to dominate the policies and life of our country. The book is written by a Protestant, but without the slightest trace of bigotry, bitterness or rancour. Everywhere throughout the book there is a spirit of fairness, a calm, impartial, almost wistful, evaluation of Rome's actual power in the present and of what may be expected in the future.

Dr. Moore points out clearly that the disintegrating forces within the Church itself, coupled with our new immigration legislation and American civilization will demand all her energies to maintain an existence, and a precarious one at that in the not distant future. We highly recommend this book to those who have phobias about Rome's growing influence and power. Their fears will vanish and their opinions will be enlightened.

—*Irvine Goddard.*

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WICKERSHAM LEADS A FIGHT AGAINST COMMITTEE REPORT

The spectre of communism and bolshevism was drawn into the House of Deputies of General Convention last Monday afternoon when that body took up the report of the Committee of Twenty One dealing with national and world problems, printed elsewhere.

At the opening of the afternoon session, George W. Wickersham, New York deputy, took the floor in opposition to certain declarations in the report. He moved, first of all, to refer back to the commission the section dealing with "industrial dislocation." Discussing his motion, Mr. Wickersham said "there is much in this section with which I cannot agree. It is necessarily controversial and could be rewritten to avoid serious differences."

Mr. Wickersham mentioned particularly the Committee statement declarations: "And yet, side by side with such misery and idleness, there are warehouses bursting with goods which cannot be bought, elevators full of wheat while bread lines haunt our cities; carefully protected machinery lying idle while jobless men throng the streets; money in abundance in the banks, available at low rates."

He said he disagreed with these statements. When he stated there is no great superfluity of supplies in warehouses, his remark was greeted with calls of "Cotton," "Wheat," "Corn," from various sections of the house. On final oral vote, Mr. Wickersham's motion to recommit the section, was declared lost.

Immediately the New York deputy took the floor and announced his intention to submit a series of amendments which would strike out the objectionable statements.

A declaration that "there is not a statement in the whole section that is not true and based on facts," was made by George M. Block, St. Louis deputy.

"I cannot commit myself to the social philosophy which is voiced herein," said Mr. Wickersham, upholding his position on the report. "This is one of the most important declarations the Episcopal Church has ever made and to have it go out containing certain mistruths would be tragic. We want our statement to represent the mature thought of the whole Church."

Mr. Wickersham then said he would not be bound by any declarations which were not thoroughly discussed, adding that "we are glibly passing off statements without consideration of their actual truth."

"Russian Sovietism" finds expression in the following statement in the report, according to Mr. Wickersham: "It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals . . . is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a cooperative age."

"That statement is the negation of our whole concept of American society," added Wickersham. "It is a sad day when we in America abolish our theory of individualism."

The Rev. J. Howard Melish, of Long Island, who wrote much of the report, took the floor in opposition to Wickersham's position. He termed the report as "comprehensive," and quoted declarations of Owen D. Young and Gerard Swope as proof of his contention that the report did not represent what he termed "revolution."

"Cooperative age," as used in the committee report, has no reference to Russian bolshevism, Dr. Melish asserted. He declared the thing inferred from the declarations of Messrs. Young and Swope is the need for modification of the Sherman anti-trust act.

Deputy Monell Sayre of New York, moved that the term "Funds" be substituted for "reserves" in the references to unemployment insurance. He also said the term "unemployment insurance" was misused in the report. The unemployment insurance plans in Germany and England, were referred to in the discussion and Mr. Sayre declared they are not examples of successful plans for such. He declared that such are "not solvent schemes" and that the ultimate result of these has been the dole.

Mr. Reynolds Brown of Philadelphia, asserted that "big business has failed" in its effort to solve the present situation and the report of the committee is an "intermediate" between big business men and those who favor the Russian system. He said certain big business institutions in this country have worked out satisfactory plans against unemployment and that this having been accomplished, he could see no reason why plans covering the whole of industry should not be perfected.

Wickersham, in answering Brown, declared that "big business is not the way the Church can find a solution for present difficulties," adding: "certainly the dole is not the solution."

The Rev. Frederick H. Sill, headmaster of Kent School, Connecticut, offered an amendment to the resolutions accompanying the report in which the statement of the committee is "recommended for the careful consideration of the Church," as against the "mind of the convention."

Prof. Joseph Beal of Harvard University, deputy from Massachusetts, favored the Sill amendment. The report of the committee he termed a "breath of mountain air," and added: "I glory in the fact that the committee has had the courage to tackle this thing." He said the report is "extravagantly stated in some particulars," and therefore, favored sending it out for careful consideration of the Church, rather than as the "mind of this convention."

The Rev. Dr. Samuel Tyler of Rochester, N. Y., a member of the commission making the report, stated that "there was no intention in the minds of any of the Commission to commit this convention to the mind of the Soviet." He declared the committee felt it was time for new lines of progress to be indicated by the Church.

The Rev. Theodore Patrick, Raleigh, N. C., termed the report a "prophetic utterance" and labeled it "the salvation of this convention. Don't sidestep the issue," he continued, "give us a clearcut declaration. I am not interested in the preservation of Americanism, but rather in the preservation of the Christian ideal. I do not believe any of the statements contained in the report are contrary to the teachings of Christ."

A reference to the "red flag" was made by the Rev. E. Aigner Powell of Evansville, Ind., in a plea to defeat the Sill amendment. He called upon the convention to "dare to speak to the world."

John R. Vanderlip of Minneapolis, Minn., called upon the deputies to "be true to yourselves," saying that he could not subscribe to certain of the declarations regarding industry in the report.

A retort against Dr. Patrick was

ON THE COVER

PICTURED on the cover this week is the beautiful new Chapel of the Holy Spirit at Trinity Church, Waterbury, Connecticut, which was recently consecrated by the rector, the Rev. Henry Baldwin Todd. The chapel is a memorial to the late A. Williams Castle, a life-long communicant of the parish and for many years a vestryman. The altar is of Caen stone, beautifully carved, and of Alps Verde Poncevera marble. The reredos is of fumed oak, carved with pomegranates and Tudor roses, the central panel being magnificently decorated in color. The entire chapel is the work of Calvert, Herrick and Riedinger of New York.

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sounded by the Rev. Dr. W. B. Capers of Jackson, Miss., when he rose and stated: "As a son of the Confederacy, I do care a lot about the preservation of Americanism." He called upon the House not to "let sentimentality lead us to throw down the government."

The House was given a laugh when the Rev. Percy Silver of New York, stated with reference to the opening declaration of the committee with regard to silence: "The one thing we haven't had is silence." He said there were a number of statements in the report to which he didn't subscribe but that he would vote for the report under the provision of the Sill amendment, which would recommend the statement to the church for consideration.

On final vote, the Sill Amendment was passed, 213 to 188.

The House of Deputies then proceeded to adopt other resolutions attached to the Committee's report. These resolutions request churches throughout the country to set apart Sunday, November 8th, as a Day of Prayer and Penitence and called upon the President to designate this day by proclamation.

LONG ISLAND IS PLANNING PROGRAM FOR EDUCATION

By Charles Henry Webb

The announcements of the season's program of Long Island's department of religious education is of great interest, especially to one whose memory goes back twenty-five or thirty years and recalls the Sunday school methods of those days, and the difficulties of the work. The demand for real pedagogy, for graded lessons, for teacher training, was just beginning to be made. The first efforts to meet these needs brought a double disappointment: in the meagre results which the efforts produced, and in the indifference of the large proportion of Sunday schoo' workers to the introduction of any new ideas. An old-timer like the present writer may be allowed to recall the earnest labors of Mr. A. A. Low, the Rev. Wm. Wiley, the Hon. Charles H. Fuller, the Rev. Henry D. Waller, and others of the old "Sunday school commission" who met and planned with much enthusiasm but with little apparent result. Perhaps their labors and prayers at least cleared the ground for the better equipped leaders of today.

The program for the season now opening was inaugurated with a conference at the diocesan house on the general subject of the winter program. Similar conferences are announced for Nov. 12 on the Christmas box work; January 14 on the Lenten program; April 7 on the birthday thankoffering. On Tuesday evening, Michaelmas, the annual fall assembly for clergy, officers and teachers was held, from 5:30 far into the night, at St. Ann's, Brooklyn. At 5:30 there were two group conferences, one for teachers led by Miss Vera L. Noyes, lately educational director of the diocese of Chicago, now of our cathedral staff; another for superintendents and pianists on the development of the worship period on the school, under the leadership of the Rev. S. H. Bishop, of St. Philip's, Manhattan, who has had some interesting experience in this line. At 6:45 dinner was served; the dinner speech was made by the Rev. Hubert S. Wood, rector of St. George's, Flushing. The evening address was by Paul Vieth, associate professor of religious education at Yale, on the subject "Teaching for Christian Living."

* * *

On October sixth the regular sessions of the diocesan school for teachers began, and will continue for ten weeks. There are courses by competent leaders on the nature and contents of the Bible; church school administration; the life of Christ; the art of teaching; pageantry in the parish; and on teaching the youngest children. In the second period are addresses on various vital and successful church activities. Bishop Stires speakes on the General Convention and missions; Bishop Larned on diocesan missions; Bishop Burleson on the American Indian; Dr. Sunderland, of New York, on city institutions; Dr. Mansfield on the Seaman's Church Institute; Dr. Patten on the Negro Church Institute; Fr. Anderson on the Church's work in the mountains; and others on equally vital and fruitful work. In these two courses, technical preparation for the work of teaching will go side by side with inspiring information about the Church's aggressive work.

* * *

Along with the announcement of this fine diocesan program come reports from various schools of growth in numbers and development in efficiency. Perhaps the most remarkable report of this sort comes from St. James, Elmhurst, whose ambitious and energetic young rector, the Rev. C. Lawson Willard, took twenty-five of his teachers off to Stony Brook for two days, and kept them busy discussing and planning the work of the school for the coming year. With chapel, school rooms, dormitory and dining room at their disposal, and with the beach and the athletic field of the school for recreation, they prayed and worked and played together over a week-end. Think what such devotion and enthusiasm will accomplish among the boys and girls of that parish next year!

* * *

Several of our schools have had to enlarge their accommodations in order to take in the children that come to them. The Church of the Ascension, Rockville Center, has made some structural alterations in the gallery and on the stage of the parish hall, so as to make suitable place for more classes, and has made some renovations in the guild house for the better accommodation of the kindergarten and primary classes. St. Andrew's, Queens Village, will put the school into two sessions for lack of room to get them all in decently at once. And other schools are welcoming new scholars in larger numbers than ever before.

Truly, times do change; and mostly they change for the better.

HIGH STANDARDS, PLAIN PREACHING, THE GREAT NEED

By G. W. Browning

Nobody wants to be gloomy and it is certainly more pleasant to read about congregations who welcome all that is offered them than it is to read of congregations who would just as soon do with even less. Perhaps we need to hear more often about the gloomy side. "We shall never get anywhere," wrote a missionary, "as long as we have to keep talking about our so-called success."

A western archdeacon tells of one place in his wide field where the Church people said they would take an occasional service from him if they didn't have to pay for it; another place wanted to close up entirely after the death of two of its contributors; and a third place for two years has wanted services only on the fifth Sundays. The archdeacon says:

"It is not hungry sheep desiring to be fed that I find in my travels over the diocese, in every instance, but oftentimes sheep that do not know they are hungry and do not care whether they are fed or not. . . . As a matter of fact they are willing to have the Church in prosperous times but willing to try to get along without it in days of financial stress. . . . They are content to take the ministrations of the Church without paying for them.

"We must find a remedy for such a condition. The remedy is to be found in preaching more plainly and emphatically the Gospel of Christ of ministering of our means in proportion to our ability, for the extension of His Kingdom.

"Not patrons of the Church, but

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real members of Christ's body the Church, in living touch and communion with Him, the Church must have if it is to save them and if He is to use them in the salvation of the world. . . .

"We must have whole-hearted devotion. Christ calls us to nothing less, and His Church is commissioned to give no other call but His."

* * *

Several of the Montana clergy have for some time been visiting various places where there is no church and holding services in schoolhouses. Appreciative congregations gather, first for informal services, and then with increasing use of the Prayer Book. These schoolhouse meetings together with the correspondence Church school are reaching many grown people and children to whom religion is otherwise almost unknown.

A friend of the diocese of Vermont has given a year's salary for a diocesan missioner, the Rev. James S. McKee, to help build up the Church's work in that rural diocese.

BOSTON STARTS EVENING COURSE FOR WORK GIRLS

By Gardiner M. Day

An interesting innovation is being tried by the Boston Y. W. C. A. this fall. The Rev. William Bradner, secretary of religious education in the diocese of Massachusetts and rector of Grace Church, Medford, will conduct an evening course in religion for working girls and an afternoon course for mothers. The courses will meet once a week for ten weeks. The girls will consider the life of Christ in relation to problems of personal religious life, while Mr. Bradner will lecture the mothers on the art of bringing up children in a series of talks entitled, "You and Your Child". The courses are given under the auspices of Miss Dorothy Hewitt, who is the director of the education department of the Y. W. C. A.

* * *

An editorial appearing recently in the *Hartford Times* singles out two clergymen of Connecticut for their particular interest in the problem of religion in the rural districts. One is the Rev. Dr. Tertius Van Dyke, minister of the Congregational Church at Washington, Conn., while the other is the Rev. George B. Gilbert, rector of Emmanuel Church, Killingworth, Connecticut.

* * *

The first weeks in September finds the city rectors returning to their posts. The Rev. A. L. Kinsolving, returned from a summer spent travelling in Europe, to Trinity Church; while The Rev. George L. Paine, returned to his work as secretary of the Boston Federation of Churches, from a month spent in studying conditions in Mexico with the seminar conducted by the society for cultural relations with Latin America. The group numbered 130 persons, including Catholics, Jews, and Protestants.

* * *

The Rev. Robert E. Bull, recent graduate of Virginia Seminary, has been added to the staff of Trinity, Boston.

* * *

The Rev. Leonard B. Rasmusson, formerly assistant minister at All Saints Church, Worcester, Mass., has entered upon his duties as rector of St. Mark's Church, Warren, R. I.

* * *

The Rev. Howard F. Dunn, formerly at Brookline, has started his work as rector of St. George's, Lee, Mass. His predecessor, Rev. John Harris, went last May to St. Thomas', Hanover, N. H. (Dartmouth College).

NEW MARRIAGE CANON AS PASSED BY CONVENTION

Sec. I. Ministers of this Church shall within their Cures give instruction both publicly and privately, on the nature of Holy Matrimony, its responsibilities and the mutual love and forbearance which it requires.

Sec. II. Ministers of this Church shall conform to the Laws of the State governing the civil contract of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

Sec. III. (i) No Minister of this Church shall solemnize any marriage before the following conditions have been carefully complied with:

(a) He shall ascertain by due inquiry the right of the parties according to the laws of this Church to contract a marriage.

(b) He shall instruct the contracting parties as to the nature of Holy

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Matrimony, its responsibilities, and the means of grace which God has provided through His Church.

(ii) There shall be at least two witnesses present at the solemnization of the marriage.

(iii) Every Minister shall without delay formally record in the proper register the name, age and residence of each party. Such record shall be signed by the Minister, who solemnizes the marriage, by the married parties, and by at least two witnesses of the marriage.

(iv) No marriage shall be solemnized by a Minister of this Church unless the intention of the contracting parties shall have been signified to the Minister at least three days before the service of solemnization.

Sec. IV. If one party to a marriage so grievously offend the other that the security or permanence of the home is imperiled it shall be the duty of the offended party to lay the matter before a Minister of the Church; and it shall be the duty of such Minister to labor that the parties may be reconciled.

Sec. V. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. Nor shall it be lawful for any member of this Church to enter upon a marriage when either of the contracting parties is the husband or the wife of any other person then living from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery; PROVIDED, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and PROVIDED, FURTHER, that it shall be within the discretion of any Minister to decline to solemnize any marriage.

Sec. VI. (i) Any person whose former marriage has been annulled or dissolved by a civil court may apply to the Bishop or to the Ecclesiastical Court constituted by Canon, of the Diocese or Missionary District of the said person's domicile to have the said marriage declared null and

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void by reason of any of the following impediments to marriage:

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   (a) One may not marry one's ascendant or descendants.
   (b) One may not marry one's sister.
   (c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.
2. Lack of free consent of either party.
3. Mistake as to the identity of either party.
4. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.
5. Insanity of either party.
6. Failure of either party to have reached the age of puberty.
7. Impotence of either party undisclosed to the other.
8. The existence of venereal disease in either party.
9. Facts which would make the proposed marriage bigamous.

(ii) The Bishop in such case, after taking legal advice thereon, or the Ecclesiastical Court proceeding in accordance with the canons and acting through the Bishop, shall render judgment in writing to the petitioner. All judgments rendered under this Canon by the Bishop or the Ecclesiastical Court shall be made matters of permanent record in the archives of the Diocese or Missionary District. No such judgment shall be construed as referring in any way to the legitimacy of children or the civil validity of the former relationship.

(iii) Any person whose former marriage has been annulled or dissolved by a civil court and pronounced null by the Bishop, may be married by a Minister of this Church as if he had never previously been married.

Sec. VII. (i) If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of Confirmation, or of receiving the Holy Communion, has been married otherwise than as the word of God and discipline of this Church allows, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon. The Bishop, after due inquiry into the circumstances, and taking into consideration the godly discipline both of justice and of mercy, shall give his judgment thereon in writing. PROVIDED, HOWEVER, that no Minister shall in any case refuse these ordinances to a penitent person in imminent danger of death.

(ii) Any persons who have been married by civil authority, or other-

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wise than as this Church provides may apply to the Bishop or to the Ecclesiastical Court of their domicile for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. After due inquiry into all the facts relevant thereto, judgment shall be given in writing to the petitioners by the Bishop or by the Ecclesiastical Court acting through the Bishop. In case of a favorable decision, a Minister of this Church may, at his discretion, bless the parties to the union.

ITEMS OF CHURCH NEWS PRESENTED VERY BRIEFLY

By W. B. Spofford

There is drama in a new story that recently appeared in Chicago dailies. The stories told of how the Rev. M. B. Green of Oak Park was a composer at the age of ten, how he travelled extensively, while still a lad, in Africa, Australia and Europe; how he left Cambridge University to answer the call of wanderlust in the wilds of northwest Canada. A news agency, struck by the story, spread it over two countries.

Some time later a letter came from a brother in Colorado who had lost all track of the Rev. Mr. Green for the past fifteen years. Another week. Another letter, this time from a second brother, now in Moose Jaw, Saskatchewan, Canada. He told of reading the story, and of his surprise at discovering that his brother was now a clergyman.

Well there has been as you might well imagine, a family reunion; all the result of a simple news feature story.

* * *

A two day demonstration on the Teaching Mission, to be held throughout the Province of Sewanee this autumn, is to be held at Christ Church Cathedral, Lexington, Kentucky, October 27th and 28th.

* * *

Margaret Hall, diocesan school of Lexington, located at Versailles, Kentucky, is showing a renewed life under new management. There is a good enrollment, considering the times, and it is expected that the school will show rapid growth and development under the Sisters in charge.

* * *

Dean J. A. Schaad of Quincy, Ill., is to conduct a quiet day for the clergy of the diocese of Quincy on the 20th. In the evening there is to be a dinner, to tell of the General Convention; next day a fall meeting of the clergy, with stress on the fall work for the Program. All to be held at Bloomington, Illinois.

* * *

Spokane; Rev. J. T. Ledger has been appointed associate canon of the cathedral. Rev. Donald Glazebrook is the new rector of Trinity, Spokane. Rev. G. L Graser is in charge of six Lower Yakima missions. Rev. G. R. Minchin is in charge of Okanogan County missions.

* * *

Work was started during the summer on the new quarters for St. Mary's Mission, Los Angeles. The former building, a remodeled frame dwelling had become totally inadequate for the crowded work of the mission. The Rev. John M. Yamazaki is priest in charge, highly commended by all who speak of him.

* * *

St. Stephen's College got under way the other day for its 71st year, with an enrollment that taxes the capacity of the college. Warden Bell told the boys what the purpose of a college is, in an address at the opening service; "to assist boys into maturity and understanding; to help them become men and gentlemen. Those who desire merely to become smoother-running robots would do the college a favor if they stayed at home."

* * *

Social Service Secretary Rankin Barnes recently completed a ten day trip in Montana, with addresses all over the place, particularly before the inmates of institutions of various sorts.

* * *

The corner stone of St. Peter's, Helena, Montana, was laid recently by Bishop Faber. Bishop Fox deliv-

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ered the talk, and there were a lot of persons there, including of course the rector, the Rev. Henry Daniels.

* * *

Young people of diocese of Springfield (Illinois) held their fall conference on October 2nd and 3rd at Decatur.

* * *

Mr. Richard W. Bomberger has resigned as the headmaster of Donaldson School, Baltimore, to be the dean of Franklin and Marshall College. The new headmaster is George L. Nicholas Jr. For the past few years he has been the headmaster of Browne and Nichols School in Boston; previously to that he was a master at St. Paul's, Concord.

* * *

Guess I must take back what I said a few weeks ago about being an expert on baseball. Picking the Athletics for four straight in the world series lets me out.

* * *

Old St. Paul's, Eastchester, Mt. Vernon, N. Y., thinks it has found a satisfactory solution for the puzzle of how to develop proper care of and reverence for the work connected with the altar linens and vestments. In the small church — and all too often in the larger one as well—the necessary routine service of the sanctuary belongings falls to one or two women. If illness or necessity causes absence there is consequent confusion and often embarassment.

In this Colonial church just over the boundary from the Bronx, the Woman's Auxiliary has taken hold of the problem. For the present year there will be no separate Altar Guild. Every woman in the Auxiliary, both of the afternoon and evening chapters, will serve one month. They will work in couples, one from each group. When new workers take up the service one of the women who has just finished her month will come for two weeks to help the novices. By the end of the year every woman in the parish who is active in its work will know what is to be done and how to do it.

* * *

Week end conferences for Church school workers were held over the last week-end in the diocese of Chicago. One at St. Luke's, Evanston, and the other at Emmanuel, Rockford.

* * *

Major W. B. Collins of Los Angeles celebrated his 90th birthday the other day. He served a long time as vestryman in St. John's, Keokuk, Georgia, and for twenty years was the head of the Sunday School. He has been active in Church work all his life. Major and Mrs. Collins celebrated their 60th wedding anniversary not long ago.

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Here is a little story about a parson down in Warrior, Alabama, that will revive your faith in human nature.

Forty acres of timbered land near there have been converted into a haven of refuge from hunger and want for families of 100 miners thrown out of work when coal mines in the Warrior field closed last April.

A committee of 22 miners called on the man they believed their best friend, the Rev. William T. Morgan, a Presbyterian minister of Birmingham, who had grown up with them and at one time mined coal at their side. The miners pleaded their families were starving. One said his children had not eaten in three days.

Throwing his own resources and all the funds he could muster into a relief program for the miners, the Rev. Mr. Morgan purchased the 40-acre tract at Seloca, South of here. He laid his plan before the miners and within 12 weeks every square yard of the tract had been cleared and most of it placed in cultivation.

Logs were cut and sawed into lumber to be used in erecting eight buildings, including a canning plant, grist mill and poultry plant.

Seventy-five women, wives and daughters of the miners, were placed at sewing quilts and working in the canning factory, which has a capacity of 2,000 cans of vegetables daily. All of the vegetables are grown on the farm. The grist mill is equipped to turn out 75 bushels of corn a day and the poultry plant houses 1,200 fowls.

In the afternoons, after a morning spent in gardening or work in the plants, the men go to school to learn the rudiments of farming, carpentry, shoe making and canning and some are learning to read and write for the first time.

The colony, comprising about 600 men, women and children, has reached the point where its home-made products are in sufficient quantity to be placed on the market.

The Rev. Mr. Morgan has distributed about 10,000 pieces of clothing, collected in Birmingham, among the families and devotes practically all of his time to directing affairs of the little truck farming village. His efforts have been rewarded by the offer of 300 acres of land, near Birmingham, which the miners may cultivate and purchase by installments over a three-year period.

* * *

Miss Vera L. Gardner of Grand Rapids, Michigan, has been selected to succeed Miss Vera Noyes as director of religious education for the diocese of Chicago. For the past six years she has been the director of religious education at Grace Church; and at St. Luke s, Kalamazoo, previous to that.

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Grace Church, New York
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The Rev. Harold F. Hohly
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Weekdays:—8:00 A. M.

Gethsemane, Minneapolis
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Wed., Thurs., and Holy Days.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

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

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

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Rev. Bernard W. Hummel
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The Bishop of the Diocese

laid his hands upon the head of each one of us, blessing us in Confirmation.

Now his hands need to be strengthened for the organized work of the Diocese, which as every informed Churchman knows, includes a diocesan program in Missions, Religious Education and Social Service—the maintenance of hospitals, schools and other institutions, work in rural fields, aid for young and weak parishes, and pioneering in districts where the Church is just being planted.

With our hands we may bestow a blessing on him, in the Annual

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The WITNESS

CHICAGO, ILL., OCTOBER 22, 1931

THE BROTHERHOOD HELPS

ONE of the matters of the greatest concern to the General Convention was the support of the Church weeklies. Everyone agrees that they are essential to the life of the Church but few feel able to do anything in their behalf. Now along comes the Brotherhood of St. Andrew and plans a campaign for subscriptions for the four weeklies the week of November 8th. It is a cooperative undertaking; first there is the conviction on the part of the Brotherhood, supported by resolutions of General Convention, that the wholesome life of the Church requires a Church weekly in the homes of our people. There is a desire on their part to give needed support to the weeklies; finally, with the subscriptions secured on a commission basis, it is hoped to raise funds to bring to this country, under Brotherhood auspices, ten young Japanese Christians for post-graduate study. May we take this opportunity to thank the Brotherhood, and to urge rectors, Brotherhood officials, and people of the Church generally to give full cooperation to this campaign.

MESSAGE OF THE WEEK

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
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GEORGE P. ATWATER
JOHN R. OLIVER
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TOPS AND BOTTOMS

By
BISHOP JOHNSON

MANY years ago when I was a young man, I tried my hand at raising potatoes. I didn't know much about it when I began, but I learned a lot before I finished the deal. We worked hard with the hoe but unfortunately the soil was not suitable for the purpose. The result was that we raised an acre of beautiful tops but few and small potatoes.

That experience taught me something about religious work. The master indicated it in the Parable of the Sower but it took experience to demonstrate the principle. When the seed was sown, the failure was not due to any lack of industry in the sower or to any impotency of the seed but to the character of the soil upon which it fell, and to the worthless seed which crowded out the good seed.

One of the most aggravating experiences in preaching the gospel is to find after one has worked hard, that the main result of his labors is to produce tops and not roots.

The parable of the barren fig tree illustrates the same principle. Beautiful leaves and no figs! And the Lord condemned the fig tree in spite of its fine foliage.

Now it seems to me that the tops represent the ego and the tubers underneath represent the fruits of the spirit. When our chief interest in religion consists in the impression that the individual makes upon those around him, then the result is nothing but leaves.

We have just passed the festival of St. Luke, the Beloved Physician whom St. Paul describes as his colaborer. We know that St. Luke was St. Paul's historiographer. When the pronoun in Acts XVI changes from "he" to "we," it is evident that St. Luke began his personal observation of and cooperation with St. Paul in his labors as an Evangelist. St. Luke wrote the Gospels and the Acts of the Apostles, and this change in the pronoun is the only evidence of his participation. We do not find him boasting of his intimacy with St. Paul or intruding himself in any way in the biography. We find St. Luke beside St. Paul on his missionary journeys and we know that when St. Paul the aged wrote his second Epistle of St. Timothy from his prison in Rome that "only Luke was with me."

There is none of the Ego in St. Luke's ministry. He lived and served without any desire to exploit self although he had every opportunity to see his name in print. The most vicious influence in church life is the inordinate love of self-expression. The fact that I do this or that is of negligible importance. The fact that this or that is done without the doers tag being prominently displayed is very important.

How often do we learn of someone who ceases to labor because "nobody gives me any credit for my work." Of course this implies that God is nobody, for if the Master is to be credited, He insisted that the notice which God takes of our work is inverse to the importance which we attach to it. If we labor to be seen of men we have our reward, or in a more recent translation we have our receipt in full. We secure that for which we labor, namely the applause of men. We all have the sin that does so easily beset us, and the weeds which choke the good seed in the clerical soil are apt to be the adulation and flattery which we receive from our devoted parishioners.

Many a popular preacher has lost his own religion because the crowds hang upon his words so that he becomes obsessed with an exaggerated idea of his own importance.

There is a value in the lime light but it cannot take the place of an illuminating plant.

In this time of material and spiritual depression, one could almost wish to have a moritorium declared on sermons, so that the Sowers would cease to be actors on Sunday morning and would be humble Sowers during all the week.

Like everything else, sermons have their use and their abuse, and the abuse has reached its apex when congregations become sermon tasters instead of workers and substitute emotional reactions for devotional service. Wouldn't it be great, if we could reduce the number of professing Christians to those who actually say their prayers and make sacrifices and render

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service? The thermometer of religious warmth would rise and the sermon preached by these lives would be effective.

It doesn't make any difference how religious you may be if your religion is ego centric instead of deo centric. It is but lost labor that you rise up early and eat the bread of carefulness, the crop will run mostly to tops and the disappointment will be great when you start to gather in the spuds. It is just as important how your light shines as it is that it shines. If you are always thinking of what men are saying about you, you will never hear aright what God has to say to you. Get this into your head and into your heart. It isn't of the slightest importance that I am the one who does this or does that, but it is of the highest importance that it be done.

If this could sink into the lives of bishops, priests and laymen, the tops would not be so flamboyant but the harvest would be amazing. "If I honor myself, my honor is nothing."

Concerning Canon Forty-three

BY A BISHOP ON THE COMMITTEE ON CANONS

BY ACTION of General Convention, the Church now has a new canon "Of the Solemnization of Holy Matrimony." Naturally certain questions are being asked which require an answer.

First, as to the history of the new Canon; it follows the logical order of former Canon 43, and contains new matter drawn both from the majority and minority reports of the Joint Commission on Marriage and Divorce, as well as some new matter introduced by General Convention itself. It begins with the duty of all ministers to give instruction on the Church's teaching regarding Holy Matrimony. This is followed by the duties of the minister towards persons applying to him to solemnize their marriage, which include instruction, their right under the laws of this Church to be married, together with the old provisions regarding two witnesses to the marriage and the official recording in the parish register. A new and important provision requires that the contracting parties must signify their intention to the minister at an interval of at least three days before the service.

Next is set forth the duty of a person, the security or permanence of whose home is imperilled by grievous offence of the other party to the marriage, to lay the trouble before the minister, who shall labor to effect a reconciliation. Then follows Section 3 of the present canon on the re-marriage of divorced persons and its proviso for the innocent party in the case of adultery. This section will be referred to later.

The question of nullity is next considered, and nine grounds under which the Church may declare a marriage null and void are laid down. After a civil court has dealt with the question a person may apply to have a marriage declared null ecclesiastically by the bishop acting on legal advice, or an ecclesiastical court if the diocese or district establishes one by canon. After such pronouncement, the status of the person is that of one who has never been previously married, but no judgment shall be construed as referring in any way to the legitimacy of children or the civil validity of the former relationship.

The last section deals with the discipline of the Church for those who have been married by civil authority or otherwise than as this Church provides. If such a person comes to the minister applying for Holy Baptism or Confirmation, or presents himself to receive the Holy Communion, it is the duty of the minister to take counsel of the bishop who shall give his godly judgment "after due inquiry into the circumstances and taking into consideration the godly discipline both of justice and of mercy." Or the person may apply directly to the bishop or to the Ecclesiastical Court for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. If the decision be favorable it is also possible to have a minister of this Church bless the parties to the union.

THE House of Bishops and the House of Deputies passed Canon 43 in somewhat different form. On the recommendation of a committee of conference the Canon was passed by both Houses in the form described above, and recommendations were made regarding three matters on which they could not agree. The House of Deputies desired the signing of a promise by the contracting parties before their marriage as suggested by the Commission's report. The House of Bishops rejected this but desired a regulation that at least one of the persons to be married must have had Christian Baptism, of which the House of Deputies did not approve. It was agreed to recommend these two provisions to the next General Convention for their consideration. Again, the House of Bishops struck out the proviso regarding the innocent party in a divorce for adultery, while the House of Deputies retained that proviso and referred to an ecclesiastical court the decision of the person's right to be remarried. Because of the wide difference of view on this extremely vital point it was agreed to retain the provisions of the present canon for the time being, but with the strong recommendation that it be taken up again by the next General Convention.

It will be seen that the new matter deals with the duty of instruction on marriage, the declaration of intention three days before the service, the pastoral work of reconciliation to prevent the breaking of a home, the application of the principle of nullity by the bishop or

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an ecclesiastical court constituted by the diocese, and the application of the godly discipline both of justice and of mercy to those who have been married otherwise than as this Church provides.

This canon is intended to emphasize the necessity of the clergy being competent in pastoral theology, both in order that they may instruct persons as to the Church's teaching on Holy Matrimony, its responsibilities and the means of grace provided through the Church, and equally that they may understand the troubles that arise in married life and be able to apply the cure of souls so that the home may be preserved and the Christian ideals of married life maintained.

The two-fold aspect of marriage is presented; first, as a civil contract under the laws of the state, and as a holy, life-long union under the blessing of God and the discipline of the Church. Whether the Church will recognize civil divorce on any grounds, even adultery, has not been finally determined, but is referred so far as possible to the next General Convention. The Canon does recognize, however, that certain marriages ought never to have been entered into, and therefore could never have constituted Christian marriage. However, the Church cannot act apart from a civil court, but must await a civil judgment before pronouncing its own.

THE question of nullity is comparatively recent to this Church's thinking, yet it goes back to early ages in the civil law and to the earliest period of the Church's law. The law of Moses distinctly embodies some of the causes allowed in the new canon. Others are specially advocated by the social agencies of today. Persons unacquainted with the procedure of our civil courts are naturally suspicious of the ecclesiastical application of nullity. They fear that the bars are being let down in answer to popular demand, and that over all the Church small Rotas without precedent to guide them and diverging widely in practice will broadcast degrees of nullity and make the Church's discipline ridiculous. A careful consideration will show that this is impossible, and that the canon really is most conservative and hardly possible of abuse. First the civil court must have annulled or dissolved a marriage. This means that a body having the power to summon witnesses and require testimony under oath and whose records are open to inspection will have first passed on the question. In some states questions arising under our impediments to marriage are settled through a divorce. Therefore an ecclesiastical consideration will be taken on the alleged impediment rather than on whether the civil court pronounced the marriage null and void or granted a divorce. Some of the impediments are extremely hard to prove. A civil court is hard to convince and must have convincing evidence. For that reason if a person alleged in his application to the Church that because of the difficulty of obtaining a pronouncement of nullity he had used the simpler method of obtaining a divorce on other grounds, it would put his whole plea under strong suspicion. An ecclesiastical court must of necessity be even more conservative than a civil one and should have absolute and convincing proof. This means that it ought to be impossible to get an ecclesiastical pronouncement of nullity unless the facts are fully substantiated. Thus, nullity cannot be made an open gate for loose interpretation and consequent abuse; it is a very narrow way of relief for persons whose right thereto is indisputable.

THE place where mercy is to be exercised is in the case of those who have broken the Church's law. There should be no temporizing with the Church's position as taken in the marriage service, but every law of God carries with it not only a penalty but also a provision of mercy and help for offenders who broke the law in ignorance or who after wilful disobedience have become penitent. Many who have been married otherwise than as this Church allows while they were not members of it, have later come to love the Church and apply for admission to its means of grace. Some of its children who have wilfully disobeyed later come to a realization of their situation and earnestly seek spiritual help. It is as impossible for them to put away wife and child as it is for a murderer to recall the dead to life. Christ has shown us a way to deal with the erring without condoning the offence. Like her Master, the Church is not in the world to condemn the world, but that the world through Christ might be saved. For that reason the canon provides for the godly discipline both of justice and of mercy and the conditions on which they may be admitted to the means of grace with a prayer for His guidance and blessing on the lives that have been reconciled to God. It is believed that this is in accordance with the mind of Christ and will commend itself to the Church.

Youth Mobilized for Service

By

LEON C. PALMER

General Secretary of Brotherhood

THE boys and young men of the Church, through the agency of the "Advance" or Young Men's Division of the Brotherhood of St. Andrew, has entered upon a nation-wide campaign to put a Church weekly in every home of every parish in which the Brotherhood is represented. At the National Convention of the Brotherhood recently held at Sewanee, Tennessee, the plan was broached and was adopted by unanimous and enthusiastic vote. A few weeks later it was presented at General Convention and the following resolution was adopted:

WHEREAS, The Church press is faced by a serious financial situation due to lack of support by the members of the Church, and

WHEREAS, It is a recognized fact that education through the medium of publicity is in this modern day an accepted method of spreading Christ's Kingdom:

BE IT RESOLVED, THE HOUSE OF BISH-

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OPS CONCURRING, That the nation-wide subscription campaign for the support of our national weeklies, including *The Churchman,* THE WITNESS, *The Southern Churchman* and *The Living Church,* to be put on by the boys and young men of the Advance Division of the Brotherhood of St. Andrew during the month of November, as a service to the Church, be commended to the attention and support of the Bishops, Priests, and lay members of the Church throughout the United States.

Within less than twenty-four hours after the resolution was adopted in Denver, letters were mailed out from the Brotherhood Headquarters in Philadelphia to all Advance Division Brotherhood chapters throughout the country, describing the plan and calling upon every chapter to cooperate. Diocesan leaders in the larger centers were enlisted a few days later and supplies for the campaign are now being sent out to the chapter leaders.

It is expected that the popularity of this movement will be such as to enlist in its support many groups of older boys in parishes that do not as yet have a Brotherhood chapter but whose rectors appreciate the value of a Church paper as a channel for the religious education and inspiration of their people. The Brotherhood seeks and will welcome all such cooperation.

Briefly stated the plan is as follows: During the second week of November (November 8 to 14) in every parish in which there is a Brotherhood chapter the members of the chapter are to go out two by two to visit every home in the parish, each pair carrying with them a folder containing a sample copy of each of the four national Church weeklies, and a four-page circular prepared jointly by the four weeklies, with one page devoted to each, setting forth the features of special interest to possible subscribers. The way for this canvass will have been prepared by announcements and circular letters by the rector to his parishioners, and in parishes that do not have a Brotherhood chapter the rector will, it is hoped, organize some other group of older boys for this purpose.

Each subscriber will be given a receipt for the money paid and the total amount received will be remitted by the chapter to the respective Church weeklies. The chapters as well as the individual boys will not accept any commission or remuneration whatever for this service. It will be purely a labor of love with them, a practical project in the extension of Christ's Kingdom through the printed word.

The Church Weeklies, however, in recognition of their service will donate to the Japanese Scholarship Fund, promoted by the Brotherhood, an amount equal to what they would have ordinarily paid out in commissions for the subscriptions. This Fund was started by the Junior Brotherhood boys in their Convention at Hobart College, Geneva, New York, two years ago, and its purpose is to enable outstanding Japanese Christian graduates of St. Paul's University, Tokyo, to come to this country for two years' post-graduate work in some American University, preparing themselves for Christian leadership and service in the Japanese Church on their return. Each such scholarship costs three thousand dollars; one has been subscribed and nearly paid in already by the boys, and a splendid young Japanese leader, Andrew T. Ogawa, has now nearly completed his first year in this country on the Scholarship. The plan is endorsed by Bishop Reifsnider of Japan and by Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council of the Church. This feature, however, is merely incidental to the real purpose of the campaign, which is to secure a subscription to at least one of the national Church weeklies from every family of every parish in the Church, so far as the influence and efforts of the Brotherhood can extend.

Full information and all supplies may be attained by addressing the National Headquarters of the Brotherhood, Church House, 202 S. 19th St., Philadelphia.

Our Bishops

By

WILLIAM B. SPOFFORD

THE opportunity is not often given one to sit on the side-lines while our bishops deliberate on important matters before the Church. I had that chance in Denver, my work requiring me to be in the House of Bishops every minute they were in open session. The two weeks left me with definite impression, both as to the corporate characteristics of the House, and as to traits of individuals.

First of all I would record, what I have already said, that the bishops are a courageous lot of men, eager to face vital matters without any side-stepping. People of the Church generally, I imagine, consider the bishops a conservative lot, rather inclined to look backward—the body that applies the brakes to the youthful enthusiasm for progress that originates in the other House. The reverse is nearer the truth. On questions of industry, world peace and internationalism the bishops took their stand. "What is the Christian thing to do" was the question they debated in considering these important matters. And they debated them, as near as I could judge, without a thought as to how they might be received by a hostile world, or as to the effect their pronouncements might have on a budget calling for over four million dollars annually. There are trained sociologists among our bishops too; men who know their way about; men who hold the conviction that religion, rather than being a trespasser when it enters the field of economics, must give leadership in that field if the world is to be led out of chaos. One no longer hears, at least in the House of Bishops, when these matters are discussed, that they are matters solely for industrialists and financiers to consider.

So I should say that the first characteristic of the House of Bishops meeting in Denver was Christian courage. Another characteristic that impressed me greatly was the charity and tolerance of all the bishops. They had such a high regard for each others opinions that their debates verged on dullness much of the time.

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I do not recall a single lively debate during the entire two weeks. Certainly there was no division along Church Lines, a fact which was an agreeable surprise to more than one innocent bystander who came expecting to witness heated clashes between Catholics and Protestants. Possibly it was because there were no issues before the Convention to bring out these divisions, yet it was interesting to see Bishop Booth of Vermont and Bishop Seaman of North Texas voting together more often than not, while Bishop Stewart of Chicago and Bishop Sherrill of Massachusetts voted together on practically every question, much to the amusement of them both.

As for individual bishops I presume one can not get a good line on them at a single Convention. There were those who played a leading part due primarily to the importance of the committee to which they were assigned. Others whom one expected to supply color to the deliberations were conspicuous by their silence.

Those who did stand out in the deliberations were, perhaps first of all, Bishop McElwain of Minnesota. We had the report not so long ago that his health was so bad that he did not have the energy to run his diocese without the help of a coadjutor. After seeing him function in the House of Bishops for a couple of weeks it seemed to me that instead of being given a coadjutor he should have North Dakota added to his territory, with bits to do in South Dakota during his spare moments. As the chairman of the committee on canons he was in on everything, always knew what it was all about, seemed to sense the mind of the House on each question so that he yielded or stood his ground accordingly, and had a booming voice which required no repetitions. Speaking as a reporter I can assure you he was appreciated. The House would debate a matter for an hour, with resolutions, amendments, substitutions, and all the rest of the paraphernalia of parliamentary procedure, devised obviously for the purpose of confusing brilliant minds. Naturally this feeble reporter was completely lost. But I soon discovered that Bishop McElwain was able to put me right promptly. So I slept through the tedious debates and then asked him to give me the gist of it in a sentence, which he invariably did.

Certainly the most colorful bishop in the House during this Convention was Bishop Reese of Georgia. He did about as he pleased, without much regard for the rules which he himself, as like as not, had established. He would insist that debate on a given topic be limited to three minute speeches. Promptly he would talk on the motion for fifteen, and then, when apparently only half through, turn to the Presiding Bishop with the remark; "Mr. Presiding Bishop you ought to stop me". He was at times brisk and gruff with his fellow bishops but, being apparently a tradition, they all seemed to like it. The House was a lot more interesting because of his presence.

Bishop Parsons of California is unquestionably one of the outstanding leaders among the Bishops. A man of firm and often unpopular convictions he has the rare gift of so stating his case that he wins even the set-minds to his position. The smile he gives an opponent—the genial smile of Christian love and fellowship—combined with a sharp, keen mind, and an ability for expression, makes him one of the most convincing speakers in the House.

Bishop Cook of Delaware, chairman of the important committee on budget and program, was a real leader; presenting the findings of his committee briefly and clearly, and stearing through the legislation which he sponsored with a minimum waste of time.

Bishop Gailor of Tennessee was a power in the House, venerated not only for his long years of service but equally for his ability to think straight. He spoke seldom, but when he did it carried. The same might be said of Bishop Francis of Indianapolis, one of the front-bench bishops whose long experience was turned into forceful argument on more than one occasion.

Bishop McDowell of Alabama, though one of the youngest of our Bishops, played a leading part in this Convention, due to the fact that he, as secretary of the commission on canons, was called upon to present the report on the marriage canon. To his skillful presentation, perhaps more than any one thing, is due the fact that we now have a new canon on that subject.

I should not close without saying a word about Bishop Weller of Fond du Lac, whose several speeches had more of the ring of the prophet to them than any delivered in the House. He spoke with a depth of conviction, and with a longing for the establishment of the Kingdom, which made his addresses stand out in a Convention not much given to oratory.

Of course the younger bishops had little to say. The fact however that they had a difficult time in keeping the tradition of silence—a silly tradition it seems to me—argues well for the leadership of the future. There is ability on the back benches; a list of a few names is enough to convince anyone of that: Stewart, Hobson, Scarlett, Sherrill, Spencer, Casady, Goodwin, to mention but a few. These men will have things to say in another three years.

Finally a word about the Presiding Bishop. As Presiding officer, Bishop Perry was considerate, gentlemanly and kind. Rules—certainly important—but not of sufficient importance to allow him to hurt the feelings of a bishop who had unwittingly broken one of them. His kindness made action a bit slower than it might have been, but even so I am sure everyone would prefer to have their leader err on the side of kindness. He was extremely careful. No motion was put to a vote, even on relatively unimportant matters, without being thoroughly understood by everyone in the House, even if it required the repeating of the motion several times. This too delayed matters, but it was, nevertheless, wise leadership. He was obviously tired during the closing days. It is an exacting job, with the job of being President of the House of Deputies, I should judge, being even more exacting. So if General Convention cares to vote a two weeks holiday to both presiding officers, following each General Convention, I promise not to yell about inefficiency and extravagance.

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AN AIRPLANE NOW USED BY BISHOP ROWE IN ALASKA

By G. W. Browning

"Never have I seen such a splendid spirit. It is most encouraging," says Bishop Rowe, after a late summer visitation in the Yukon and Tanana Valleys, Alaska. Traveling part of the time by airplane and partly on the new motor boat, Pelican IV, he visited Tanana Crossing, where he confirmed twenty-five persons. St. Timothy's Mission is being reopened here, with the Rev. E. A. McIntosh and his wife in charge. At Nenana thirty-nine were confirmed, Indians coming in from surrounding places. It was here that an Indian woman, a Churchwoman, had persuaded her white husband to be confirmed.

While Bishop Rowe was busy in the interior of Alaska, one of his former missionaries, Bishop Jenkins of Nevada, helped him by visiting the southern and southeastern missions along the coast from Ketchikan to Anchorage. He traveled 4,000 miles by water and 2,000 by land. He confirmed fifty-five persons (6 Japanese, 8 native, 13 of mixed race, 28 white). He commends the Alaskan clergy for their perseverance in the face of isolation and discouragement, and adds, "No words of mine could do their wives the honor they deserve."

* * *

The Joseph Conrad diocese, for so we always think of the Church of England diocese of Labuan and Sarawak, is to have a new bishop in the person of the Rev. Noel B. Hudson, formerly vicar of St. John's, Newcastle. If you have ever been tempted to think that there are no paragons among the clergy, just listen to what the Newcastle correspondent to the London *Church Times* says about him:

"A sound Catholic, he combines his zeal for the Faith with a passion for social righteousness and missionary zeal, and with the necessary gifts of wise organization and financial foresight . . . . Intolerant of abuse or shams of any kind, with a truly vigorous mind in an athletic body, young in years and in spirits . . . ." Etc., too. Equally appealing is the remark of a sergeant in his old battalion who said Mr. Hudson was "a real gentleman and a fine soldier, even if he is religious."

* * *

One missionary statistic which goes quite outside our imagination is the number of patients treated at the Hospital of the Holy Cross Mission, in Liberia. Thirty thousand persons, last year, and nearly three times that many individual treatments. The hospital is far back on the inland border of the country, where Liberia juts up into the surrounding countries of Sierra Leone, French Guinea and the Ivory Coast. Natives of all these places come flocking to what is, of course, the only hospital anywhere within reach.



R. A. Seilhamer
Rector at Pawtucket, R. I.

* * *

Standfast—what an excellent name for a missionary in a remote station. Dr. Alfred L. Standfast of Brooklyn, New York, left with his bride last June for the Hudson Stuck Hospital, Fort Yukon, Alaska, where he relieves Dr. Grafton Burke who comes out with Mrs. Burke on furlough. Dr. and Mrs. Steadfast arrived at Fort Yukon August 10.

* * *

Bishop Roots of Hankow in March, April, May and June of this year confirmed 113 women and 74 men, in eleven different cities and towns. Sixty-seven of these were in the troubled out-stations, away from Hankow and Wuchang; seven in Changsha, for example, where marks of destruction and terror are evidence of last summer's violent disturbance. The property losses in some of these places would have been much greater but for the courage of some Chinese servants. "The heroes aren't all dead yet," Bishop Roots says, "and simple Chinese Christians are not least among them." Of the general Church situation in many of these places, some one who accompanied the Bishop on his visitation says, "The door is wide open for advance work."

* * *

New mission developing at McCamey, district of North Texas. The Rev. W. H. Martin of Big Spring is in charge and takes a little drive of 250 miles to provide regular services at McCamey.

RURAL WORK OF CHURCH IS BEING PUSHED IN SOUTH

By J. M. Stoney

Much development is taking place among the rural and mill settlements in Alabama. At the Holy Innocents in Montgomery there was recently a class of twenty-five for baptism. Rev. E. V. Edwards reports an interesting happening in the Indian field under his care. In a series of services, thirteen Indians were immersed in a creek, while four more were baptized by affusion. Out from Mobile, Rev. J. Hodge Alves, Jr., recently baptized thirteen in a rural mission, and more recently conducted a Vacation Bible School in which the older girls of the Church Home for Orphans did most of the teaching. Rev. Peter M. Dennis of Decatur has a flourishing rural work in connection with his parish. It is called St. Peter's, though Mr. Dennis has not yet been canonized. The two missions conducted by Grace Church, Anniston, the Resurrection and the Redeemer, have had sixty-six baptisms for the first eight months of the year. Such work is rapidly developing among the stronger parishes who see a great opportunity for service.

* * *

Bishop Colmore of Porto Rico was a recent visitor in Huntsville, Ala., and has preached at the Church of the Nativity. The Church of the Nativity, by the way, was built many years ago by far seeing Bishop Cobbs and Dr. (afterwards Bishop) Lay. The plan was that it should eventually become the cathedral of the upper diocese of Alabama. After seventy-five years, these plans have never matured. Alabama is asking for a coadjutor, however, which may mean eventual division. Even so, Huntsville could hardly hope to be chosen now over the much younger but much larger Birmingham.

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The Rev. C. K. B. Weed of New Orleans has been appointed by the city authorities as chaplain for the Orleans Parish prison.

* * *

Bishop Morris of Louisiana recently visited his old field, the Panama Canal Zone. He writes that he has confirmed two hundred and fifteen on his trip and has ordained a deacon.

On a recent Sunday the Sunday School of Christ Church, Savannah, Ga., celebrated its 197th birthday. It was established by John Wesley, then rector of the church. The School has been serving the people of Savannah for practically two centuries.

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MAN'S EMERGENCY IS GOD'S CHANCE SAY BUSINESS MEN

By C. H. L. Chandler

A recent editorial in the Oregon Journal, published at Portland, Oregon, discusses a meeting held several days previously by a group of business men meeting "just over the line" from this northwest country, in Lethbridge, Alberta, Canada. Both the business men and the editor take rather unusual lines in their consideration of the present financial and business depression now confronting the world.

Present conditions, said the business men, "constitute the most astounding phenomenon in the history of the world." At the conclusion of their deliberations, they "sent to every nation a most remarkable document," among their statements being the following rather pertinent remarks:

"There now exists a world-wide and prolonged business depression for which no natural or necessary cause can be given," while "millions of families in all the great civilized and producing countries of the world," are affected by these conditions. Everything "is at the disposal of the nations, necessary to produce the highest degree of prosperity ever conceived by the mind of man." Yet, "the best intellects the world possesses confess their impotence severally or jointly, to find a solution for the problem that has presented itself." Their conclusion is "that the sins of men have brought upon them their troubles and that divine wrath alone can explain the conditions that exist."

They then confess: "We business and professional men are responsible for this distress and this punishment. We have not loved our neighbors as ourselves nor considered their distress as our distress. We have been conducting our business as though profits were the only objective and human needs only the means thereto. We have been discussing our problems, both private and public, without so much as recognizing even the existence of our Maker, much less acknowledging his power to help us."

They conclude with the following appeal to the nations: "To have our respective governments appoint a day of prayer and fasting. To have our respective national leaders lead us to humility and prayer for grace and wisdom to the end that we may find the divine solution of our problems and relieve distress the world over."

The editor of the Journal concludes: "Man's emergency has long been called God's opportunity. But while there have been universal calls to arms there is not remembered a day when nations prayed in unison. Mars has enlisted sacrifice and wakened shouts with the doctrine of a tooth for a tooth, but the statesmanship of all languages has yet to incorporate, in one ordinance passed by all, the practice of the Golden Rule. And even the greatest business genius has not yet seen that disinterested service to human welfare would more intelligently pile up fortune than the mere massing of materials and wealth. If men in supplication remembered that there is no human welfare without benediction of Providence the erasure of the differences and the greeds between them would at once end distress. But the question still unanswered is, How terrible must be the hunger of men before their souls seek sustenance?"

Further comment seems hardly necessary. However, before finally dismissing the subject from our minds, it might be well incidentally, to meditate seriously over Mark 8:11 and then, penitently to consider Luke 11:9, or a similar passage on prayer and its answer.

CLERICAL SKETCHES

THE Rev. R. A. Seilhamer is the rector of St. Paul's, Pawtucket, Rhode Island, a large parish of 1200 communicants in one of the largest industrial centers in the east. Born at Gettysburg, Pa. in 1889, Mr. Seilhamer received secular education in the schools of that state and later took his theological training both at the General and at Philadelphia. He was a curate at St. Matthew's, Worcester, Mass. for several years, later taking charge of that parish. He went to Pawtucket in 1917. He has played an active part in diocesan affairs, being a member of many boards and committees.

Rt. Rev. Theodore Irving Reese of the Southern diocese of Ohio died at his home after an illness of many weeks. Bishop Reese was born in New York in March, 1873. His father and grandfather were both clergymen. He was educated at St. Paul's School, Concord, New Hampshire, Columbia College, Harvard University and studied in Germany. He married Miss Louise Comins, Boston, in 1899.

PHILADELPHIA WELCOMES MANY NEW RECTORS

By Eleanor Howes

Several clergymen from outside cities have entered the portals of Philadelphia during the past month to take up new duties in the Diocese of Pennsylvania.

One of the most important arrivals is that of the Rev. Daniel Wilmot Gateson, formerly Dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. Former Dean Gateson became rector of the Church of the Saviour, in West Philadelphia, on October 4th. During the nine years he was in Bethlehem Mr. Gateson was in charge of the work among Episcopal Students at Lehigh University. He should feel very much at home in his new parish, as the Church of the Saviour, one of the three largest in the city, is situated in the heart of the University neighborhood, and is also near Drexel Institute.

Another newcomer is the Rev. Richard Taylor Lyford, who comes from the City of Longmeadow, Mass., to be rector of St. Asaph's Church, Bala-Cynwyd. Mr. Lyford was originally curate at Concord, N. H., and during his stay there married one of the daughters of his rector, Dr. Emery. A new church was built at Longmeadow while he was rector.

The new rector of St. Peter's Church, Germantown, the Rev. Edward Harold Vogt, did not have to travel so far, as his former parish was just across the river. Mr. Vogt was rector of St. Wilfred's, Camden, for several years, and served St. Peter's for several months as assistant preparatory to becoming rector. The Rev. Dr. Stewart P. Keeling was elected rector emeritus in August.

There are also several new curates this month: The Rev. William L. Ziadie at St. John's, Norristown, who has come from the West Indies; the Rev. Frank Nikel at St. Martin's-in-the-Field, and the Rev. Frank Cox at Calvary Church, Germantown, both from New York; and the Rev. William B. Guion, formerly of Bethlehem, has become Chaplain at Christ Church Hospital.

* * *

The Episcopal Academy, at Overbrook, opened its 147th year on September 21st, with an enrollment of six hundred boys. It is not generally known that this is the largest Church School in the United States, as well as the second oldest, having been founded by Bishop White, first Bishop of Pennsylvania. Some of its special policies are daily religious education, encouragement of hobbies,

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and free tuition for sons of clergymen. Greville Haslam, M.A., is Headmaster.

* * *

The Department of Christian Social Service of the Diocese of Pennsylvania is trying a new experiment. Instead of a long list of committees, the chairman, Clinton Rogers Woodruff, Esq., has appointed a series of observers whose duty will be to observe and report on specific subjects. For instance, Reynolds D. Brown will observe the developments and tendencies in the field of Social Justice; Mrs. Thomas Potter, Jr., Motion Pictures; Mr. W. A. Lippincott, the Galilee Mission; George B. Hawkes, Esq., Negro Work; the Rev. Charles E. Eder, the Aged; the Rev. Joseph Manuel, the Episcopal Hospital; Miss Dorothy Rasey, Settlements; the Rev. Dr. Carl E. Grammer, Obscene Literature; and so on through an extended list.

LIVING DRAMA HAS THE STAGE IN ENGLAND

By A. Manby Lloyd

This is an interim between the Holidays and the Harvest Festivals, so beloved of the neo-pagans who are the camp followers of all the churches. When London is empty—except for a few stray millions of unfortunates who pace the treadmill—that is the time to explore its mysteries and sample its amusements.

There are two jolly good plays, real top-holers as an Eton boy would say. The first is the "Good Companions," a dramatic version of the Priestley novel; the second, and much more thrilling, is an adaptation of Vicki Baum's novel, "The Grand Hotel." Love and murder, Big Business and Swell Mobsmen, the typist of easy virtue and the little clerk who wants to see life; Madam X, the famous dancer, the sinister dope doctor; the pathetic couple who come to celebrate their silver wedding and a motley collection of gay dogs and bored bell boys—all go to the making of some eighteen scenes of modern life as it is lived in modern Babylon, though Berlin is its exact locale. An ingenious dovetailing of character and incident, not exactly of the Sunday School type, but calculated to open the eyes and purge the passions of the young people, who are fortunate enough to see this clever effort to beat the cinema on its own ground.

* * *

A cheaper drama has been staged at Westminster where Philip Snowden, chancellor of the National Government (which phoenix-like has risen on the ashes of its Labour predecessor) has been "taxing" and "axe-ing" to his heart's content. Income tax up sixpence; petrol twopence; tobacco eightpence a pound; beer a penny a pint—such are some of the revised taxes.

We have probably seen the last of Ramsay McDonald and Snowden. The future lies between Arthur Henderson (Uncle Arthur) and his two or three hundred trade unionists, and the Conservative Party. Lloyd George and his Liberal contingent, able as they are, are likely to disappear from political history. What an end to the great historic party led by Cobden, Gladstone and Bright.

* * *

Meanwhile the Idealists have been busy and I have just come from the summer conference of the Distributist League, fathered by Belloc and Chesterton. We did not reconstruct the Universe, being ground between the upper and nether mills of Capitalism and Socialism.

* * *

The Anglo-Catholic summer school of sociology attracted greater numbers, and we hear much of the epoch making book by Major Douglas, "Social Credit," which analyses with merciless logic the faulty construction of our financial system. This book warns us that "the break-up of the present financial and social system is certain. Nothing will stop it. Back to 1914 is sheer dreaming." The Rev. Paul Stacey, the worthy Coventry priest, asks if the present financial order is founded on a mathematical error. "We have a world full of goods, so that beef, rubber, wheat, coffee, cotton, fruit, etc., have been known to be either restricted in supply or actually destroyed for lack of markets, while millions of people are short of necessities and millions more are out of work."

* * *

Publishers and booksellers have arranged that the week beginning October 11 shall be a religious book week. Books, says the *Church Times*, have often made history. The undirected study of the Bible caused the Puritan revolution. Rousseau's "Contrat Social" inspired the French Revolution. "Oliver Twist" humanized the poor law. The Labor Party was largely the creation of Robert Blatchford's "Merrie England." Bolshevism is the child of Karl Marx's "Das Capital." And who can foretell the harvest of the seed sown in such a book as "Marriage and Morals." For the poison there is always the antidote. But the antidote must be applied. For my part a religious book week leaves me cold. There are good books, bad books, and garbage. Give me a good Edgar Wallace yarn rather than a volume of dull out-of-date sermons.

Ready in November

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by Rev. J. G. H. Barry, D.D.

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SOCIAL SERVICE WORKERS GATHER FOR CONFERENCE

A three day social service program featuring nationally known speakers was held at the Church of the Epiphany, Chicago, beginning Sunday, Oct. 4, with the Rev. C. Rankin Barnes, executive secretary of the National Council, as speaker at the 11 o'clock service. A series of visits to city missions was made in the afternoon.

Monday afternoon, city mission executives convened, with the Rev. John F. Plummer, diocesan superintendent of city missions, as chairman. Among the speakers on the afternoon's program were Bishop George Craig Stewart, who talked on "A New Vision for City Missions;" the Rev. Walter K. Morley of Milwaukee, speaking on "A New World in a New Field;" the Rev. George Backhurst of Detroit, whose topic was "City Missions and the Unemployed;" and the Rev. J. T. Ware of Cincinnati, whose subject was "The Personnel of the Staff."

Evening prayer Monday was followed by a fellowship dinner at Chase House, with the Rev. Dr. Duncan H. Browne, rector of St. James' church, presiding. The Rev. C. Rankin Barnes of New York and Mr. Edward L. Ryerson spoke.

Holy Communion opened the closing day with a service at 7 o'clock. At 10, there was a meeting of the social service department of the Midwest Province, with the Rev. Almon R. Pepper, executive secretary of the social service department of the diocese of Ohio, as chairman. A luncheon and a closing business session in the afternoon ended the three day program.

* * *

The third national triennial Conference of Church Workers among the Deaf met in Chicago on Oct. 7, 8, and 9. The conference opened Wednesday evening, Oct. 7, with a dinner, followed by the opening service at which Bishop George Craig Stewart and the Rev. Dr. Edwin J. Randall, diocesan secretary, welcomed the delegates through the medium of an interpreter. The Chicago conference is the third triennial convention which has been held by workers among the deaf and the first that has met here. Its main object is to complete the endowment fund of $30,000 which was started over a year ago. This now amounts to over $8,000 and is placed in trust with the National Council for work of a missionary nature among the deaf.

* * *

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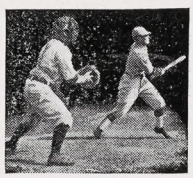

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to the annual layman's conference on the Church's Program, which followed the clergy conference on Oct. 8 and 9. The Lay Conference dates were Oct. 9, 10 and 11, the group assembling for dinner the evening of the ninth.

Bishop Stewart and Bishop Stephen E. Keeler, the Rev. F. P. Houghton, field secretary of the National Council; the Rev. Dr. Charles E. McAllister, the Rev. Dr. George H. Thomas, the Rev. G. Carleton Story, the Rev. H. R. Brinker, and the Rev. Gowan C. Williams were among the leaders.

The clergy conference began Thursday evening, Oct. 8, with dinner and continued until Saturday morning.

NOTED ENGLISH LECTURER COMES TO NEW HAVEN

The Berkeley faculty is to be enriched this fall by the addition to it of the Rev. Cyril E. Hudson of St. Alban's, England. Mr. Hudson who was at Berkeley for a half-year in 1927-8 returns to teach homiletics and religious education at the school, and will also conduct a seminar in the psychology of religion at Yale.

Mr. Hudson, who is diocesan chaplain to the Bishop of St. Alban's, has for his chief interest the movement in the Church of England for adult religious education, a movement which has lately received considerable impetus from the Lambeth encyclical and the archbishops' pastoral letter issued in the summer of 1929. In the letter the archbishops summoned the clergy and laity alike to an intellectual as well as a spiritual and devotional reconsecration, and set a great ideal before the Church that every parish should strive to become a school of sacred learning.

There are two central organizations in the Church of England striving to help carry out this ideal, and Mr. Hudson is the national secretary of both of these—the Church Tutorial Classes Association and the Teaching Church Group.

Among the objects of the latter is the formation in every diocese of an adult religious movement committee. Mr. Hudson, as chairman of the St. Alban's R. E. Committee, has cooperated in the production of a most valuable little book "Outlines of Teaching Sermons for a Year." This is the first result of an attempt to consider the place of the Sunday sermon in the educational program of a parish priest who is prepared to plan for some years ahead.

Amongst the many other interesting activities of the teaching church group is the encouragement of schools

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of instruction for the clergy, conferences and schemes of study for young people, and the publication of a periodical "The Teaching Church Review; a Journal for Students of Religion," of which Mr. Hudson is the editor.

Mr. and Mrs. Hudson spent a few weeks the latter part of the summer in the White Mountains and are now in residence at the Berkeley Divinity School Hostel in New Haven.

ITEMS OF CHURCH NEWS PRESENTED VERY BRIEFLY

The tradition established by the Brooklyn Clerical League last year at the suggestion of its president, Rev. Horace R. Clute, of a "Joint Luncheon" with the Churchmen's Association of New York, will be continued by invitation of the latter to a Luncheon at the Fraternities' Club, New York, on November 2.

These two organizations are the Clergy Clubs of the entire dioceses of Long Island and New York. Guests of honor will include Bishops Stires and Larned of Long Island; and Bishops Manning, Gilbert and Lloyd of New York. Addresses will be made by representatives of the delegations of both dioceses to the Convention at Denver.

* * *

Rev. J. R. Martin, Jr., assumed the rectorship of Calvary Church, Bayonne, N. J., the first Sunday in October. Large congregations at both morning and evening services greeted the new rector.

* * *

The new chapels and assembly room given by Mrs. James J. Goodwin were informally opened on October 12th at Camp Washington, Lakeside, Conn.

* * *

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of Religious Education, held in St. Paul's Parish House, Greenville, N. C., a program for the year was presented and approved. The following Committees were appointed: On Children's Work; on Young People's Work; on College Work; on Adult Work; on Leadership Training; on Extension (Isolated); on Negro Work; on Publicity. The Rev. W. A. Lillycrop, rector of St. Paul's, is chairman of the department.

* * *

The Field Department arranged a week's itinerary for Bishop Hulse in the diocese of Bethlehem. He visited ten parishes and made eleven addresses in the interest of the Church's program. The bishop was very well received by good congregations.

* * *

Nativity Parish, Bethlehem, tendered a farewell reception to Dean and Mrs. Gateson on September 30. The Dean was presented with a complete golfing outfit and Mrs. Gateson received a handsome travelling bag. The vestry asked the bishop to permit the archdeacon to act as locum tenens until a new rector is found. This is the second time he serves in this capacity.

* * *

There is a small congregation in the diocese of North Carolina that has no regular services. When a nearby clergyman has a Sunday evening off, he goes to the church, rings the bell, and half an hour later starts the service. Only a few ladies and a man or two forms the congregation.

One day Bishop Penick arrived for a service but the church bell would not ring. The Bishop went across the street to the town hall for help. The warden said he had a bell but it was only used for fire and he could not ring it for Church. After some argument, the bishop persuaded the warden that a bishop is as rare and as exciting as a fire. Together they sounded the alarm. In a short time the church was filled with men and boys. After the excitement died down, the bishop entered the church for his service. There was not a woman or girl present.

* * *

A home is being secured for Rev. Robert C. Fletcher, missionary to the deaf in the province of Sewanee, in Homewood, a suburb of Birmingham. The dioceses served by Mr. Fletcher are helping with the project.

Mr. Fletcher is one of the most interesting characters in the Church. The son of a Baptist preacher, he came into the Church because the Baptists were not prepared to do special work for the deaf. He has not heard a sound since he was four

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years old and is now slowly losing his sight. He is learning the touch system on the typewriter so that he will be able to carry on his correspondence if his sight fails entirely. His wife, also deaf, will travel with him when he is no longer able to go alone. His work is spread over the entire province and his efforts are untiring. He is still under thirty but has made a name for himself in the province.

* * *

In three days, during which Dr. B. H. Reinheimer, Executive Secretary of the Field Department of the National Council held conferences with clergy and laymen, delivered lectures and a sermon, the Diocese of Rhode Island began its preparation for the Every Member Canvass. Dr. Reinheimer's new book, "Rediscovery," which seeks to spiritualize the raising of funds and to exalt the duty of stewardship, served as the text for the meetings, and the general theme was "Rediscovery as it relates to the National Council, the Diocese and the Parish."

* * *

Mr. Lewis B. Franklin, treasurer of the National Council, reports that many diocesan treasurers and not a few important parish treasurers spent most of September in Denver, attending the sessions of General Convention. Perhaps that is why collections during September were $41,-019 less than in 1930. Due to this loss we are now $176,021 behind the total of October 1st, 1930.

Only one Diocese, New Hampshire, is on the 100 per cent list although Long Island and Delaware miss that rating by only a few dollars. The following Missionary Districts are paid up to date: Porto Rico, Alaska, Honolulu, Philippines, Cuba, Liberia.

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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

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Sunday: 8, 11 and 4.
Daily: 10:30.

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Rev. Robert Holmes
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Sundays: 8, 11:00 and 7:45.
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St. Paul's, Chicago
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Holy Days at 10 A. M.

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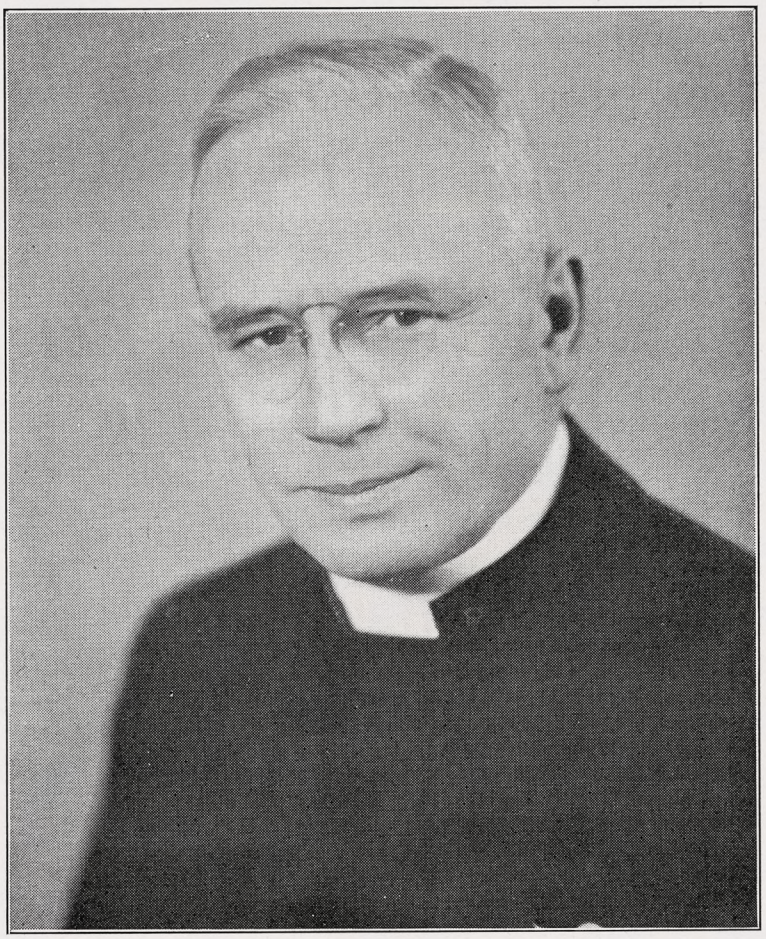
The WITNESS

CHICAGO, ILL., OCTOBER 29, 1931



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STUDENT CHRISTIAN FEDERATION

By
GARDINER M. DAY

WHAT exactly is The World's Student Christian Federation? The Federation is a league of Christian students that encircles the globe including in its membership students in 3,113 colleges and universities in forty-five different countries in the world. Its cosmopolitan character is well symbolized by its executive officers. The chairman is an American, Mr. Francis P. Miller; one vice-chairman is a French woman, Miss Suzanne de Deitrich and the other a citizen of China, Mr. T. Z. Woo; while the treasurer is an Englishman, the Rev. Hugh Martin. Every two years these officers meet with the general committee of the Federation, which consists of approximately one hundred delegated students and student leaders from the student movements in the forty-five countries. Because of the extent of its field and the character of its membership the Federation is thus brought into intimate contact with every national, racial or social problem of any importance which confronts the Christian Church today, and it endeavors to face these issues frankly and courageously in the spirit of Christ.

Whether we think of the Rumanian students of the "Iron Guard" who not long ago boarded an express train and "beat up" all the Jewish passengers: German students joining Hitler's Nationalist party by the hundreds; South American students playing leading parts in successful revolutions in Peru and Argentina; or of the innumerable important political posts in the Orient held by men who but a few years ago were in colleges in this country, there have been few, if any, periods in history when youth has taken a more active part in the affairs of the world than it is doing at present. In striking contrast, however, to the students in most other countries, students in the United States have exerted but little influence on affairs outside of the academic world. It is unnecessary to discuss the various causes of this here, but it is interesting to note in this connection complaints like that of Chairman Lucas of the Republican National Committee a few weeks ago to the effect that the colleges were not turning out enough good Republicans. He further exhorted students to form Republican Clubs in college. Such statements are but indicators which are becoming steadily more frequent, that American students are following in the footsteps of their English and European cousins and will become an increasingly potent factor in American political life.

The Great War undoubtedly vastly increased the influence of students all over the world for in war the morale of a nation's youth is one of the most important factors. Returning from the dissolutionment of the war students of Turkey, Italy, Russia, India and many other countries gave their allegiance to Nationalism as if it were itself a new religion. This gave additional impetus to the World Student Christian Federation for even its less active members were compelled to see the necessity of a deeper and greater movement which would transcend all national and social boundaries and command their whole-hearted allegiance. Consequently an earnest and gradually increasing minority of students who felt that they could give their allegiance to nothing less than Jesus Christ and the Kingdom which He desired His followers to build on earth, found in the Federation an outward and visible organization, that symbolized the inward and spiritual ideal which they believed was alone great enough to save modern civilization.

In the light of this post-war development it is not difficult to see why the Federation believes that the Christian students of the world must present a united front in the name of Christ on four great modern international problems:

FIRST, it believes that it must not only stand for International Peace but bend every effort to the task of creating a world in which that peace will be possible. The very genius of the organization is to help students of different nations and races to better understand one another. This it does through its numerous conferences and retreats attended by different types of students. It further aids in the creations of this mutual understanding by helping large num-

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bers of migrating students to make satisfactory contacts in the countries where they are studying or working. Further, in study groups organized by its various secretaries in the different countries, students study the complex problems connected with world peace with a view to equipping themselves to mould the public opinion of the future. Indeed, is it too much to hope that a world movement of Christian students might influence public opinion in favor of real disarmament, economic and financial as well as military and naval, to be effected at the first world disarmament conference in 1932?

Secondly, the Federation realizes that while as Christians its members believe in the brotherhood of man there are hundreds of people to whom this brotherhood is merely a cant phrase. Hence the Federation treats every human being alike, irrespective of nationality, race or creed and tries in all its work to inspire men to act as brothers. An outstanding example of this method was the Bantu-European Conference which was held in South Africa last summer. Most of the Christian forces in Africa meet in two sections, the one called "European" and the other "Bantu." This conference brought together representatives of both sections for a friendly, yet frank, discussion of their differences. Surely there is no better way of insuring sympathetic relations between races than that of giving the youth of different races the opportunity to know each other more fully and to understand each other's problems.

Thirdly, the Federation, being itself composed of the members of numerous different religious groups as different as Quakers and Roman Catholics, believes that with better understanding and increasing effort the different Christian groups can and must stand together, if not in an actual organic unity, at least in federated unity so that they can work with increasing harmony and effectiveness in the name of Jesus Christ to create a Church which will be a true symbol of His Spirit at work in the world.

FINALLY, the Federation realizes that in large measure men are driven to racial hatred or to war because of the pressure of deeper economic strife. No matter in what country a student lives today, he does not need the Federation to tell him that the present economic and social order is full of great injustice for he has himself seen the effects of poverty and unemployment. The average student knows that Communism and Fascism have definite answers which they believe to be solutions of the present economic chaos and misfortune, but it is not unlikely that he has never heard of a Christian answer. The Federation believes that if any permanent solution is to be achieved it will only be accomplished by the most thorough applications of the principles and spirit of Jesus Christ to our economic and social system. Again through its study groups working directly in industrial situations, the Federation is endeavoring to give a challenging and creative answer to the problems of modern industry in terms of the Christian ethic. It will undoubtedly take years, if not generations, to build an economic order, which may be called Christian, but the Federation believes that any ideal economic order will come into being only when rooted and grounded in the principles and person of Jesus Christ.

Consequently underlying these four practical ways in which the Federation believes Christianity must be applied, lies the burning faith in a personal God, and in His incarnation in Jesus Christ. The Federation believes that God makes His will known to men who through communion and prayer enter into His Presence. Hence the alpha and the omega of all the Federation's purposes is to help each and every one of its youthful members to achieve a firmer grip on the great realities of the Christian faith that they may receive the strength and power to follow courageously in His steps. To aid in this the Federation secretaries bring students together in Christian study groups, for prayer and for worship, at the same time working cooperatively with other Christian groups.

During the first week in July the leaders of the Federation came to Williamstown, Massachusetts, from all parts of the globe for a retreat. The first three days were spent in a mutual study of the problems which they were facing in their various localities, while the last four days were devoted to a determination of the goals toward which they believed they ought to travel and the methods they should use in attaining those ends. No one could have listened in on some of their discussions, as I had the privilege of doing without realizing that here as of old, were "devout men out of every nation under heaven" of whom one could say with all reverence that "they were filled with the Holy Ghost." Then it was that I realized why Prof. C. C. J. Webb of Oxford wrote of this small and little known Federation that it was "certainly one of the most important legacies" of the nineteenth century to the Church in this century.

The Church's Task

By
WILLIAM F. FABER
Bishop of Montana

THE task of the Church in the present crisis—This is not, in my opinion, something quite other than her task in more ordinary times. It is always her task to bear witness to the reality of things spiritual—the "imponderables" of life. And right here the demand is naturally most urgent to show to men what good our Religion is when the crash comes.

It is always the task of the Church to respond to the appeals of distress: "While we have time, let us do good unto all men; and especially unto them that are of the household of faith." The colossal magnitude of our present distress seems to reduce to insignificance any ordinary measures of charitable relief. And yet it is the same motives of regard for our brother man and of recognition of Christ's own command, that we must depend upon for a continuance of the stream of benefaction.

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True it is that mere almsgiving is inadequate. The whole economic order is out of joint. Is it the Church's task to reconstruct it? I do not know. But I feel strongly that we cannot expect deliverance out of our troubles until somehow the economic order is brought into harmony with the mind of Christ. And that is the business of the Church—the Kingdom of God and his righteousness.

The Aftermath

By

BISHOP JOHNSON

IT IS quite evident that General Convention is not a body which aims to make very many radical changes in any one session. Each General Convention is merely a link in the long line of Conventions, each of which addresses itself to some particular task and carries it along a little further. In this process it sometimes makes mistakes and subsequent Conventions correct such ill advised action. There is therefore no need of getting excited over the action of any one Convention. Its great purpose is to emphasize the solidarity and continuity of the Church; the fellowship of its members and the persistency of its ideals.

In any triennium any particular battle may be lost but that is purely incidental to the great purpose toward which it steadily tends.

The recent Convention in Denver was not distinguished for any drastic legislation except perhaps in the matter of marriage and divorce, which I have asked the Bishop of Alabama to explain more fully to our readers. And even this action, when carefully analyzed, will show that the Church is not becoming more lax in its insistence that those within shall regard Holy Matrimony as indissoluble, but rather more merciful in its desire that those without shall not be deprived of the Church's ministrations for offenses committed before they knew the Church and its standards.

The trend of this legislation is toward a demand that there shall be no remarriage after divorce on the part of those who have accepted the Master's yoke. Someone has intimated that this is a hardship upon our own members and it is, but that hardship is merely the Cross that the Master has bidden them to bear. Membership in the Church is not an excuse for indulgence; whereas ignorance and unbelief is a basis for mercy.

Anyone who has observed a succession of General Conventions will note two or three things. First, the appearance of party lines in the voting, which is conspicuous by its absence. No one can prophecy what attitude any one man is going to take because of his party affiliations. Second, the disappearance of all bitterness in debate and the manifestation of sympathetic attitudes toward the other man's point of view.

Third, one would notice an increased attendance at early celebrations and services of devotion during the sessions of the Convention. In the early morning and at noonday and at the evening mass meetings the dependence upon prayer is in evidence. It is true that the Convention has not yet secured a large attendance at devotional services immediately preceding the sessions, but one questions whether that is the time for such services and whether, if the emphasis was placed on an early Eucharist, the response would not be more general.

The Convention was tremendously interested in missions, in the problem of the unemployed and in the progress toward world peace.

It is difficult in such a short time and with such a variance as to methods to produce anything in the way of a definite policy, but it means much that the Convention is vitally interested in these matters mentioned.

It would be difficult to estimate the value this last Convention had for the city of Denver. But certainly one can say that the citizens are a unit in commending the personnel and temper of the assemblies that congregated here. One feels the power of the Church for righteousness when such a group of Christian men and women meet for a fortnight in a city the size of Denver. It is not a thing to argue about. It is a proof of the power of the Christ to produce an atmosphere of fellowship and geniality when and where He can be sincerely set forth by His followers.

Let's Know

By

BISHOP WILSON

ST. PETER, THE ROCK

A WOMAN attending General Convention stopped me on the street in Denver to ask if I would write something in this column about the famous Petrine text in St. Matthew 16:18—"And I say also unto thee, that thou art Peter (petros), and upon this rock (petra) I will build my church." She said that Roman Catholics had told her the Greek word "petra" means rock, and that this text is irrefutable proof that St. Peter was the Prince of the Apostles and his successors, the popes, are by divine command the heads of the Church.

First of all, it must be recalled that just before these words were spoken our Lord had put the question to His apostles—"whom do men say that I the Son of man am?" And St. Peter had answered "Thou art the Christ, the Son of the living God."

There is a good Roman Catholic answer to this question. When the Vatican Council, in 1870, was discussing the proposed dogma of Papal Infallibility, Archbishop Kenrick of St. Louis was outspoken in his opposition. He published his objections. He pointed out that everyone holding an ecclesiastical office in the Roman Church must subscribe to the Creed of Pope Pius IV. In that Creed it specifies that Holy Scripture is to be interpreted only according to the unanimous consent of the early Church Fathers. Then he showed that among these Fathers there are five different interpretations of this text. Out of some eighty-five of them, only seventeen teach that St. Peter himself is meant to be "the rock" upon which Christ was to build His Church, while forty-four of them teach that

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"the rock" means the faith expressed by St. Peter when he said—"Thou art the Christ." So the Archbishop concluded—"If we are bound to follow the greater number of Fathers in this matter, then we must hold for certain that the word 'petra' means, not Peter professing the Faith, but the faith professed by Peter." Also it is rather embarrassing to note that if our Lord really did call St. Peter "the rock" in verse 18, five verses later He called him Satan.

To claim such an interpretation of this text is in plain violation of the very Creed which Roman Catholic officials are bound to subscribe. And—even if the text could be so interpreted, it has nothing whatever to do with the later popes. There is no history to tell us that St. Peter was ever in Rome. It was not claimed until 173 A. D. Tradition says that he was first bishop of Antioch and later of Rome. If we concede that the tradition is reliable, then his successors in Antioch have a prior claim to any rights he may have had to pass on to them. In any case—how can they be passed on? One can convey only that which one possesses. Roman Catholic teaching says that these Petrine rights belong personally to the successors of St. Peter, not to the Church. But the Pope dies before a new pope can be elected. Therefore who remains, after the Pope's death, to hold and convey these rights?

All of this is more fully set forth in chapter IV of "The Divine Commission," a book published by the National Council and written by myself a couple of years ago at their request. As I get nothing myself out of the sale of the book, I can recommend it freely. It costs one dollar and can be had from The Book Store, 281 Fourth Ave., New York.

Some Conditions of Prayer

By
SAMUAL M. SHOEMAKER, JR.

PRAYER is the most important business of the spiritual life. It is a great individual and personal act. It is something in which none is immediately concerned but our own spirits and Almighty God. If we are growing and making progress here, our spiritual life is bound to be healthy; and if we are standing still, or in any way stalemated in prayer, no matter how much we may be learning about religion, or going to church, our spiritual life is drying up.

Now there is a real sense in which prayer raises as much of a problem for a believer as for an unbeliever. It may be stated like this: The all-knowing, all-seeing, all-loving God of the Christian revelation certainly needs no information from us, and takes in all the facts of creation in the twinkling of an eye. Jesus felt acutely this fact, and said: "Your heavenly Father knoweth that ye have need of all these things." Therefore, so long as we stay in the theoretical realm, even a believer may ask: "Why is it necessary to bombard with requests a God who understands much more about us than we can possibly understand about ourselves?"

But I believe the difficulty to be only a theoretical one. No amount of understanding, on the part of a human father, of our needs and problems, satisfies us in our relation to him, unless we are "gold diggers" intent upon getting out of him all that we can. A father is not just a bank, and God is not just an answerer of petition. The real essence of the father-and-child relationship is found in another region, namely the value of personality to personality.

The moment that you see that prayer is not a matter of getting God to change His mind in our behalf, or to change the circumstances to suit our short-sighted wishes, but is the living communion between two spirits, at that moment, this factor, as a difficulty, disappears. Jesus saw in the fact that our heavenly Father "Knoweth that we have need of all these things" not a bar to prayer, but a guide to it, to keep us from the much repetition of the heathen or the self-interest of so much of what is called Christian prayer.

It is the Christian faith that there is a personal God of love who presides over the destinies of the created Cosmos, and of each individual soul, and that all experience is to be read in the light of that faith. And it was the faith of Jesus, and derivatively the faith of His followers, that it is not enough for a man or woman to come to this immensely bracing philosophy of life, and to go forward maintaining the intellectual attitude which it represents, but that we need again and again to put ourselves into active correspondence with that supreme Reality of God, so that not only the force of the idea and of faith, but also the force of the Personality of God, may impinge upon our consciousness, and finally capture our thought-life and our emotional life until it finds its way clear down to the very roots of our being, and transforms us from the likeness of animals to the likeness of God Himself.

Here is the root problem of prayer: do you want God's will done more than you want your own? So many religious difficulties come from our religious selfishness. We train our little children to ask for what they want; they do not know how to ask for anything else. But most of us are grown. We ought to have put away childish things by now. Yet how many of us are still praying those old childish prayers, still hoping we can get God to change His mind, or come over to our side, or justify us against our opponents, and all the rest of that pious foolishness? That kind of prayer means always a frustrated and unanswered prayer and a mean conception of God. We need to be done with it forever, and to shift our whole emphasis from

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trying to change God's will to trying to find it and do it. When you ask in such a spirit you will receive, because you "love and keep His commandments" and "try to do the things which are pleasing in his sight."

Frontier Pioneers

By

HUGH L. BURLESON

Assistant Presiding Bishop

GOLDEN California without mention of its gold is unthinkable! Also, we must remember that but for the lure of California's gold, beckoning across the unwelcome spaces, much of our trans-Mississippi area might still be a wilderness, tenanted by its beavers and its buffalo.

In January, 1848, James W. Marshall was enlarging the tailface behind Sutter's mill in the American River valley. It doubtless seemed a commonplace and rather thankless task, as he swung his pick, but the shining bits of metal which his strokes unearthed set the world agog, and started a human flood which swept in from the ends of the earth. Conquering obstacles, sweeping away all barriers they came, by sea and by land, by sailing vessel and prairie schooner. Few events in the world's history have had a wider influence. California leaped at once into the lime-light and the future of our nation, filling its predestined area from ocean to ocean was assured.

With these adventurers in this modern search for the Golden Fleece, went the hearts and prayers of those whom they left behind, and there were not a few who realized the crying spiritual needs represented by this growing human tide which was flowing westward. Also among their own number were men who cared, for there were devoted and intelligent Churchmen among the pioneers of '48 and '49. Six of these, in the fall of 1848, petitioned the Board of Missions in New York to send a missionary to San Francisco, promising his support. I am glad to say that the response was prompt, though the departure of the Reverend L. H. Ver Mehr was delayed for two months by an attack of small-pox. He took passage in February, 1849, sailing around Cape Horn.

But in the meantime, other San Francisco Churchmen had been active, and had even organized a parish and called a rector, the Reverend Flavel S. Mines. When Dr. Ver Mehr arrived, after a voyage of five months, he found the field already occupied, but there was room for two churches, and he set to work. Thus began what was known as "The Church in California." It perfected its organization and adopted its own canons, and even elected a bishop (who, however, declined the election), but did not regard itself as a part of the National Church. The General Convention of 1853 did not admit the "Church in California" into union, but did elect for it a missionary bishop, in the person of the Reverend William Ingraham Kip, Rector of St. Peter's Church, Albany.

Speaking of soldierly promptness, it is notable that Dr. Kip was consecrated on October 28, two days after the Convention closed, and on December 20 he started for his distant post by way of Panama. The voyage was full of incident, including a shipwreck in the harbor of San Diego; but on the fortieth day after leaving New York, he arrived in San Francisco, and three hours afterwards was preaching in Trinity Church. He found two church buildings and one clergyman, representing the actual equipment of the Church in California.

Bishop Kip would have been an outstanding man anywhere, but was especially well fitted for his great task. He was a scholar and an author who had produced valuable books on Church teaching. He became the champion and upbuilder of the Church in his great field. His successor in the Episcopate says of him: "His noble character has left its impress at many points in the diocese to which, under God, he gave shape; and in his commanding and genial presence the Church was blessed with the power to confront and overcome many of the difficulties which beset her in those early days."

Not only in California was Bishop Kip's influence felt. He was already widely known in the Church by his writings and other activities, and even in Europe, as one reads the story of our Church there, we find the impress of his presence and influence. Wherever he went, he seems to have left his mark.

Bishop Kip lived to see California's one thousand miles of coast line divided in 1874, and the northern part set off as a missionary district. Even before his death in 1893, the new southern diocese of Los Angeles was projected, though not established until the General Convention of 1895.

A great successor followed Bishop Kip, but the work of Bishop Nichols lies in the area beyond my assignment. Whatever other names are, or may be, recorded in the history of the Church on the Pacific Coast, none will shine with greater lustre than that of William Ingraham Kip.

Preacher, Pulpit and Pew

By E. P. Jots

Mr. Crowe was a devout church-goer. The young minister of his church was also devout, but easily embarrassed. Imagine the consternation of Mr. Crowe and the delight of the congregation when the young divine solemnly said at a prayer meeting: "And now, will Brother Pray please crow for us?"

* * *

The teacher at an elementary school noticed during the Scripture lesson that a small boy at the bottom of the class seemed to be finding the questions too difficult.

"Now, Jimmy," she said, "I'll give you an easy question: What do you know about the ark?"

"Please, miss," answered Jimmy, after a moment's thought, "it's what the 'erald angels sings."

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SOCIAL SERVICE GROUP HEARS BISHOP STEWART

A call to Churchmen and women of Chicago to unite in a concerted movement on behalf of the social service stations of the diocese during the coming winter was sounded by Bishop Stewart, speaking before representatives of the various institutions and organizations in the social service group.

Out of the meeting came a new policy which will coordinate the whole work of the diocese in this direction. The policy is stated in resolutions adopted by the meeting and includes these features: that social service agencies clear plans and policies through a diocesan medium which shall seek to coordinate the plans according to a diocesan policy; that a cardinal principle in the diocesan policy be cooperation with the Council of Social Agencies and the investigating committee of the Association of Commerce and the maintenance of recognized social work standards; that each communicant be asked to consider the budgeting of his contributions over and above his normal giving into three divisions; 1. the parochial relief fund usually disbursed through the rector's discretionary fund; 2. the aid of the diocesan social agencies; 3. the joint emergency relief fund.

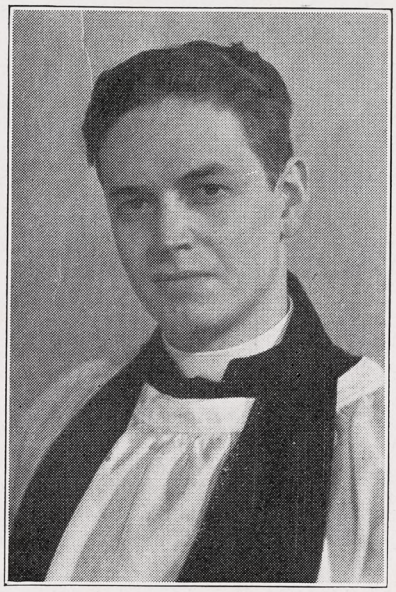
The combined appeal of the institutions, including the Cathedral Shelter, Chase House, St. Mary's Home, House of Happiness, Church Mission of Help, Church Home for Aged Persons and City Missions, has been presented to church people of the diocese in a letter from the Bishop.

It was explained at this meeting that each communion is expected to take care of its own people in the present emergency. This will require additional funds other than is regularly provided through the budgets of the institutions and organizations. It is to raise this needed amount, aggregating $54,000, that the combined effort is to be made. The plan is entirely in accord with the recommendations of the Emergency Relief Commission which is seeking to raise $8,800,000 in Chicago.

This is the first time, Bishop Stewart pointed out, that an effort has been made to coordinate the efforts of the various social service agencies of the Church in Chicago. Out of the plan, he believes will come a permanent policy and program which will rebound to the benefit of all of the agencies.

* * *

Young men of the Church were called upon to exemplify more definitely in their lives their Christian beliefs, by the Rev. F. E. Bernard, rector of All Saints', Ravenswood, speaking before the joint Assemblies of the Brotherhood of St. Andrew of the diocese of Chicago. Announcement was made at the meeting of Fr. Bernard's election as chaplain of the Advanced Junior Assembly. More than 125 men and boys were present at the session, which was held at St. Chrysostom's church.



REV. ROSCOE T. FOUST
Rector at Cranford, N. J.

Impressions of Camp Houghteling were expounded by the Rev. George Ridgway, priest-in-charge of Christ church, River Forest, and Mr. H. E. Ratcliffe, president of the Senior Assembly, told of work which a senior chapter can perform. Reminiscences of the recent national convention of the Brotherhood at Sewanee were given by John Stewart, Charles Swan, John Rayner, Wm. Achiles, John Tredwell, Wm. Akine, and Charles M. Roefer, Mr. Wm. F. Felham, national council man, presided.

Mr. Courtenay Barber, newly elected national president of the Brotherhood, was unable to be present. He sent a message of greeting to group and called attention especially to the campaign for subscriptions to national Church weeklies which will be undertaken by the Brotherhood next month.

* * *

The Church must maintain her prophetic tone of voice during the trying period through which the world is passing, said the Rev. Percy Houghton, midwest field secretary of the National Council, speaking at the Post-General Convention dinner given at the Sherman Hotel by The Church Club. Bishop Stewart, deputies to Convention and Mrs. Charles Spencer Williamson, president of the Woman's Auxiliary, were other speakers. In his remarks, the Bishop said that as Christians, churchmen must not falter for a moment, but go forward, during these pressing times. He pointed to the fact that there is not a clergyman in the diocese out of work at present but warned that failure to support the work of the Diocesan Council and National Council through the every member canvass would only aggravate the situation which the Governor's Commission is seeking to solve.

To know and accept the consequences of discipleship is the challenge which the General Convention brings to every churchman and woman, Mrs. Williamson said in her talk. "We should have an intelligent understanding of the principles involved in our responsibility as churchwomen so as to help mold public opinion on such pressing subjects as world disarmament, international Christian fellowship, the removal of economic barriers which disrupt the fellowship of nations," said Mrs, Williamson. She called upon churchwomen to have convictions and to "dare to be different from the un-Christian world about us."

Mr. Henry T. Mason, one of the lay deputies, emphasized the point that the election of Bishop Stewart to the National Council imposes an obligation upon the whole diocese to back up the work of the National Church more fully.

* * *

Announcement was made of the election of the Rev. Wm. Horstick, assistant at the Church of the Redeemer, Chicago, for the past two years, as rector of Trinity Church, Aurora, Ill. He will assume his new duties Nov. 1, succeeding the Rev. Benj. E. Chapman who recently accepted a call to St. Andrew's church, Farm Ridge.

Mr. Horstick came to Chicago immediately after being graduated from Nashotah Seminary. He was ordained in June, 1929, by Bishop Weller of Fond du Lac. He was ordered deacon in December, 1928, by Bishop Ivins of Milwaukee. His home is at Harrisburg, Pa.

* * *

Boys' choirs from various parts of the city joined in a festival service at St. Mark's church, Evanston. Bishop Stewart preached. A special offering for the advancement of music in missions of the diocese, was presented the Bishop at the service. Choirs taking part included: St. Mark's, St. Paul's, Kenwood; St. Bartholomew's, St. Peter's, Atonement, Trinity.

* * *

A quartette of Sioux Indians provided musical portions for the service at Christ church, Woodlawn, Chicago. The Rev. I. St. John Tucker, preached on the Indian work.

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NEW POPULATION FIGURES THROW LIGHT ON JAPAN

By G. W. Browning

For some reason, one of the not very useful facts which has long stuck in our not very crowded brain is that the population of Japan is 77,000,000. Now it seems that is no longer true. The new official census shows more than 90,000,000.

Anyone studying Japanese problems and especially Japanese emigration might bear in mind these comparisons:

Area of our
48 states .....3,000,000 sq. miles
Area of Japan.... 260,000 sq. miles
Population, 48 states
and D. C.....123,000,000
Population of Japan..... 90,000,000

Japan has about nine-twelfths of our population in about one-twelfth of our space.

* * *

"Your gods get up very early, don't they? The whole town is talking about it!" Some thirty years ago, a friendly Japanese neighbor made that remark to the Rev. Robert W. Andrews, returning from an early service. Dr. Andrews is still in Japan, living now in Tochigi, extending his work into other towns and villages. He has a Bible class of sixty high school students in one place.

He has seen churches built, whole families made Christian, and young men of his own finding and training ordained to the ministry. He probably knows more than any other foreigner about the innermost lives of the country people, the real Japanese, away from the port cities. The little country churches are the backbone, or the life-blood, or some such necessary element, of the Japanese Church.

Cowley, the quarterly paper of the Society of St. John the Evangelist, in its summer issue, has a brief sketch of Dr. Andrews' work. He does not belong to that Order, but he has trained some of their Japanese members.

* * *

The Rev. Hiram Kano of western Nebraska always reminds us of Kipling's "man-of-infinite-resource-and-sagacity." A Japanese of excellent education and remarkable versatility, he works among six hundred Japanese farmers and in addition to his mission services, religious instruction, baptisms, etc., he instructs his people in citizenship (the American-born children are of course Americans), economics, agriculture, veterinary surgery, history, literature, art, etc., and he is increasingly demanded as a lecturer on various aspects of Japan, to public schools, women's clubs, Kiwanis, etc. Few men seem to require so much use of "etc."

Two Japanese gentlemen of Grand Island, Nebraska, have just given him $350 worth of English and Japanese books for his circulating library.

* * *

How many times it has happened in mission fields throughout the world that conspicuous effort, development or achievement on the part of the Episcopal Church's Mission has been promptly followed by conspicuous new efforts on the part of the Roman Church. Bishop Jenkins writes that the Roman Church is now creating for itself a diocese of Nevada, embracing the whole state, and the first incumbent, Bishop Gorman, has arrived. Bishop Jenkins says, "We bid him welcome and pray that his coming may strengthen the forces that make for righteousness, and that there may be moral enterprises where we can find a common meeting ground."

* * *

Here are a few populistics for those who like them. (Populistics are statistics about population. This is the first appearance of the word in any language.)

The Chinese Republic and the British Empire today rule one-half of the world's population. *Collier's Weekly* invented that one.

The population of India, says *The Living Age*, every twenty years increases by an amount considerably larger than the total population of Germany. And ninety per cent are peasants, getting their living, if any, from the land.

CLERICAL SKETCHES

THE Rev. Roscoe T. Foust is the rector of Trinity Church, Cranford, New Jersey, a suburban town in the New York metropolitan area, where he has been for the past five years. Prior to that he was on the staff of St. George's, Flushing, Long Island. He is a graduate of the Cambridge Seminary. He has done remarkable work at Cranford; school of close to 350; a school of religious leadership, interdenominational, with an enrollment of 125 teachers and parents, established by Mr. Foust; a summer school for children with an enrollment of 100; six young men in the parish preparing for the ministry. In addition to this educational work the parish has had a marked increase in communicants, with enthusiastic support for the national as well as diocesan work of the Church.

FIRST CHURCH OF ENGLAND BOASTS OF ANNIVERSARY

On Oct. 15 the three-hundredth anniversary of the first Church of England service held in Maryland, in 1631, at Capt. Claiborne's trading-post on Kent Island in Chesapeake Bay, was commemorated on the very spot by the Diocese of Easton. It is estimated that during the day five thousand people were present on the beautiful waterside grounds of Camp Wright, the boys' and girls' summer camp of the diocese, where, in the open air, there was a celebration of the Holy Communion in the morning and an historical pageant in the afternoon. Clergy from all the neighboring dioceses were present. At the Communion the Bishop of Easton was assisted by the Bishops of Washington and Delaware, the Bishop of Maryland being absent on account of illness. Bishop Freeman, the preacher, emphasized the significant difference between the life of today and that of the colonial era, when a commercial venture like Claiborne's was considered incomplete without the participation of the Church. The colorful pageant, written and directed by the Rev. Clayton Torrence, rector of St. Andrew's, Princess Anne, was a series of tableaux enacted by representatives of the various parishes of the diocese, in eight pictures from Maryland church history: the initial Prayer Book service at Claiborne's trading-post in late August, 1631; the arrival of the first settled English Church clergyman in Maryland, the Rev. William Wilkinson, at St. Mary's, in 1650; an appeal to the Archbishop of Canterbury from the zealous Mrs. Mary Taney of Calvert County, in 1685, for the establishment of the English Church in the province; a symbolic representation of the history of the provincial church from its establishment by Act of Assembly in June, 1692 to the American Revolution; the celebrated Chestertown convention of 1780 at which the name "Protestant Episcopal" was given to the American Church; the consecration in 1792, of Thomas John Claggett, first bishop of Maryland, and the first bishop to be consecrated on American soil; the first Confirmation service in Maryland, in 1793, at All Saints', Frederick; the Church Militant in Maryland today.

The Episcopal Church parishes and missions in Nevada adopted an advance work project, amounting to $600, for St. Francis Mission, Upi, in the southern Philippines. By the first of September they were within less than four dollars of completing the amount.

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CENTRAL N. Y. IS LARGEST DIOCESE IN THE WORLD

Bishop Fiske of Central New York, in a recent address, proved conclusively that he had the largest diocese in the world in extent of territory, as well as a diocese of the greatest historic interest. The Bishop declares that the diocese of Central New York covers more ground than all the churches in Europe. He can start in Rome, taking a side trip to Carthage, go to New Berlin and South New Berlin, then on to Antwerp, Port Leyden, the Holland Patent and Copenhagen; then to Petersburg, whose name has not yet been changed to Petrograd, back to Paris, on to Paris Hill (which must be Montmarte) and then to Waterloo, with Geneva just over the border in a neighboring diocese.

He may then go to Mexico, or by turning further north, he may go to Russia and Denmark. His diocese includes such English towns as Oxford and Norwich, villages such as Shorburne and Guilford, a Camden town, a royal residence such as Windsor, as well as Scotland, Scotia and Belfast.

Historically, Central New York has its Pulaski, its Steubenville, Utica, in which the Bishops and the diocesan officers are pent up, Syracuse, Ithaca, Afton and Auburn, loveliest village of the plain. The Bishop of Ohio may not know it, but Central New York takes care of Cleveland. In the township of Russia, towards the north, there is the village of Ohio. Nearby is Poland.

In the early settlement of the Central New York country, there were surveyors who were classical scholars, as is evidenced since the diocese includes such names as Homer, Marathon, Cicero, Pompey, Ovid, Romulus, Remus having early passed out of the picture, while the old village of Marcus has also disappeared, but there is also an Aurelius, as well as a Tully.

Early American history is commemorated in Indian names such as Skaneateles, Oriskany, Onondaga Valley, Oneida, Seneca Falls, Chittenango, etc.

When the Diocese of Central New York was set apart, through the division of the original Diocese of Western New York, which is now redividing again, the primary convention of the diocese debated long and vigorously over the name to be given to the new see. Utica and Syracuse contested for the honor of being the see city, but neither could secure a majority; then some one suggested that the name be the Diocese of Utica and Syracuse, whereupon a substitute was moved that it be called the diocese of Syracuse and Utica. Both motions were lost and then some one suggested that it be called the Diocese of Syracuse, Utica, Watertown, Auburn, Ithaca, Elmira, Binghamton, Cortland, and Pompey Hill. Eventually it was named after the territory covered, Central New York, rather then after a see city.

BROTHERHOOD CAMPAIGN

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

NEWS AND VIEWS BRIEFLY FROM THE SOUTHWEST

By Rev. Gordon M. Reese

Many fine reports concerning the Brotherhood of St. Andrew continue to filter in. One group of boys returned to their parish and immediately set to work bringing in all of the older boys who had left the Church school as being too old for same.

Another group last Sunday night had in attendance at their young peoples meeting more boys than girls.

* * *

The Rev. J. S. Ditchburn of Louisiana State University Student Center reports most interestingly of the work being accomplished at the student center with 20 boys on the student Vestry—with layreaders going out each Sunday doing deputation work—with 2737 attending religious service in the chapel last year and a large confirmation class well prepared for Bishop Morris on his annual visitation.

* * *

Reports from Sewanee show that 194 adults from 17 dioceses were in attendance at the Adult Division Conference and 144 young people from 21 dioceses attended the Young peoples Division — Plans for next year included several new courses especially designed for the clergy.

HURRICANE RUINS CHURCH PROPERTY REPORTS BISHOP

The following appeal was received from Bishop Thorpe in the Missionary District of the British Honduras:

"I trust you will permit me through your columns to appeal for substantial assistance to save my missionary workers and my people in Belize from immediate suffering through the recent appalling disaster which has befallen the See City of my diocese in Central America.

"Private advices give me the information that of St. John's Cathedral, only four walls are standing, that St. Mary's School, our Girls' Diocesan High School, our Church Day Schools, except a small Infant School, and our two rectories of St. John's and St. Mary's are in ruins. My own house has lost its roof and verandah, and my private chapel is destroyed; the building being left in a very shaky condition, but used as a shelter by my workers. The lives of our clergy and of our lady missionaries have been mercifully spared, and our deep sympathy ought to be expressed with both the Wesleyans and Roman Catholics, some of whose missionaries have perished. The loss of our Church Schools and the inevitable stoppage of education is a great blow to the life of many hundreds of children of our Church, and ought to be repaired without delay.

"Our losses are however, more than that of our buildings, conservatively estimated at $150,000, but include at the moment, the salaries of workers in Belize, depending as they do upon the support of people whose resources are now destroyed. Moreever, Belize is the nerve-centre of my diocese, which comprises the British Colony, and the several Republics of Central America, stretching from Mexico to the Panama Canal, and the clergy and teachers in these countries are partially dependent upon financial support from Belize, which is largely wiped out by the present destruction. It is worth remembering that the prosperity of my diocese is of value from the point of view that the life of these countries has an indirect effect upon the United States.

"It is heartbreaking to see foundations slowly built up during my episcopate of 14 years, so undermined, and I appeal earnestly to all Christian-hearted people to come to our rescue with such gifts as they can afford. Some help is needed immediately, and other contributions might be spread over a period of time. Any gifts, large or small, will be most gratefully received and may be sent to Mr. Edward Bonsell, Land Title

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Trust Buildings, Philadelphia, Pa., who has so kindly been our treasurer in the United States for many years.

"My Commissaries in the United States are Dr. Ernest Smith, St. Thomas' Church, Washington, D. C., Dr. Floyd Appleton of St. Paul's, Woodbury, Conn., and Dr. Albert E. Clattenburg of St. John's, Cynwyd, Pa., and at the present time Dr. Talbot Rogers (72 Wall St., New York) has undertaken at my request to make some appeal on our behalf.

"I desire to assure those who are kind enough to send us help in our time of need that their money shall be administered with the most scrupulous care."

R. E. INSTITUTE IN RHODE ISLAND ANNIVERSARIES

By Gardiner M. Day

The Fall Institute for Teachers and Church Workers which is held every year by the Department of Religious Education of the Diocese of Rhode Island met on October 19, 20, 21, in Grace Church Parish House, Providence. Each year, under the direction of Mr. Harold T. Lowe, a very fine three-day Institute of Religious Education is conducted. This year the Institute opened on Sunday afternoon with an address by Dr. Adelaide T. Case of Columbia on "How Character Grows." During the three succeeding days courses were given on various phases of religious education by the following instructors: the Rev. Robert R. Carmichael, of Grace Church, Providence; the Rev. Frank E. Butler, associate pastor of Central Congregational Church, Providence; Miss Lily Cheston, of the National Council; Miss Anne T. Vernon, field secretary of the Department of Social Service, Diocese of Rhode Island; the Rev. Charles H. Temple, Church of the Transfiguration, Edgewood, R. I.; the Rev. Irving A. Evans, of Christ Church, Lonsdale, R. I.; the Rev. Gardiner M. Day, of Williamstown, Mass.; Deaconess Frances Semle, of the Cathedral of St. John, Providence; and Mrs. Andrew R. Perry, of St. Stephen's Church, Providence.

* * *

On Sunday, October 18, a special service was held in Christ Church Cathedral, Springfield, in honor of the twentieth anniversary of the episcopate of Bishop Thomas F. Davies. There were three special services. Bishop Davies preached in the morning, and in the afternoon delivered an address in which he reviewed his experiences as Bishop of Western Massachusetts. The Archdeacon Marshall E. Mott, the Rev. John B. Whiteman, president of the Standing Committee of the Diocese, and Dean Edrop of the Cathedral all took part in the services.

* * *

Recently St. Andrew's Episcopal Church, Hanover, Mass., celebrated its 200th anniversary of the first Sunday service held in the original church building, which stood for eighty years from the time of its building in 1731. The present church was built in 1810 and consecrated the following year by Bishop Griswold. The anniversary sermon was preached by the Rev. William Lawrence.

Navajo Indians, it seems, are not the diminishing handful of nomads one might have supposed. The Indian Rights Association says there are now 45,000 of them, and at their present rate of increase the number will double in less than thirty years.

* * *

St. Paul's, Kenwood, had a farewell reception for the Rev. Otis G. Jackson, on Oct. 21st. The Rev. Mr. Jackson has accepted a call to St. Mark's church, Cincinnati. He has been assistant to Dr. George H. Thomas for four years.

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DR. REINHEIMER IN THE PROVINCE OF SEWANEE

By J. M. Stoney

The Rev. B. H. Reinheimer, general secretary of the Field Dept. of the National Council, was present and made two addresses at the fall diocesan conference in Alabama. His itinerary called for a visit to North Carolina, but this was cancelled in order to let him attend the funeral of his close friend, Bishop Reese of Southern Ohio.

The Conference was held in Montgomery, and was attended by all the active clergy, except five. Bishop McDowell was the leader. Bishop Penick of North Carolina made the introductory address. Dr. Clingman of the Advent and Dr. Mitchell of St. Mary's, Birmingham and Rev. Messrs. Kirchhoffer and Schroeter of Mobile were discussion leaders. This is a part of the general program of the Province in the interest of "The Teaching Mission of the Great Commission".

A number of laymen and lay women were present, and the interest of all three sexes,—men, women and clergy,—was marked.

* * *

An Indian school house in southern Alabama burned recently, and as all state funds were low, the school was to be given up. But a group of the Indians waited on Rev. E. V. Edwards, their minister, with a plea for help. They did not want to have the children thrown out of school. Mr. Edwards bought an acre of ground, from which he got some logs, he begged some more standing timber, had the Indians cut and haul it, got a saw mill man to saw out necessary lumber, and now he and the Indians are building a combination school house, parish house and Church. School will resume pretty soon, now. The Indians of southern Alabama have plenty of food for the winter, but absolutely no money.

* * *

We are told that people must not go back to the farms for fear of overcrowding that situation beyond hope. But I was talking to a tenant farmer friend a few days ago. He said that his total earnings for the year, for everything sold, even four bales of cotton, would be about $60.00. But he said, "I've got fourteen bushels of beans, forty gallons of sorgum, a turnip patch, plenty of corn, twenty bushels of potatoes, some hens, a cow and two hogs. I won't starve this year." Sixty dollars as income for a whole family, where everybody works, isn't much, but this farmer knew what he was about.

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NOTED ENGLISH CLERGYMEN STOP ENROUTE HOME

By Eleanor Howes

St. Paul's, Chestnut Hill, enjoyed hearing the General Convention Preacher, the Rt. Rev. Michael Furse, D.D., Bishop of St. Albans, on Sunday morning, October 11th. Bishop Furse is only in this country on a short visit and stopped in Philadelphia en route from Denver to England.

Another noted English preacher, who appeared in Philadelphia, is the Rev. Canon T. Guy Rogers, M.C., rector of Birmingham and chaplain to the King. Canon Rogers came here on formal invitation from the Committee on Interchange of Preachers and Speakers. He preached in the morning in St. Stephen's, in the afternoon out at Bryn Mawr in the Church of the Redeemer, and that evening in the Chapel of the Mediator, West Philadelphia.

* * *

This seems to be the season for dedicating new windows, and two suburban churches have recently had the honor. In St. Mary's, Ardmore, the rector, the Rev. Louis W. Pitt, dedicated one in memory of Adam Averell Ross, late vestryman. The new window illustrates the boy David guarding his sheep, and has been placed on the west side of the nave. In St. John's Church, Bala-Cynwyd, Bishop Taitt dedicated eight new windows. These are in memory of Major General Wendell Phillips Bowman, former commander of the Pennsylvania National Guard, and his wife, Elizabeth Wight Malcolm Bowman. The windows are set high in the church's Gothic tower.

* * *

Bishop Taitt, addressing the regular Monday meeting of the Clerical Brotherhood of the Diocese of Pennsylvania on October 12th, held at the Church House, took up the subject of the marriage canon. He declared that the word annulment is generally misunderstood, and that marriages in the true sense are not annulled.

* * *

Masonic delegates from England, Canada and remote parts of the United states attended a service at Old Christ Church in commemoration of the 200th anniversary of the introduction of Free Masonry in Pennsylvania. The Bishop of the Diocese was the preacher.

* * *

All clergymen in Philadelphia and vicinity were recently invited to hear Channing Pollock, the playwright, address a union meeting of ministers on "Who Is Responsible for Dirty Drama". As the writer has not come across anyone who attended (although undoubtedly there were many there), she has been unable to ascertain upon whom the blame was fixed.

ITEMS OF CHURCH NEWS PRESENTED VERY BRIEFLY

An important meeting of the Executive Council of the diocese of Florida was held in the Diocesan Headquarters, in Jacksonville this afternoon. This meeting was preceded on the day previous by a clergy conference for the clergy residing in the eastern part of the diocese, in St. John's Parish, and followed on October 30th by a similar conference for the clergy of the western part of the diocese which will be held in St. Luke's Parish, Marianna.

* * *

Christian personality was the central theme of the conference for the young people of the diocese of Texas held recently at St. David's Church, Austin. Over three hundred delegates from the various Service Leagues of the diocese divided into groups to discuss under adult leadership the meaning of the term for today. Among the leaders were Mr. E. E. Piper, religious director of the diocese of Michigan, the Rev. Michael Kippenbrock of Cordova, Alaska, Miss Dorothy Fischer, young people's worker of the seventh province, and Bishop C. S. Quin.

* * *

A class of twenty-five were presented for confirmation at St. Luke's Church, Peterson, N. J., when Bishop Stearly visited the parish. The Rev. Alexander Ketterson is the rector.

* * *

St. John's College, Greeley, Colo., opened this fall with an enrollment of twenty-nine men coming from Mass., N. Y., N. J., Pa., Ill., Wis.,

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Mo., Ariz., Canada, England, and Korea. The opening sermon was preached by Dr. B. W. Bonell, founder and dean. In addition to the resident faculty, the Rev. Otis Mason has been added part time as an instructor in Religious Education.

* * *

On October 12-13, twenty-four of the clergy of the Diocese of Kansas met in conference in Topeka as the guests of Bishop and Mrs. Wise. The conference began with an evening meal in the Bishop's house. After the showing of moving pictures taken in the diocese, the clergy listened to a most illuminating address on the issues of the World Disarmament Conference, by Professor Ben Cherrington of Denver University, in the First Presbyterian Church. Bishop Wise conducted a Quiet Hour and Meditation in the Cathedral Chapel immediately following.

The Bishop, assisted by the Dean of the Cathedral, celebrated Holy Communion at 7:30 Tuesday morning. The business of the conference opened at 9 o'clock with the discussion on the new Marriage Canon led by the Dean of the Cathedral. A bibliography of useful books for the instruction of those contemplating marriage was one of the valuable results.

The high-light of the entire conference was reached when the bishop presented the distressing financial conditions in the diocese due to the present depression. A committee was appointed which brought in a report suggesting that the clergy, themselves make definite pledges to an Emergency Missionary Clergy Relief Fund to be administered by the bishop. When the pledges were added up it was found that the nineteen clergy present at the time, including the bishop, had pledged $1,024 to cover the months of November and December. The discussion revealed the fact that quite a few of the clergy are tithers.

At the evening session Mrs. C. C. Bailey of the Cathedral, diocesan president of the Woman's Auxiliary, and Miss Ruth Osgood, made short addresses to the Clergy on the work of the Auxiliary.

A discussion on Diocesan Missions was led by the Rev. Oliver Crawford, rector of St. Peter's Church, Pittsburg. The Southeast Deanery under the leadership of the Rev. Mr. Crawford, has made definite plans for a Deanery-wide Mission to be conducted by the clergy. The plans for this mission were remarkable in their conception and detail. The Deanery activities in Kansas are taking on new life with considerable friendly competition between the four groups.

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NO RETREAT!

No retreat! This was the call issued to the Church by the General Convention of 1931. Keenly alive to the implications of the present economic situation as evidenced by the report of its committee of twenty-one appointed to consider such questions, the Convention nevertheless approved in its entirety the Maintenance Budget for the missionary work of the Church for 1932 as presented by the National Council. This budget authorizes no increase over the budget for 1931, but does provide for holding the line. This action of General Convention seems justified by the remarkable record of steadfastness in the face of adversity established by the Church during the past two years.

Will the Church now support the action taken by its official representatives? Will it meet a difficult situation by redoubled effort in the Every Member Canvass for which we are now preparing? Will it both preach and practice the need for sacrificial giving in order that the work of the Kingdom may not suffer?

It is obvious that in many parishes the problem will be difficult because of pledges which must be reduced because of real necessity. Such reductions must be made up elsewhere. Here lies our great opportunity. More than one-half of the communicant members of the Church are giving nothing regularly to the support of their parishes or to the support of the missionary work of the Church. They have been indifferent to their other obligations as Christians, notably the obligation of worship. Adversity is bringing many of them to a realization that they have neglected to put first things first. Their investments of money, time and energy in the things of the world have not produced expected dividends. They are ready now to consider a real investment in the Kingdom of God. It is our duty to give them an opportunity to make such an investment.

The slogan for the Canvass of this year should be "Reach the Last Man," and reach him with an invitation to give of himself, of his time, his prayer and his material possessions to the work of Almighty God.

LEWIS B. FRANKLIN
Vice-President and Treasurer.

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The WITNESS

CHICAGO, ILL., NOVEMBER 5, 1931

TOO TIRED

by

BISHOP HUSTON

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

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

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

MESSAGE OF THE WEEK

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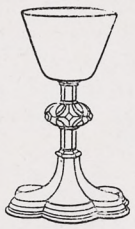
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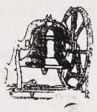
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THE WITNESS

A National Weekly of the Episcopal Church

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GEORGE P. ATWATER
JOHN R. OLIVER
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WHY I AM A CHRISTIAN

By

DR. RICHARD C. CABOT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Remnant

By

BISHOP JOHNSON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The quality of the leaven determines its effectiveness.

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

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

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

The Church's Task

By William F. Pelham

Layman of Chicago

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

At the present time religion is stymied (to use a

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

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

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

Let's Know

By

BISHOP WILSON

CENTURY OF EXTREMES

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

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

Frederick II kept things lively and interesting on the continent. In England, King John disgraced himself and degraded England for a time until Edward I exerted his genius to redeem the situation. The papacy wrote such powerful names into history as Innocent III, Honorius III, Gregory IX, Innocent IV, and Boniface VIII. That century marked the height of papal power and paved the way for its own dissolution. It was the age of Matthew Paris, of Roger Bacon, and of Dante. Three great Church Councils were held, that of the Lateran taking a notable place in ecclesiastical history by its promulgation of the doctrine of transubstantiation. England gloried in such splendid leaders as Stephen Langton, Edmund Rich, Richard of Wych, and the indomitable Grosseteste.

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

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

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

Preacher, Pulpit and Pew

By E. P. Jots

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

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

* * *

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

* * *

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

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

* * *

The curate was paying an apparently interminable visit.

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

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GREAT LOSS AS HOLDERNESS SCHOOL BURNS

By GARDINER M. DAY

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

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

* * *

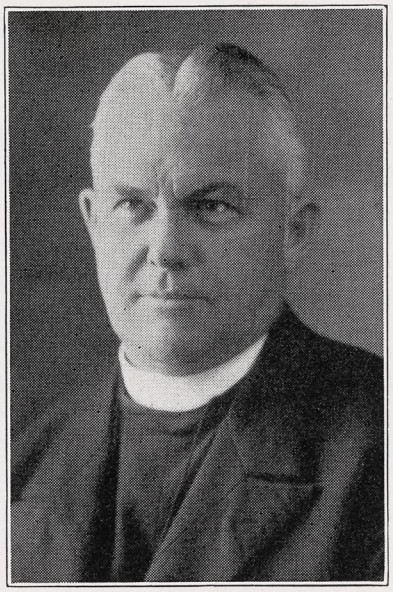
Recently in Christ Church Cathedral, Springfield, Mass., was the celebration of the twentieth anniversary of the episcopate of the Rt. Rev. Thomas F. Davies, bishop of the diocese of Western Mass. Three services were held in commemoration of this event. Two gifts were presented to the bishop; one was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

* * *

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

* * *

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



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

* * *

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

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

* * *

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

* * *

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

MISSIONARY TELLS OF CONDITIONS AMONG JAPANESE

By G. W. BROWNING

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

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

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

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

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

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

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

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JUNIOR CHURCH MAINTAINS UNITY IN FAMILY LIFE

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

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

* * *

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

* * *

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

* * *

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

Each parishioner has been sent a miniature stocking, just large enough to hold sixteen dimes—sixteen dimes make a foot. If the plan is successful, the parish would realize $8,448 from it, thus assuring the success of the building plan. The parish house work will involve expenditures of approximately $10,000.

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

* * *

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

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

* * *

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

CLERICAL SKETCHES

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

STUDENT ITEMS AND GENERAL NEWS FROM NORTHWEST

By C. H. L. CHANDLER

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

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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NEWS AND VIEWS BRIEFLY FROM THE SOUTHWEST

By Rev. Gordon M. Reese

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

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

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

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

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

BROTHERHOOD CAMPAIGN

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

NEWS ITEMS OF THE CHURCH HERE AND THERE

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

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

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

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

* * *

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



Bringing Out the "Stay-at-Homes"

Practically every church numbers among its congregation a large number of "worshipers in absentia." How to transform them into active "regulars" constitutes one of the most important problems confronting our church today — one which no single remedy will solve completely.

But here is a suggestion that may help — if your church building has been allowed to run down, rejuvenate it. Let every stick and stone broadcast the message that yours is a congregation that takes pride in its church.

If walls and woodwork are time-stained, get the local painter to estimate. If floors are scarred and splintery, call in the people that install Sealex Linoleum Floors (we will send you names of competent firms).

The Sealex contractor will show you a wide variety of patterns suitable for churches and Sunday schools, some of which are modeled after floors in historic cathedrals. They may be laid right over your present, worn-out floors.

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

* * *

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

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

* * *

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

* * *

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

* * *

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

* * *

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

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

* * *

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

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

* * *

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

* * *

The bishop of Eau Claire, Wis., requested all his clergy to come to the Cathedral for a Quiet Day, October 14th, and there was a full attendance. Fr. Tyner of St. Luke's Church, Minneapolis, was the conductor and gave three meditations on the Priestly Life and Office. The Day began with a celebration of the Holy Eucharist at 7:30, followed by breakfast in the Cathedral Parish House served by S. Cecilia's Guild. "We wish many more of the brethren could have had the same blessed privilege. We owe the Bishop much thanks for bringing Fr. Tyner to us for the occasion."

* * *

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

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

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

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* * *

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

* * *

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

* * *

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

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

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

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

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

* * *

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

* * *

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

* * *

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

O God, at whose word man goeth forth to his work and to his labor until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry. Guide those who are in places of authority in their efforts to relieve the present distress. Give them the spirit of wisdom and sound judgment in all things. Comfort those who are anxious and distressed. Give hope and courage to the many who are unemployed and hasten, we beseech Thee, the day when there may be abundant opportunity for all who need work, and, with it, contentment and peace. We ask this in the name of Him who labored and suffered for us, our Lord and Saviour, Jesus Christ. Amen.



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Daily: 10:30.

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THE WITNESS

A National Weekly of the Episcopal Church

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WHY DOMESTIC MISSIONS

By

FRANK W. CREIGHTON

Secretary of the Domestic Missions Department

THE United States of America as a missionary area in the minds of some, may be a rock of offense and a stone of stumbling. We like to think of ourselves as a chosen generation, a royal priesthood, an holy nation, a peculiar people able to show forth the praise of Him who hath called us out of darkness into His marvelous light. We are proud of our heritage and the use we have made of it. We feel our strength and welcome opportunities to test it.

For centuries while the ancient civilizations of Europe and Asia rose and fell, and sank into chaos or were totally obliterated, while humanity swirled in eddies toward great centres of art and culture, immersing them in destructive tides, this land of ours remained, for some great divine purpose, virgin soil. Prolific in natural resources, so sparsely peopled by nomadic aborigines that there was not one city in its whole vast area, it awaited the coming of its first European settlers. And when they came they were free to give it any character they chose; to make and mould it untrammeled by tradition or historic precedent. It was theirs to do with as they desired. Those early settlers, according to their lights, were men of God and Christians. And out of the raw material at their disposal our fathers builded a Christian nation. We inherit from them a propensity and a disposition toward religion. We are proud of what they have done for God and His righteousness, and we do not intend to relinquish our religious advantages and opportunities. We intend to hold them and make them constantly available to others and to all who live within our borders.

At the outset, however, we have to admit that our spiritual advance has not kept pace with our growth in economic and political importance. We rejoice in our economic and political achievements but we must admit that the United States is far from a position of spiritual leadership in the world today and there are conditions in our corporate life about which other peoples may direct pertinent inquiry as to the entire sincerity of our pretensions to leadership. For example, we still have lynchings. We still have a race of aborigines living as government wards. Our approaches to them have not been wholly effective and we have not permitted them to make any real contribution to the society of which they are theoretically a part. We have only succeeded in converting 40 per cent of them to Christianity. We have neglected areas offering unprecedented fields for evangelization, occupied by people of our own race and language, too few in number and too isolated to support Churches of their own and so permitted to be numbered among the unchurched in a Christian America. We still have our Southern mountaineers, whose infinite capacities have not yet been released and whose industrial exploitation is a matter of grave concern to all who are interested in social and moral welfare.

When we consider these things we see a *special* reason for Home Missions as well as the general one of seeking new opportunities for service in all parts of our country and maintaining and fostering the cause to which we are dedicated in our Home Land.

THERE is nothing selfish in an emphasis on Domestic Missions. However much we may be dedicated to the Universality of the Gospel of Jesus Christ; however irrevocably we are committed to obedience to our Lord's command to "Go and teach all nations," we are not excused thereby from following Him in consecrated ministry to fellow citizens who from lack of opportunity, racial characteristics or peculiar circumstances are sorely in need of it. America offers an enormous field for missionary enterprise, and our zealous efforts here at home are not only an element of spiritual strength to our people, but make us stronger to contribute spiritually to a world whose needs are not limited entirely to economic and political adjustments.

Naturally, home missionary work begins in the parish and diocese. It is neighborhood work, hospital-

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ization and religious education, and helpful contacts with the foreign born. It is planting parish and diocesan missions in developing neighborhoods. It is tender ministry to the deaf and blind, providing churches and maintaining services for them.

In this way, there is a vast amount of home missionary work being done for which the General Church has no responsibility whatsoever. It is purely parochial or diocesan. Opportunity is seen and under devoted leadership it is seized.. We thank God for every bit of it. It is a contribution of inestimable value to a united effort to advance the cause of Christ in our home land.

In addition to that, and supplementing it, is the wider effort which obviously, must be the concern of the whole Church. Some dioceses and missionary districts have missionary problems of staggering size and special character. Naturally they apply themselves to them and are hard at work at them, but they cannot be expected to master them alone. So, the whole Episcopal Church, as it should, through its domestic missions assumes a joint responsibility for them. Missionaries, paid from the funds of the General Church, are sent out to help in the dioceses and domestic missionary districts. In many cases, where they are women, the salary is paid from the United Thank Offering of the Woman's Auxiliary. The salaries of sixteen of our bishops whose jurisdictions are in domestic missionary areas and one whose work is confined to Episcopal oversight of Negroes are paid by the National Council. Schools and hospitals are built and partly supported by the whole church. In this way we are all given an opportunity to share in our home missionary work. We have the satisfaction of knowing that we are pushing forward the work begun by our pioneers in American missionary enterprise. And with greater numbers and greater resources we are determined that the foundations they laid shall not have been laid in vain; but that upon them we will build a spiritual edifice which will be an honor to their memory and in keeping with the infinite blessings we enjoy.

WE ARE all interested in the American Indian. He is still a unique and sometimes a colorful factor in our American life. Unfortunately, our interest in him is not always to his advantage. I have heard it said that it would be a pity to convert the Hopis because then there would be no more snake dances, and tourists to the Pueblo country would lose the thrill furnished by these pagan performances. Of course, if it is more important to see a Hopi Indian dance with a snake in his mouth than to save his soul, or to bring tourists into a certain section of the country which benefits by their presence, than to reach a primitive child of God with the cleansing spirit of the pure and matchless Christ, then it would be a pity to convert him. But is the Indian here to amuse tourists, or to be exploited, or to be a source of political contention, or to be forever segregated on reservations? Is he not as valuable in God's eyes as the one who has a perverted and often predatory interest in him? The Episcopal Church says he is. It has contributed millions of dollars to his salvation and release from restraining and retarding influences and conditions. It has sent its most saintly and courageous missionaries to the Indian country. Today we have thousands of Indian members ministered to by a group of devoted men and women who have dedicated their lives to righting the wrong done the American Indian. And one of the most encouraging signs of success and justice for the Indian is in the splendid cooperation between the field representatives of the Indian commission and the Christian missionaries.

Christianity can do anything to anyone. It once turned the world upside down. It is a social and moral as well as a spiritual dynamic. That is why the forces of reaction and complacency fear it. Converted Indians will have the power of Christ. They will demand education for their children and a decent and self-respecting place in the society of the land which was theirs before it was ours. They will know their rights and that God is no respector of persons.

And to give them the Christ in all His transforming and renewing power is our only perfect atonement for the atrocious and inhuman treatment we have heaped upon them for 150 years.

OUR Negro brethren are also a matter of deep concern as a group of 12,000,000 Americans who "have wrapped in them powers and possibilities which, if wisely directed will be among America's most valuable and dependable assets in the years ahead." The Episcopal Church seeks to release those powers and possibilities, and make them assets to the nation through the American Church Institute for Negroes, and through other schools and its evangelistic work. There is also the possibility of cooperating with other religious bodies because of the comprehensive character of the educational program in Institute Schools. The findings of the North American Home Missions Congress disclose that each year 1,600 new Negro men are required to fill vacancies in Negro Churches. Unfortunately, that number is not available. But all the graduates of the American Church Institute schools who enter the ministry do not enter the ministry of the Episcopal Church. We are a feeder for all the Churches, which is a condition of wider usefulness to the Negro race and in keeping with the character of the support the Institute receives.

Apart from the Institute, our Negro work is maintained by grants to twenty-two dioceses and one missionary district. These grants are administered by the bishops and their councils for the maintenance of churches, and in some cases to augment the salaries of the Negro clergy.

A deviation from this policy is in the work done by the Rt. Rev. E. Thomas Demby, Negro suffragan bishop of Arkansas, who has charge of all the Negro work in that diocese. Bishop Demby says "The most helpful thing about our Negro work in Arkansas is its tremendous effort in the direction of self-support. It is paying its quota to the Church's Program, that of the Convocation's efforts, and that of each local program." Bishop Demby in addition to being suffragan

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bishop of Arkansas for the colored race, gives Episcopal oversight to Negroes throughout the entire province of the Southwest. He is canonically attached to Arkansas, but he is a missionary of the General Church.

The way to make our Colored work most effective has not yet been determined. Various policies have been suggested and it may be that the plan eventually followed will be one formulated by the Negroes themselves, who better know than anyone else their own needs and how to meet them.

ON THE Pacific Coast and in the Southwest there is work among the foreign born quite different from that done on the Atlantic seaboard. In the West and Southwest, the foreign born are largely Oriental. The attitude towards them is not one of whole-hearted cordiality. They can never be assimilated into the social fabric by marriage. They not only offer an opportunity but they constitute a problem which is a real test of Christianity. We have no mixed congregations although we have hospitality offered in some of our Churches.

In order to deal fairly with these Oriental friends it is necessary to build churches for them and to supply them with priests of their own race. Where we have done that, we have built up congregations of Japanese and Chinese who are outstanding for their loyalty and devotion. The work among them must, however, extend further than that. We must be prepared to reach a second and third generation of Oriental races who speak perfect English and no other language, who are thoroughly American, who have been bright and honor pupils in public schools and who will justify every bit of missionary endeavor and every cent expended in their behalf. We are looking forward to adjustments and are preparing ourselves to make them.

Finally, we carry on domestic missionary work among our own people in villages and rural sections where the work obviously cannot be self-supporting. No domestic missionary work is more important. For whether the rural section be the deserts of Nevada, the plains of Nebraska, or the fertile farm lands of the mid-west, or the older agricultural communities of the East, we must remember that living in it are 60,000,000 Americans.

We are determined that America shall be Christian and that Christ shall reign over all of it; not merely in the city but in the country as well. It would be a fatal mistake to limit Christian enterprise to urban centers. Our rural work must be done, and well done. That means hard work for poorly paid missionaries, serving sometimes half a dozen mission stations. It means in one case I know, that two priests serve an area as large as Massachusetts and Rhode Island combined.

But whether it be hard and exacting rural work, or work among the foreign born, or Negroes, or Indians, it is being done here in the United States. God kept this land virgin soil for thousands of years for some great purpose. We are shaping it and building upon the foundation of our fathers. We believe that we are building it according to His Will, Christian in character, Christian in motive, and Christian in its willingness to send forth its spiritual light into a world which is looking to it for consecrated leadership.

Let's Know

By

BISHOP WILSON

GALILEE

FOR the first time a British hydroplane has settled on the Sea of Galilee—so said the newspapers the other day. It sounds brutally modern in consideration of the reverential feeling we all have for that historic body of water. Possibly it is an indication that this inland lake is coming back to something of the importance it once enjoyed.

Twenty centuries ago hydroplanes were unheard of, but the Sea of Galilee teemed with other kinds of vessels. At that time there were ten or a dozen flourishing cities situated around the lake shore—notably Capernaum, Bethsaida, Magdala, Tiberias, Chorazin. Commerce was active and the shore-line was thickly populated. Most of the ships were undoubtedly small ones but some must have been rather good sized for those days. Josephus tells us that on one occasion, during a Jewish war when an attack was to be made on the city of Tiberias, a fleet of 240 ships assembled from the neighborhood of Tarichea alone. The boats were normally engaged in fishing and commerce or in carrying people on pleasure trips from shore to shore. There was quite a ship-building industry around the city of Tarichea.

This body of water was also known in Roman times as the Sea of Tiberias—and among the Jews as the Sea of Gennesaret or the Sea of Chinneroth, but the most common title was Galilee. It is thirteen miles long and about seven miles across at its widest point. Its greatest depth is about two hundred feet and the whole lake lies at some seven hundred feet below sea level. In spite of the large amount of silt carried into its northern end by the Jordan River, the water is clear, blue, and clean. Fish were there in abundance and of many varieties. They were taken by the men engaged in the fishing business and were shipped all over the world. Fishing was not a recreation—it was a business. The apostolic fishermen were not idlers who amused themselves with a hook and line but were participants in a far reaching commercial enterprise. When our Lord called Andrew, Peter, James, and John from their nets, I cannot believe He was calling into His service a group of uncouth peasants. It seems more likely He was calling some sound-minded business men who knew what was going on in the world.

The surrounding country was of a volcanic nature. Near Tiberias were hot springs which were famous thruout the ancient world and to which people came for health purposes much as they go to Carlsbad at the present time. Those springs are still active and there is no good reason why a modern health resort

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might not be a distinct possibility even now. Except in mid-summer the climate is delightful.

It was along the shores of this enchanting piece of water that our Lord spent a large part of His ministry. He sailed upon its waters, He made parables about the hills, bluffs, fertile fields, and populous communities which surrounded it, He selected most of His apostles from the people who lived in its environs. Since that day the cities have fallen into ruins and the lake has been neglected. Now with sea-planes dropping on it—who knows but that it may be coming back?

Saints?

An Editorial by
BISHOP JOHNSON

IF WARRIORS are called upon to do battle, it is what they must expect.

If athletes are confronted with obstacles, they ought not to complain.

If Christians have to face difficulties, they ought to meet them with courage.

Christ did not call us to His service in order to coddle us. The Master who said "Come unto Me and I will refresh you" is the same Master who said to those who came, "Go ye into all the world and preach the Gospel," no matter what the difficulties must be.

This month of November begins with All Saints' Day and ends with St. Andrew's Day. It is also the month in which most parishes prepare for the year's work. On All Saints' Day, you are called to be saints and on St. Andrew's Day you have an illustration of what constitutes a Saint. He is both one who knows and one who goes.

To know God is eternal life but if your knowledge doesn't manifest itself in doing, it is merely academic knowledge.

God isn't a puzzle to be solved. He is a power plant with whom we are to make connection.

I suppose if any one were to ask you if you are a saint you might answer very modestly that you are not; and of course if by the word saint one means a finished product, then none of us can qualify.

It is like asking a boy in the sixth grade if he is a scholar. Of course if by the word scholar you mean one who has finished his education, then he is not, but if you mean one who is pursuing an education, then he most certainly is. So with the word Saint.

St. Paul said that he counted not himself to have apprehended, but that he pressed toward the goal. So the word Saint implies that for which you hunger and thirst rather than that which you have secured.

A SAINT is not one who is perfect; he is rather one who is seeking righteousness. The word came from the Latin, "Sanctus," which means something that is consecrated or devoted to a sacred purpose.

Thus you speak of the Holy Vessels—you do not refer to the material of which they are made, although that is of importance, but you refer to the use to which they are dedicated.

So when we speak of the Holy Child, we do not imply that as a babe, He possessed the righteousness of a man, but that He was one whom God and His mother had devoted to a sacred calling.

In the same way when you were presented at the font for baptism, you were holy to your mother and to God. You were dedicated to a sacred purpose.

Your life at once assumed a moral and spiritual dignity of which the world is ignorant.

It is true that like Belshazzars you may take this sacred vessel and make it an instrument to a drinking orgey and incur the condemnation of the prophet.

"The God in whose hand thy health is and whose are all thy ways, thou hast not glorified."

And probably this condemnation for the misuse of a sacred vessel is the worst one that we can have.

It resembles the condemnation that the Christ gave to the man with one talent who buried it in the ground.

Our bodies are all temples of God's Holy Spirit and therefore they are holy and He calls us to develop the gift that is in us and therefore we are called to be saints. And in this particular, we are called to be witnesses or martyrs, for that is what the Greek word Martyr means. He is a witness to the realities of life, one who seeks the approval of God rather than the praise of men.

And these realities concern our inner life which is hidden with Christ in God.

It involves our reaction to the things that are happening around us.

WE ARE to be disciples of love and the opposite of love is fear, for perfect love casteth out fear.

The world is a big coward and a big braggart, and just now the world is in the grip of fear. Men are afraid they are going to lose their money or that their business is going to suffer or that somebody is double crossing them.

How much this has to do with the present depression it is difficult to say.

One might imagine that the depression is a natural reaction to economic conditions. That probably accounts for some of it, but it is accentuated by fear, and because of fear men are helping to produce the panic which they are anxious to avoid.

It is a good deal like a timid person crossing a street in which the traffic is heavy. They are the most apt to be run down.

For example, I have heard people who are living on a salary that has not been cut, or on coupons that have not been repudiated, talking of hard times, totally regardless of the fact that their income has a larger purchasing power than it ever had before.

It would seem as though the one thing that we must keep up in these days is our morale and the institutions who help to create that morale.

I am far more concerned that we keep on giving to the work of the whole church than I am as to whether a parish with large assets should run behind in a given year.

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Do not delude yourself in thinking that you can have a prosperous parish in a bankrupt church.

The parish which withholds its support of the church's benevolence is doing the same sort of thing that the man does who takes the money out of circulation and puts it in the ground.

In order to save himself from privation, he helps to produce the condition in which everybody will suffer.

Surely in one's giving, we ought to put first things first and the first thing in this time is that we do not economize on the salaries of our missionaries, but support the institution whose slogan is "Lift up your hearts."

IT IS in the battle that the warrior shows courage. It is in the hard game that the athlete shows power.

It is in a depression all around him that a Christian is to show grit.

This is the time at which our religion has its acid test, where fear has torment.

It is what we actually do with our resources and not what we seem to do that is the measurement of our response to this call to be saints.

Counting the Guests

By

IRWIN ST. JOHN TUCKER

ONE of the great difficulties in administering the Holy Communion is to gauge accurately the number who are to receive. If only the Host is used in the communion, the additional quantity can be put aside to be used again. But where the chalice is used, as among us, the species must be all consumed, if any is left over. Sometimes there is a great deal left over; but more frequently the chalice is all spent before the throng is half through.

Where communions are made only at the early celebrations this problem is not so acute, because all who attend that service, in the ordinary parish, intend to receive. But at the late celebration it is a hard matter to judge; especially if one be a newcomer, or filling the post temporarily.

There is a very simple way of solving this problem, which revives the ancient use of the distinction between the Missa Catechumenorum and the Missa Fidelium. Those who were not members of the primitive church were permitted to attend the sacred mysteries only up to a certain point. Then they were rigorously excluded, it being the duty of the deacons to see that no person except those in good standing even witnessed the celebration. For a profane or excommunicated person to be present was—as the word suggests—profanation.

In our Order, this distinction comes at the end of the Prayer for the Church. At that point there should be a well-marked break, at which those who are not in "good conscience" may be permitted to retire.

If, at the close of the Prayer for the Church, the celebrant says: "I ask all those who intend to receive the Holy Communion to rise, and remain standing until counted" he can then tell how many will presently kneel at the altar, and can prepare for them with full knowledge, instead of guessing haphazard.

But the objection will arise, that the rubric says that the bread and wine shall be placed upon the Holy Table before this Prayer. I know that. I also know that the opening sentence of the Prayer says "'mercifuly accept our alms and oblations" which seems to presuppose that the oblations—namely the bread and wine—shall be upon the altar at the time.

Yet try this method; after the intending communicants have risen and been counted, then say; "Let us all rise and sing hymn 336. 'Bread of the World'." While that hymn is being sung, proceed with the oblation. You will find that

a. The first verse, concerning the bread and wine, gives just enough time to receive the elements from the server and place them properly. And the words fit perfectly.

b. The second verse "Look on the hearts" gives just enough time for the lavabo, the cleansing of fingertips; and again the words fit perfectly the symbolic significance of the act—the spiritual cleansing by repentance.

c. At the end of the hymn, the congregation will be standing,—as they should be, and the closing words of the exhortation "make your humble confession to Almighty God, devoutly kneeling" have a dramatic fitness which they entirely lose when the congregation is already kneeling.

d. Most important of all, you will have counted the communicants in advance, with the assistance, perhaps, of the server, and will know exactly how to take care of them.

The rubric just before the Prayer of Consecration is unintelligible, perhaps referring to some condition existing in Elizabethan days. "When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine that he may with more readiness and decency break the bread before the people, and take the cup into his hands"—etc. It seems an unnecessary direction, and I do not see why the revisers left it in.

CUSHIONED PEWS
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NEW LAYMEN'S ORGANIZATION TO BE DISCUSSED

Discussion of the proposal to establish a new national laymen's organization, corresponding to the Woman's Auxiliary, and the effect such an organization would have upon existing Church Clubs, is expected to feature the thirtieth conference of the National Federation of Church Clubs, to be held in Philadelphia, Nov. 20 and 21.

Mr. John D. Allen, Chicago, president of the Federation, made known the program prepared by the Church Club of Philadelphia.

The conference will open the morning of Nov. 20, with Holy Communion at Holy Trinity church, Philadelphia. The Hon. A. M. Beitler, president of the Philadelphia club, will welcome the delegates. Friday evening, Nov. 20, an entertainment will be given at the Boys' Club of Kensington, sponsored by the Philadelphia Club.

The program for Saturday, Nov. 21, opens with Communion at Christ church. Business sessions will be held during the morning and in the afternoon, visitors will be taken to Valley Forge, old St. David's church, and the home of the Hon. George Wharton Pepper. Saturday night the Philadelphia Club will entertain at dinner with Bishop Taitt of Pennsylvania, John D. Allen, Chicago, Bishop Fiske of Central New York, and Mr. Pepper as speakers.

The Federation of Church Clubs was founded forty years ago for the purpose of bringing churchmen together for discussion on common problems. Today there are thirty six Church Clubs organized along diocesan or metropolitan lines.

* * *

Declaring that God is not to be found at the end of a syllogism or at the bottom of a test-tube, the Rev. Prof. Daniel A. McGregor of the Western Theological Seminary, forecast development of a new science of religion in the near future, speaking before the Chicago Society of Biblical Research at Gregory Memorial Library, Evanston. The society is composed of scholars of various communions and sects. Rabbi George Fox of South Shore Temple, and Prof. J. Fowis Smith of the University of Chicago, were other speakers.

"We are living in a time of tremendous upheaval in the world of science," said Prof. McGregor. "Science has rejected mechanism as a satisfactory category for explaining the universe. Science does not give man belief in God. But science has no objection to faith; it lives by faith in its own hypotheses.



REV. E. M. LOFSTROM
Missionary in Minnesota

"There will come a new science of religion, a new science of God, a science which has cast away the last remnants of mechanistic superinstitution, a science which acknowledges the reality of the personal life in man and in the whole process of life, and which will study and seek to describe accurately the response of reality in experience to man's personal approach. As physical science studies the way in which the universe responds to the mechanical or physical approach of man, so the new science of God will study how the universe in its totality responds to man's personal approach."

* * *

During the past three weeks, approximately 10,000 pieces of clothing have been collected by young people of the diocese of Chicago under direction of the vice president of the Diocesan Y. P. A., for the poor of the city. One night, the group brought 4,000 pieces to the diocesan headquarters and then, with a police escort, twenty five automobiles delivered these to the Cathedral Shelter. The collection of clothing for the poor has been made the major project of the young people for the fall.

* * *

Mrs. Albert J. Cotsworth, Jr., prominent churchwoman of Oak Park, Ill., is carrying on the work of her sister, the late Mrs. Percy B. Wright, in the distribution this year of the "Hymn to Airmen," introduced last year to churches over the country on Armistice Sunday. Mrs. Wright wrote the poem and dedicated it to Bishop Anderson in memory of his son, Patrick, who was killed in aviation service in France.

HEADMASTER OF PAWLING SCHOOL ORDAINED DEACON

After fifty years devoted to the education of boys in private schools of New York State, Dr. Frederick Luther Gamage, founder and headmaster of Pawling School, was ordained to the diaconate, the first step in orders of the priesthood. For many years, Dr. Gamage has acted as chaplain to the School and preached under the permission of the bishop, but because of a keen desire during the latter part of his life to celebrate Holy Communion and perform all the offices of the church—marriage, baptism, and burial—for his boys, he has decided to take full orders.

Rt. Rev. A. Selden Lloyd, suffragan bishop of the diocese of New York, officiated at the ordination services which were held in the school chapel and marked this year's Founders' Day. Annually on November 5th, Pawling School honors its founders and benefactors: George Bywater Cluett, who in 1909 donated the main building named the Alfonzo Rockwell Cluett Foundation in memory of his son, a former pupil of Dr. Gamage's; Thomas Simpson, a New York broker, who gave the land for the school; and Ganson Depew of Buffalo, a nephew of the late Chauncey Depew, who built the Ganson Goodyear Depew Chapel in 1926 as a memorial to his son.

Dr. Gamage was born in Hopkinton, Mass., in 1860. He was graduated from Brown University, Providence, R. I., in the Class of 1882, and taught Greek at Delaware Academy Delhi, N. Y., from 1882 until 1885. He then was made principal of Oxford Academy, Oxford, N. Y., where he remained until 1893. For the next fourteen years he was headmaster of St. Paul's School, Garden City, L. I., and during this time was honored by Hobart College with the degree of D. C. L.

In 1907, Dr. Gamage founded the Pawling School which he still heads. Earlier this year, however, he relinquished certain executive duties to his son, Frederick L. Gamage, Jr., a graduate of Massachusetts Institute of Technology, who is now acting headmaster. Dr. Gamage plans to devote more time to personal contacts with the individual boys, of whom there are about 135 from all parts of the country enrolled at the school.

The annual exhibition of church vestments and other articles of church adornment is being held from Nov. 18th to 21st inclusive, by the Saint Hilda Guild of New York.

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NEWS FROM THE CENTRAL NEW YORK DIOCESE

A missionary mass meeting filled the large edifice of Calvary Church, Utica on Sunday evening November 1 when the Rt. Rev. Shirley Nichols, D.D., bishop of Kyoto, Japan was the preacher. The Rt. Rev. Irving Peake Johnson, bishop of Colorado was also in the sanctuary and spoke. Bishop Coley, who gave the benediction, made the third Bishop present at the service. In the procession were the clergy of the district, the Ven. A. A. Jaynes; the Rev. F. C. Smith, diocesan secretary; and the Rev. J. J. Burd. Congregations participating were Calvary, Grace, St. George's, St. Luke's, Trinity, St. Paul's, Holy Cross, SS. Peter and Paul, Utica; St. George's, Chadwicks; St. Thomas's, Hamilton; St. John's, Oneida; St. Stephen's, New Hartford; Gethsemane, Sherrill; Grace, Waterville; St. John's, Whitesboro; also sisters from St. Margaret's House, Utica.

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The annual parish reception of Calvary Church, Utica, was held October 13th and had in the receiving line Bishop and Mrs. Fiske; Bishop and Mrs. Coley, Archdeacon Jaynes, and the heads of all the parochial organizations.

* * *

Loyalty Sunday, as Bishop Fiske requested, was observed by good congregations throughout the Diocese.

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The 196th meeting of the Second District Convocation was held in Trinity Church, Utica, October 14th. Separate meetings of the Woman's Auxiliary and Convocation were held, and a joint session in the afternoon was addressed by The Rev. Charles H. Collett, General Secretary, Field Department, National Council, and the Rev. Lee Rose, Missionary at Sagada, P. I. In the evening a dinner was held with Bishop Fiske and other speakers.

* * *

The interior of Zion Church, Greene, has been entirely renovated, a new heating plant installed, and a new bulletin board placed in front of the church.

* * *

Among the appointments to committees at General Convention were the following from the Central New York delegation: Committee on the General Theological Seminary and the Committee on the Historical Magazine; Bishop Fiske: Committee on Rural work, Bishop Coley; Committees on Religious Education, Prof. H. N. Ogden; Committee on Changes in the Constitution and the Committee on the Pension Fund, the Rev. H. H. Hadley, D. D.: To the Committee on New Dioceses, the Rev. F. T. Hendstridge.

* * *

The Utica Clerical Union met at Trinity Church, Utica, on October 14th. The subject was "The General Convention of 1931" and different phases of the convention were presented by Bishop Fiske, Bishop Coley, Archdeacon Jaynes, and the Rev. Harold Sawyer, rector of Grace Church, Utica, and delegate to the convention.

* * *

Bishop Fiske recently instituted two new rectors in the Diocese, The Rev. James E. Clarke at Christ Church, Oswego, and the Rev. Arthur B. Merriman at the Church of the Saviour in Syracuse. The Bishop was the preacher on both occasions.

* * *

Mrs. George H. Ames of Grace Church, Cortland, was re-elected as national president of the Daughters of the King at the General Convention. The term of office is for 3 years.

Masonic Sunday, ordered by the Grand Master of New York had wide observance in Brooklyn and Manhattan. The Rev. H. E. Clute addressed the large congregation in St. George's Church on The Message of Masonry to a World in Need. The pageant preceding the masons into the church included the choir, processional and clergy crosses, Church and American flags. The junior and senior acolytes preceded the clergy. Special music was provided by the choir.

CLERICAL SKETCHES

THE Rev. Elmer M. Lofstrom is in charge of the Church of the Good Shepherd, Blue Earth, and the Church of the Nativity, Wells, diocese of Minnesota. In 1909 the work at these centers practically stopped, with little done until Mr. Lofstrom came in 1929. There is considerable church history connected with these missions. The first missionary was the Rev. Solomon Stevens Burleson, father of Bishop Burleson, and the rectory where Mr. Lofstrom is living was built largely with his hands. Mr. Lofstrom is a graduate of the University of Minnesota and of Nashotah from which he graduated in 1929. During his brief ministry he has succeeded in restoring these once thriving missions, the properties being put into first class condition and the number of communicants built up.

LAYMEN ADOPT VERY STRONG RESOLUTIONS

The Churchmen's Round Table, an organization composed of laymen of the Episcopal Church of San Francisco and the diocese of California, adopted some very strong resolutions, on July 15, 1931, upholding military training.

The resolutions follow:

Whereas it seems to have become a habit among religious assemblages to condemn military training and to urge its abandonment, especially in non-military schools and colleges; and

Whereas this campaign is based on lack of information and understanding of the subject and the erroneous assumption that such training implants the martial spirit that incites, encourages, and upholds war; and

Whereas the reverse is the fact, as may be vouched for by anyone who has been fortunate enough to have taken such training and has benefited thereby physically, mentally, and morally and has been made to realize by actual experience that it develops the spirit of friendship, tolerance, conformity, cooperation, and consideration—all of great value in building a democracy;

Resolved, That the Churchmen's Round Table regrets and condemns these attacks upon military training as ill-advised and unwarranted and as playing into the hands of the pacifist, who may be unwittingly, but none the less certainly, playing at the same time into the hands of the communist, whose sole aim is not the prevention of war, but the destruction by it or by any other means of our own or any other form of civilized government and of religious institutions as well;

Resolved, That it is time for those who know the value of military training to the individual and to the state, to rise to its defense and to speak up and out at all times in no uncertain or hesitant terms. If we had any doubt about the value of military training and preparedness it should have been set definitely at rest by the unhappy experience of 1917, when our lack of it and our unwillingness to anticipate it caused fearful, unnecessary loss of precious lives.

The church should be reminded that it cannot hope to strengthen its influence among thoughtful patriotic people by allowing its spokesmen to denounce the agencies upon which the country must depend for its security, perhaps for its existence.

Just so long as there is an organization calling itself The Militant Ungodly, whose sole aim is to

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tear down religion and what it stands for and whose membership is growing rapidly, just so long will it be necessary for the church to be militant. Under no circumstances must the Church of God strike its colors to any foe.

(We have been asked to print the above resolutions and in fairness to all feel that the expression of The Churchmen's Round Table should be given to the public.—Editor.)

NEWS ITEMS OF INTEREST FROM THE PACIFIC

By FREDERIC M. LEE

You guessed correctly, Mr. Editor, we were so thrilled with the recent General Convention, so busy being on three Committees, so contented with the unique hospitality of Denver that our news of the Province suffered neglect.

We felt ourselves, for the first time, distinctly a part of the journalistic world, when we consorted with Hobbs, Hobson, Irwin and Miss Gladys Barnes of the Publicity Department and with good old Bill Spofford of THE WITNESS. A file was set aside for the "Province of the Pacific" and daily was filled with the authentic news, dispatches, resolutions, speeches of both Houses of Convention, and of the Woman's Auxiliary. We are glad to acknowledge these courtesies and the camaraderie extended to us by the Press Room.

* * *

To the deep regret of all, Mr. W. H. Crocker was called East by the serious illness of Mrs. Crocker and his dinner had to be abandoned. However, we had a "Dutch" treat, on a parity with the other seven Provinces, and invited the ladies to join us. The fun we had; the speeches; the Episcopal orchestra; Bishop Remington and Rev. Charles Deems leading the singing. Bishop Littell sang, "There'll be a Hot Time in the Old Town Tonight" *in Chinese*. Bishops Perry and Johnson visited us.

* * *

The half completed Cathedral of St. John the Evangelist, in Spokane, has now been in use for more than a year and is serving as a real missionary, Bishop Cross says, among the people of eastern Washington. The National Council makes an appropriation for work in this largely rural field amounting to about two-thirds the sum raised by the district for its own support. The district also gave $6,000 last year for the work of the general Church.

* * *

At Epiphany Mission, Honolulu, the priest in charge, the Rev. J. L. Doty, presented twelve persons for Confirmation, which was the third class, a total of forty-four in a little over a year.

* * *

The Missionary Districts in the Province on the honor list having paid 100% of the minimum due on their Budget Quotas are: Honolulu, Alaska, Nevada and the Phillipine Islands.

* * *

The Rev. C. S. Mook, rector of Trinity Church, Seattle, is conducting a series of Sunday evening services which are arousing considerable interest and drawing large congregations. They are designated to bring the Church into touch with various business and professional walks of life. On a recent Sunday the subject was "Church and Medicine". One prominent physician gave an address on "Religion and Science"; another sang a solo; while two other doctors ushered. On Nov. 1, the subject was "The Church and the Theatre", when a prominent professional actor-manager and a picture house manager spoke. Other subjects are: "The Church and the Law", "The Church and Industry", "The Church and Business", and "The Church and the Newspaper". The rector always closes the discussions. Since these special subjects were begun, the Sunday evening congregations have trebled. Once a month Mr. Mook holds a midnight service for the people of the theatre.

CHURCHMEN KEPT POSTED ON WORK BY MISSIONARIES

The objective of the Speakers Bureau of the National Council is to bring the Church's missionary work directly to the people of the Church, chiefly by the voice and presence of the missionaries, to provide information as a basis of interest in and support of the Church's missionary program.

Two kinds of appointments are arranged, the single engagement, which sends a speaker to a single group gathered for one special occasion, and the itinerary engagement, which sends the speaker forth on a schedule of appointments covering one or more dioceses and taking the story he has to tell to an entire field. The number of missionaries available is never adequate to meet the demand.

In 1928, '29 and '30, the single engagements averaged 1,400 a year.

In 1930 there were 1,484 single engagements and 639 itinerary days, in 62 dioceses and eight provinces.

The year 1931 will apparently set a new record. In the first three months alone there were 594 single engagements in 81 dioceses, and 318 days of itinerary engagements in 36 dioceses, in seven provinces. In these three months the Bureau used 22 foreign missionaries and 33 representatives of the domestic field. One western bishop on an eastern itinerary filled 29 engagements in 25 days, speaking for the Advance Work and for the whole program.

* * *

The Rev. Charles H. Collett has been appointed by the Presiding Bishop, corresponding secretary of the Field Department and director of the Speakers Bureau, succeeding the late James M. Miller. Mr. Collett, who has been a general secretary on the staff of the Field Department since July, 1930, is a native of the Province of Quebec, and a graduate of Trinity College, Hartford, Conn., and Berkeley Divinity School. He was ordained to the priesthood in 1917. After working seven years in New England he went to St. Paul's Church, Grand Forks, North Dakota, in 1924 and came from there to the National Council.

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LIBRARY SERVES AS HOSPITAL FOR FLOOD REFUGEES

Boone Library in Wuchang, China, is adding a new and different chapter to its history. It has been in use as a temporary hospital ward for the more serious cases of contagious diseases among the flood refugees in the refugee camp at Boone.

Mr. Samuel L. L. Seng, the librarian, known to many people in the United States, writes that "two or three deaths daily are the average number in the library. It is mighty fortunate for these pitiable folks to be under the care and treatment of trained doctors and nurses. I think it would please the donor of the hall, Miss Stokes, and certainly the founder, Miss Wood, who sympathized with the poor and suffering, if they knew that the Library is being used in this helpful way.

"Mr. Kemp and other members of our staff have tried their utmost to cope with the situation. What most worries our Government and our friends who are helping us is how to face the winter when the extreme cold weather comes. How to feed and clothe them will be the thorny problems for these kind-hearted people to solve, as many of the refugees have been made homeless and cannot return to their land even if their farming districts are now dried. Their houses have been washed away, their cattle drowned, their ploughing implements destroyed. So Wuchang is congested with thousands of these forlorn and wretched people... Fifteen of the twenty-three provinces of the whole country are affected."

* * *

To bring the subject of the ministry forcefully to the attention of the young men and boys of the Church, a suggestion is made through the Commission on College Work, that the ministry receive special emphasis in sermons preached on Advent Sunday. That day is suggested because in many parishes the men and boys are then having a corporate Communion as the Brotherhood of St. Andrew. In other parishes, following the Prayer Book emphasis the call to the ministry or the life of the ministry are the sermon subjects on the Third Sunday in Advent.

"The finest young men of our country are interested not in the advantages of any vocation but rather in finding a cause worthy of a life's devotion."

* * *

Dr. Mansfield, supt., of the Seamen's Church Institute of New York City for the past 35 years, addressed the Men's Club of Christ Church, Bridgeport, Conn., on a recent Sunday. He spoke on the experience of his fascinating missionary work since he has been with the Institute.

* * *

The vestry of the Holy Trinity Memorial Church, Westport, Conn., turned down an invitation extended to them by Rev. Harry A. Barrett rector of Christ Church to worship at his church during the remainder of the year until consolidation plans had been completed.

The Rev. Mr. Barrett issued the invitation to the members of Trinity Church in view of the fact that Trinity Church was without a rector, and asked them to close their church for three months and worship at Christ

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Church. The vestry of Trinity Church tabled the invitation since Trinity church will be the edifice used when the two Churches merge.

The committee on consolidation has gone as far as it can with the merger program and is now awaiting the sanction of the bishop. The refusal of Trinity Church members to worship at Christ Church until the merger is consummated will not affect the consolidation in the least.

* * *

St. Luke's Church, Bridgeport, Conn., recently celebrated its sixtieth anniversary on two days. The present rector, the Rev. Wm. H. Jepson, has been rector of the parish for the past 20 years.

* * *

After a lapse of several years, evening prayer has been resumed at Trinity Church, Greeley, Colo. The rector and vestry have extended an invitation to St. John's College to take charge of the service. The first Sunday in the month the students have a musical service without a sermon. Other Sundays the upper classmen take turns in preaching. The Y. P. F. has also been revived and new interest has been aroused. A large number of the young people remain for the evening service. Reviving these services is adding a new spirit and zeal in the parish.

* * *

A pipe organ was given to St. Bar- Mrs. John S. Holbrook in memory of her deceased husband. It is an all-electric instrument, including a wide range of stops, a set of chimes consisting of 22 tubes, a full range of harp as well as a reproducing arrangement. Bishop Perry dedicated it on All Saints' Day. The Rev. Gustav A. Schweitzer is rector.

* * *

On a recent Monday evening Bishop Perry dedicated the remodelled parish house just completed by St. Mark's Church, Providence, R. I. The plans were begun two years ago at the hundredth anniversary of the parish under the Rev. C. H. Temple, now rector of the Church of the Transfiguration, Edgewood, who attended the dedication as a special guest. The present rector, the Rev. L. D. Rassmusson, preached a sermon of thanksgiving on the preceding day. The cost was estimated at $12,000.

* * *

St. Luke's Day marked the fortieth anniversary of the ordination to the priesthood of the Rev. J. A. Williams, D.D., rector during this period of the church of St. Philip the Deacon, Omaha, Nebr. The ordination took place in St. Matthias Church, Omaha, by Bishop Worthington.

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Bishop Irving P. Johnson and Bishop Paul Matthews, bishop of New Jersey, were ordained at the same time and place. A corporate celebration of the Holy Communion was at 7:30; the ordination to the diaconate at 11 by Bishop Shayler of Dr. Craig Morris, and a jubilee service in the evening conducted by Bishop Shayler. The bishop presented the rector an envelope containing a liberal check as a testimonial from parishioners and friends. At the close of the service a reception followed in the church Guild Rooms.

* * *

Recently Bishop Shayler confirmed a class of 13 young men in the State Reformatory at Lincoln, Nebr., prepared and presented by the Rev. Wm. J. Woon, vicar of St. Matthew's Mission. Mr. Woon has been ministering to this institution voluntarily for the past three years and has been exerting a splendid influence. Twelve of the candidates were baptized by him.

* * *

A successful conference on family relations was held recently at St. Paul's Church, Oakwood, Dayton, Ohio, the Rev. Herman Page, rector, under the auspices of the Department of Social Service of the diocese of Southern Ohio, of which Dr. Wm. S. Keller is chairman. The conference leaders were Dr. Carl A. Wilzbach of the Cincinnati Social Hygiene Society, Dr. Jessie A. Charters of the Ohio State University and the Ven. Joseph T. Ware, diocesan Executive Secretary for Social Service.

Mr. Ware preached at the Sunday morning service, suggesting that the new marriage canon was less important in its specific provisions than in the new and higher ideal of marriage which it reflected. He also spoke at the Monday afternoon meeting on certain difficulties of married life and of the effectiveness of a love which is both ardent and also Christian and unselfish in overleaping them.

Dr. Wilzbach and Dr. Charters spoke to groups of men and women respectively on Monday evening and the following morning Dr. Charters held a stimulating conference on "How to Tell the Facts of Life to Children".

* * *

The Rev. George L. Fitzgerald of St. Thomas' Church, Greenville, R. I., who has specialized in religious education has recently made a survey of the Episcopal Boys' Schools of this country which he is using as a basis for his M.A. thesis recently submitted to Brown University.

His conclusions are, briefly, that pupils are a highly selected group of superior intelligence. The curriculum offered them, however, is very limited and traditional, generally inferior to that of public schools. The chief object of the institutions, he thinks, is to secure admission to college for pupils. The preparation is not "markedly superior" and Mr. Fitzgerald feels that the boys are poorly prepared for life. It is Mr. Fitzgerald's opinion, as a result of his survey, that the Church has a wonderful opportunity to develop the character and minds of its school boys, but has not taken advantage of it. In the use of modern methods of education the schools appear to be backward, he reports. He makes suggestions for the improvement of these institutions.

* * *

An altar in memory of Francis Treman King, in St. Christopher's Chapel, Trinity Mission House, was consecrated November 2, by the Rt. Rev. William T. Manning, bishop of the diocese of New York. The Rev. Dr. Caleb R. Stetson, Rector of Trin-

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ity Parish, celebrated the Holy Communion, and a large group of friends of the late Mr. King filled the chapel. The music was in charge of Channing Lefebvre, organist and choirmaster of Trinity Church, and was rendered by a part of the Old Trinity choir.

* * *

St. Luke's, Norfolk, Va., gets Parish House. The Vestry of St. Luke's Norfolk, has just completed arrangements for the lease of the residence of Dr. Southgate Leigh, adjoining the property of St. Luke's. The building, one of the largest in Norfolk, will be used for a parish house. The downtown property of St. Luke's on which the church stood before it was destroyed by fire several years ago, has recently been sold to the United States Government for the erection of a Federal Building.

* * *

The Clerical Club of Rhode Island listened to their four Clerical Deputies to the General Convention at their November meeting. Rev. Stanley C. Hughes, rector of Trinity Church, Newport, R. I., was assigned to the topic of the new marriage Canon, but he took up most of his time condemning what he called the present tendency to make of the Presiding Bishop, a big business man and take away from him much of his spiritual opportunities as a shepherd of souls. He would have the office more like that of the Archbishop of Canterbury who has jurisdiction and a Church of his own. "But," he declared, "our Presiding bishop is assigned to a great business at '281' and forced to attend to a multilicity of duties and has not even a Chapel of his own. As a result of this habit which is growing all the time, we kill our Presiding Bishop." It was his earnest hope that reform would set in at the next Convention.

* * *

The Rev. Geo. Virgil Hewes was elected as curate of the Pro-Cathedral Church of the Nativity, Bethlehem, on Oct. 26th. Mr. Hewes is to assist the archdeacon, who is in charge in carrying on until a new dean is elected. Mr. Hewes was doing supply work in and around New York City.

* * *

The Auxiliaries of the Convocation of Reading, Pa., met in St. Mary's Church, Reading, Oct. 27th. It was reported that the women had in cash and pledges over $2800 of the $35,000 they are raising for a cottage at Voorhees Industrial and Normal School at Denmark, S. C. This is part of the Advance Work, the diocese has promised.

* * *

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Deaconess Frances Semle of the Cathedral of St. John, for the benefit of Church School teachers in this district. The classes are held on Wednesday evenings beginning November 4, and continuing through December 2.

* * *

The Rev. W. H. Martin of Big Spring is in charge of a new mission developing at McCamey in the district of North Texas.

Foreign missionaries with children are given an allowance for each child. The editor suggests that we add comments to the items we send in, but what comment is possible, I ask you, or necessary, on the following notice clipped from the invaluable Diocesan Chronicle of the Philippine Islands:

"Prospective parents please take notice. New children count like salary increases. If one is born on June 30th or any day before that, the children's allowance for that year can be paid immediately. If one is born July 1st or thereafter, the first year's children's allowance does not come until after January 1st of the next year."

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Through the efforts of the Rev. Joseph Higgins, church chaplain at the Cook County Jail (Illinois), several hundred inmates are being provided with inspirational services each Wednesday afternoon. On Oct. 28th, Archdeacon W. H. Ziegler was the speaker.

Thrilling experiences among the natives of Alaska as a missionary were related by Archdeacon Ziegler. He told particularly of experiences with atheists and how one in particular became converted as a result of an experience with a mountain avalanche. "Most atheists finally admit they are wrong, as this native did," said the Archdeacon, "but occasionally it requires an avalanche to move them."

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Daily: 12:20.

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Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York
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Hicks St., near Remsen, Brooklyn, N. Y.
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Church School: 9:45 A. M.

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.

Grace and St. Peter's Church
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The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
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Weekdays:—8:00 A. M.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11:00 and 7:45.
Wed., Thurs., and Holy Days.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11, and 7:15.
Week Days: 6:40 a. m. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago
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3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston
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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Summer Schedule
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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Church School: 9:30 a. m.
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The WITNESS

CHICAGO, ILL., NOVEMBER 19, 1931

THE CHURCH'S TASK

By

GARDINER M. DAY

I BELIEVE that it is the task of the Church in its corporate life and of each of us in our lives as members of the Church and followers of Jesus Christ to challenge modern individualism that believes in life, liberty, and the pursuit of personal happiness as the chief end of life with Jesus' ideal of a corporate fellowship. We must show clearly in every possible way that the "profit motive" which is so dominant in modern business is utterly incompatible with Jesus' ideal of service and sacrifice, and that the secular idea that a man has a natural and absolute right to all the property he is clever enough to acquire, cannot be reconciled with the Christian's belief in the brotherhood of man. Further, as His Disciples we can never countenance the secular view of man, as a commodity; but must even in times of depression, stand unequivocably for Jesus' belief in the sacredness of personality and the eternal quality of the human soul. If Christians the world over will work toward such ideals, a more just and a more Christian Economic Order will slowly come into being.

MESSAGE OF THE WEEK

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THE WITNESS

A National Weekly of the Episcopal Church

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THE CHURCH OVERSEAS

By
JOHN W. WOOD
Secretary of Foreign Missions

LET me tell you something of the work this Church is doing in other lands. It maintains mission stations in China, Japan and Liberia, in Mexico, Haiti, Porto Rico, Cuba, the Dominican Republic, Panama and Brazil, the Hawaiian Islands, the Philippine Islands and Alaska. Its staff of workers numbers 380 American men and women and 2400 men and women of other races. These native workers, having learned to know and follow our Lord are now giving their lives to make Him known to others. It spent last year (1930) in all its varied work abroad $1,556,000. That money helped to maintain our 2800 American and native workers who gave their lives to the cause. It also helped support twenty hospitals and dispensaries, hundreds of schools of all grades from kindergartens to colleges, numerous homes for homeless children and many other practical philanthropies. Moreover, it assisted in building up hundreds of centers of spiritual life and work by gathering the native people into congregations and showing them how they could serve others.

Do life and money invested in such ways really bring results?

Take Japan for example. When in 1854, after two and a half centuries of seclusion, Japan at the insistence of the United States, hesitatingly agreed to renew international relations, her government and people were strongly anti-Christian. It was not until 1859, that missionaries were admitted. The first two were representatives of the Episcopal Church. The people were forbidden to have anything to do with the missionaries. Death was the penalty for becoming a Christian. Eight or nine years passed before the first Japanese was baptized. It was twelve years before the first congregation was organized and it had only 12 members. Today there is a Christian community numbering about 500,000. Its influence is easily one hundred times its numerical strength. In the Japanese Parliament there are some twenty-five fine Christian men. The Japanese government is now most friendly to Christian work.

The Congregations started by the Episcopal missionaries from America and England united in establishing a national church, called the Nippon Sei Ko Kwai (the Holy Catholic Church in Japan). That Church now has about 225 Japanese clergy, some 250 organized congregations with a total membership of about 30,000. They have formed their own board of missions and are sending missionaries to Formosa, Korea and Manchuria. More than that, every year they send gifts of money to our board of missions to help us in our work in the United States.

On a visit to the city of Osaka three years ago, I met a woman of about fifty who had become a Christian a few months before. As a thank offering for having found her way from Buddha to Christ she gave $12,500 to an orphanage for Japanese children established and maintained by the Episcopal congregations of Osaka.

A layman of the self-supporting Church in Sendai two months ago put all his property valued at more than $100,000 into the hands of trustees for the benefit of the diocese. Does any one know an Episcopalian in the United States who had done that?

BUT Japan is only one of the many countries where the Episcopal Church is doing great work. Last March in the mountains back of Port au Prince, Haiti, I was the guest of a devout congregation of French speaking black people. Two years ago all of them were followers of Voodoo. That means they worshipped a green snake. They made all kinds of offerings, costly for them, to appease the snake's wrath and gain its good will. The building in which we

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held our service was formerly the voodoo temple. Now the people of that region no longer fear the green snake. But there are many others who have not yet found freedom from the Voodoo terrors.

One of the best things the Episcopal Church is doing in Mexico is Hooker School for Girls, in Mexico City. It would be difficult to find 300 finer girls anywhere. Many of them come from distant Indian villages in the mountains. Some train as teachers or nurses. Some go into business. More become mothers of Christian homes and so leaven the life of their communities. In St. Andrew's school, Guadalajara, Mexican boys are given manual and agricultural training to fit them for rural rather than urban life. Some of them become clergymen and have faced danger bravely as our Mexican clergy have to do, because of the unfortunate fanaticism of some of their fellow-countrymen.

In more than 100 stations in the southern part of the enormous Republic of Brazil the Episcopal Church is doing work of vital importance to the future of the country. One of its greatest contributions is made in the training of Brazilian youth for the Christian ministry in Southern Cross School and seminary, both located in Porto Alegre, the capital of the State of Rio Grande do Sul. There are now thirty of these Brazilian clergy at work. Their quality is well illustrated in the record of one of them who died a few months ago. During a ministry of 27 years, Rev. J. L. Guimaraes baptized 2500 children and prepared 400 adults for confirmation. He built the church in the city of Bage, where practically his entire ministry was spent and had brought the congregation almost to the point of self-support. Though illness and age justified retirement, he kept on working to the very end—an inspiration to his friends and a blessing to the community.

Brazil is closely connected with the every day life of most people of the United States because four out of every five cups of coffee on our breakfast tables come from Brazil. Stimulated by the friendly cooperation of North American Episcopalians, the Brazilian Episcopal Church is now raising a fund to establish a home and school for orphaned children.

This desire to care for little children characterizes the Church's work everywhere. You see it in our children's home in Panama and in the courageous effort Governor Roosevelt is making on behalf of the under-nourished children of Porto Rico. Long before that wise endeavor was started Bishop Colmore and our missionaries in Porto Rico were doing their best to meet this need in the rural sections, in the interior of the island.

YOU find the same spirit in Alaska. Doctor Grafton Burke and Mrs. Burke are at Fort Yukon, where our Church maintains a hospital primarily for the Indian people. It is the only hospital on 750 miles of the Yukon River and Doctor Burke is the only doctor in all that region. Out of the hospital work there has grown a home for children, some of them former patients, but now without homes or parents to care for them. So the Church becomes their mother and proves herself to be indeed the greatest mother in the world.

The heroic work of Bishop Rowe in Alaska is known to many people both within and without the Episcopal Church. Comparatively few people know of the great work of Rev. Dr. John Chapman, who a few months ago, at the age of 73, retired from the mission at Anvik. For 47 years he made that Indian settlement his home and poured into it all the richness of his devout life and constructive ability. Before our mission was established in Anvik the place was described in a government report as a "human pig sty." Today it is a well-ordered community. The center of its life is the mission. There are the church with its frequent services, the schools where both boys and girls are being trained for usefulness, an infirmary and the mission sawmill. This sawmill has made it possible for the Anvik people to live above ground instead of underground, as they had to do in the old days. In one form or another, the record of Fort Yukon and Anvik is being repeated in a long line of missions maintained in Alaska by the Episcopal Church, from Ketchikan in the southeast to Point Hope on the northwest coast. At Point Hope, our missionary, Archdeacon Goodman, is priest, schoolmaster, doctor, lawyer, bander, adviser and friend for 500 Eskimo people. Besides preaching in Eskimo he can harness and drive a dog team, hunt polar bears, and pull aching teeth.

WITHOUT attempting to see anything of what the Episcopal Church is doing in Cuba, Liberia, the Hawaiian and Philippine Islands, let me take you for a moment into Central China, in the region that has been overwhelmed in recent weeks by unprecedented floods. From Shanghai for 1,200 miles to the west along the Yangtze River and back 100 miles or more from its north and south banks, the work of the Episcopal Church extends. In Shanghai you find a number of well-organized, self-supporting congregations, with vestries on which Chinese women serve on an equality with Chinese men. In Shanghai, too, are St. John's University for young men and St. Mary's Hall for girls, two of the best and most influential schools in China. St. Luke's Hospital, in a crowded downtown section, does an immense work in relieving needless human suffering. If you go to the daily clinic at two o'clock you will find hundreds of men, women and children coming with their troubles. You will find an American nurse directing the group of Chinese nurses who care for these sufferers. The medical school connected with St. Luke's was the first school of modern medicine opened in China. Its living graduates are among the best known and most valuable of Chinese physicians.

To be an old style doctor in China requires no medical training. A man simply decides to set up as a doctor, gets somebody to paint a sign for him and gathers some weird remedies. He re-inforces these by

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a handful of long needles to be used in driving the evil spirits of sickness from different parts of the body. That is all there is to the medical profession in China today, except where western medicine has been established chiefly as the result of the work of mission hospitals.

Here is a typical old style prescription for diptheria: "Mix bamboo pith, women's toe nails, bed bugs. Grind to a powder. Sprinkle in the throat."

That sort of thing still goes on in many parts of China, but through the work of American doctors and nurses who train Chinese men and women in western medicine, some progress is being made. As in Japan the Chinese congregations organized by the missionaries of the Episcopal Church from America and England, have united in establishing a national church. It is called the Chung Hwa Sheng Kung Hui—the Holy Catholic Church in China. This Church held its triennial synod last April. At one meeting its board of missions raised $21,000, as an endowment fund to provide the salary of a Chinese bishop to lead the mission work in the province of Shensi. When this new bishop is consecrated there will be six Chinese bishops in the Church in China.

A journey into the interior will take you through Soochow, Wusih, Nanking, the Present capitol, Wuhu, Anking, Kiukiang, Nanchang. Six hundred miles from Shanghai you reach Hankow and Wuchang, facing each other on opposite banks of the Yangtze. In all these cities the Episcopal Church has important missions.

Wherever there is a church, there is invariably a school and often a hospital. Eighty per cent of China's people are said to be illiterate. One of the best things the missions can do is to give some of China's bright young men and women—and there are millions of them—a sound education under Christian influence.

Nearly all of China's outstanding men of today are the products of mission schools. Several of the leaders of the present government are Christians, including General Chiang, president of the Central Council, Dr. Soong the minister of Finance and Dr. Wang the minister of Foreign Affairs. Four other members of the cabinet are also Christians. One of these Dr. H. H. Kung is a lineal descendant of China's great sage Confucius who lived about 550 B. C.

There are four fundamental things that bind together men of different races and cultures, convictions, and interests. These four things are a common task, a common hope, a common peril and loyalty to a common friend. All four of these conditions find expression in the endeavor to share Christian privilege, with the people of other lands who know little or nothing of the life-giving, nation-building truth set forth in the Christian Gospel.

Let us stand together in this greatest of all interprises, in loyalty to our common friend and Saviour Jesus Christ and in glad compliance with His request that his followers should bear witness to Him through out the world.

Canon 43

An Editorial by

BISHOP JOHNSON

THE Canons of the Church are like the rules of a game.

In some games they have umpires to enforce the rules but in golf, which is known as a gentleman's game, there are no policemen to make you keep the rules.

It is up to the man himself to observe the rules and if he says that he made a hole in seven, you are confident that he intends to tell the truth, even though his mathematics may be poor.

Some people cannot count above seven. That is merely their limitation, but there are others who cannot tell the truth; that is their fault, or rather the misfortune of those who play with them.

Neither in golf nor in the Church ought we to imagine that we have the right to make our own rules as we go along.

It would seem as though gentlemen would want to keep the rules, particularly as we have a very inadequate police force in the Church to watch them.

Most bishops, like myself do not want to assume police powers, knowing how unsatisfactory it is to bring a man into court.

Like good policemen, we do not see a great many offences. If we did I am sure that we would arrest a small number of clergy for speeding. These men are sure that they know, better than General Convention, what the rules ought to be and are over eager in anticipating them.

I know they are often very pious, but I am afraid that they are constitutionally unable to play a gentleman's game.

Incidentally they have promised to obey the Godly judgments of their bishops, but invariably judgments, that differ from their own opinions, are never Godly.

OF COURSE it is difficult to obey rules that you do not understand, and incidentally it is extremely difficult for the two houses in General Convention, in two weeks' time, to produce rules that are not open to criticism.

It happened in the Canon on Marriage and Divorce that through a misunderstanding both houses debated the Canon at the same time and each house put forth a Canon, differing from the previous one and also differing from one another. It was evident in the discussion that the attitude of the clergy was somewhat different from that of the legal fraternity, and for this reason some things were put in which the clergy didn't want and some things were left out which the clergy preferred. In the Committee on Conference which met almost the last evening of the session, it was agreed that such things as the two houses failed to agree upon, should be left over to the next Convention as unfinished business.

Thus the present exception as to the innocent party; the necessity that at least one of the parties be bap-

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tized; and the promise to keep a promise which the deputies passed; went over to the next convention for further discussion.

We may say therefore at the outset that the present Canon is something like an uncompleted pass.

It is confessedly a tentative arrangement until 1935. Remembering this we ought not to be too critical of what had to be done in the last few hours of the Convention.

In considering the Canon, the House of Bishops took the previous Canon as the basis of the new one, whereas the House of Deputies introduced a Canon differing in form from the previous one.

The Committee on Conferences followed the procedure of the bishops.

The first section is a new one requiring the clergy to give instructions on the nature of Holy Matrimony, both publicly and privately.

A great deal of the divorce evil comes from what Mr. Gardiner calls "abyssmal ignorance," as to the nature of Holy Matrimony.

The next Section draws a clear cut distinction between Civil Marriage and Holy Matrimony, which should be taken into account in considering the final section. This has never been put clearly into the Canon before.

Understand first that two people marry themselves; the state legalizes the marriage and the Church sanctifies it.

Nothing that the Church can do has any effect upon legalizing marriage and nothing that the state does has any intent of sanctifying.

THE Church does not marry people; except as the clergy become officers of the state and legalize the union.

What the Church is concerned with is the vow, the blessing and the sanctity of the union in the eyes of God.

Christ taught that once married, always married until death do them part.

If the Church recognizes divorce for any cause as a dissolution of the union in the eyes of God, then it should change the service so as to read "until death or divorce do us part."

It is unethical to make a person promise one thing at the altar and then by Canon absolve him from his promise for any reason.

This certainly is not the function of Canons.

The Canon then goes on to safeguard the Church from blessing clandestine marriages.

The rules as laid down are clear.

In regard to the three days clause, all we need to say is that a great many of the states have laws requiring it. The Church should not be more lax than the state. The Canon does not provide the method by which the clergy shall determine what constitutes "three days notice."

Literalists will require a verbal statement to that effect. In our judgment any knowledge which takes the marriage out of the clandestine class and guarantees the consent of parents is sufficient knowledge to justify the ceremony.

The Canon does not intend to embarrass the clergy by absurdities.

In our judgment, such interpretation would be an instance where the letter killeth common sense.

The old provision for the innocent party in case of adultery is the present law, even though it is practically an amendment of the Prayer Book service, which specifies death only as a justification of repeating the ceremony.

One questions the ethics of promising something to God a second time when one has failed to keep the previous promise. The Canon on nullification is the ancient law of the Church.

In certain cases the Church says, the first marriage could not have been the solemnization of Holy Matrimony.

One may differ as to the cause for nullification and as to the method in which it may be proved, but the abuse of a law should never be a reason for side stepping it.

In case of nullification the Church holds that there has never been a real solemnization of Holy Matrimony, and therefore the previous ceremony was null and void ab initio. Here too the action of a civil court has no bearing upon the action of the bishop or ecclesiastical court.

The latter is not pronouncing upon the legitimacy of marriage but upon its sanctity, so that there is no conflict between the action of the two courts.

The legal deputies wanted to make ecclesiastical courts a matter of general obligation, but the House of Bishops preferred to leave it to the discretion of the Diocese. In this the deputies yielded.

IN SECTION VII, there is a great deal of bewilderment, first because it is the introduction of a new principle and secondly because it is somewhat clumsily worded. The new principle is that while the Church may refuse the sacraments to those who are members of the Church and knowingly violate her laws, she ought to make some provision for those who have been outside the Church and have never been taught anything about the sacraments or the sanctity of marriage.

Surely in a heathen country you would not refuse converts the sacraments because they had more than one wife. In semi-pagan America there are many cases in which people have been divorced and remarried who desire to come into the Church.

This Canon is intended to provide for such cases. In order to cover such cases adequately and not to be invidious to this or that group, it was necessary to use the terms, "otherwise than as the word of God and the discipline of this Church doth allow."

This distinctly refers to marriages by justices of the peace or marrying parsons.

It leaves to the person interpreting it just how much of a ceremony is equivalent to our own marriage service, but it was impossible to word the canon with anymore particularity.

I would say that ministers of other bodies who are indifferent to the whole evil of divorce and remarry

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without distinction any who apply to them, do not marry people according to the discipline of this Church. The other cases covered by the Canon are those within the Church, where it is impossible to use the marriage service a second time, but where the circumstances are such that one would hesitate to excommunicate. Of course there is an inconsistency here which can be pointed out. Are not all divorced people who are remarried living in sin? Possibly this is true, but yet there are circumstances in which one is convinced that excommunication is too harsh a penalty for the offense.

At any rate Section VII is an attempt to modify the rigor of the law by permitting the extending of mercy to those who seem to require.

Surely the power to bind and loose carries with it the bestowal of mercy even in the face of seeming inconsistency. At any rate the Church, acting for her Master has so decided.

Let's Know

By
BISHOP WILSON

CANON

HERE is an interesting word to play around with. People frequently ask what we mean when we use the term "canon" in our ecclesiastical conversation and it is a little difficult to explain briefly because it has taken on such a variety of shadings. The word itself is an exact transliteration of a Greek word which meant a straight rod or bar, and then a rule or standard. In the fourth century it was applied to the ordinances of Church councils and gradually took on an exclusively ecclesiastical significance. As a rule or standard, it is a very proper description of the sundry regulations officially adopted by legislative bodies of the Church. Such canons have covered a wide field at different times in Church history. For instance, I have just come across this one which is the 18th Canon of the Church of England as set forth in the year 1604:

"In the time of Divine Service, and of every part thereof, all due reverence is to be used: For it is according to the Apostle's rule: 'Let all things be done decently, and according to Order'. Answerable to which Decency and Order, We judge these our directions following: No man shall cover his head in the Church or Chapel in the time of Divine Service, except he have some infirmity. In which case let him wear a nightcap or coif. All manner of persons then present shall reverently kneel upon their knees when the General Confession, Litany, and other Prayers are read, and shall stand up at the saying of the Belief, according to the Rules in that behalf prescribed in the Book of Common Prayer. And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as it hath been accustomed: testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the Mercies, Graces, and Promises of God to mankind for this life and the life to come are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered: Saying in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed, and making such other answers to the public prayers as are appointed in the Book of Common Prayer; neither shall they disturb the Service or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Service, and Sermon, without some urgent or reasonable cause."

Certainly people were quite well instructed in those days as to their conduct in Church. Most of the provisions in this old canon would be by no means inappropriate today—except, perhaps that one about the infirm gentleman who needs to have his head covered. The suggested nightcap might be rather difficult to obtain and even the coif, or skull-cap, would scarcely be necessary. At that time, church buildings were unheated as they still are in many European churches. But with our American passion for extensive radiation, even the barest head may still be comfortable in its worship.

About Books

SCIENCE AND RELIGION. *A symposium. Published by Charles Scribners Sons. Price* $1.75.

Here is a book made up of twelve fascinating, illuminating, and highly intelligent talks on Science and Religion, which were broadcast in Great Britain last year. Apart from the exceptional merit of each and every talk in the book, we could not help wondering why such talks were not possible over our own broadcasting system. Surely we have men in this country of equal mental calibre and listeners in who could measure up to any British audience.

But alas we are in the hands of the advertising man. Therefore the expositions of Science and Religion as they come to us over the air are either a breathless garrulity about the wizardry of the General Electric, in the name of Science; or the tom tom of ambitious choirs and empty generalities of a speaker who banish a real thought in a whole pack of paragraphs, and this passes for religion.

This book then, apart from its general excellence and thought stimulating contents, is a revelation of what might be possible in our own country if the Chewing Gum, Lucky Strike, Tooth Paste, and a thousand other similar silly hours would give place once in a while to a broadcast of intelligence by really intelligent men, for men and women who are fed up and weary of noise.

—Irvine Goddard.

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SOCIAL SERVICE TRIES A PLAN IN PITTSBURGH

The Social Service Department of the Diocese of Pittsburgh is striving to meet the current unemployment situation in the City of Pittsburgh in a unique way.

The Parishes of the City have been classified as "Employer" or "Employee" congregations. Those whose families are in a position to employ men or women in the homes "odd jobs" by the hour or day are "Employer" congregations; and those who have men or women out of work and who are willing to do odd jobs, such as cleaning cellars or yards, rough carpenter work, etc., are in the "Employee" category.

The problem is to find the job and to supply the man or woman for it. The latter is no problem for the rector of every "Employee" congregation can readily supply a long list. The former problem is being met by the Rector asking some organization in his parish (Service League, Brotherhood, Guild, etc.) to call on the telephone a certain proportion of the parochial list each week and ask whether they desire any work done. All requests are then directly or through the rector transmitted to the rector of the "Employee" parish. There being no central clearing house, for the present certain parishes have been assigned to each other.

The plan has been in operation but a short time, and many jobs have already been discovered, and employment given. A feature of the scheme is that honest and reliable men and women can be recommended for work within the homes.

* * *

Bishop Wyatt Brown has appointed five Honorary Canons for St. Stephen's Cathedral, Harrisburg, Pa. They are the Rev. Clifford G. Twombly, D.D., Rector of St. James' Parish, Lancaster; the Rev. Paul S. Atkins, Rector of St. John's Parish, York, and Secretary of the Standing Committee of the Diocese of Harrisburg; the Rev. Hiram R. Bennett, Rector of Christ Church, Williamsport; the Rev. Richard A. Hatch, Rector of St. Luke's Parish, Altoona; and the Rev. Clifford W. French, Chaplain to the Bishop, and Rector of Trinity Church, Steelton. The Cathedral Chapter will consist of the Bishop, the Dean of the Cathedral, five honorary canons, and the members of the vestry of the Cathedral.

* * *

The Rev. E. Croft Gear, rector of St. John's Church, Linden Hills, Minneapolis, has just concluded a week's Preaching-Teaching Mission at St. James' Church, St. Paul, Minn. At the concluding service on Sunday morning many renewed their Baptismal vows and signed pledge cards pledging themselves to renewed service to the Master. It was a most inspiring Mission with a lively question box and some very helpful instructions.



FRANK J. STANGEL
Missionary in Oklahoma

* * *

After a few weeks closing The Southern House of The Nazarene in Saint Augustine, Fla., opened Nov. 16th for the winter and spring. On Wednesday and Thursday a two days' Retreat was given. The instructions were on "Spiritual and Physical Wholeness", with a celebration of Holy Communion each morning.

* * *

Monday evening, Nov. 9th, the Archdeaconry of the Bronx, a clerical and lay gathering representing all the Episcopal Churches of the Bronx, met at Grace Church, City Island, under the presidency of the Rt. Rev. Charles K. Gilbert, D.D.

The speakers for the occasion were the Rev. Dr. Floyd Van Kuren, Director of the Social Service Commission of the Diocese of New York, and the Rev. Dr. L. Ernest Sunderland, Superintendent of the City Mission Society. Their subject was Unemployment.

It was put to the group squarely that it would be up to the Church this winter to take care of its unemployed. The clergy, in cooperation with the City Mission, under the direction of the bishop of the diocese, will formulate plans, ways and means to carry out this program.

CARVING OF TWO ANGELIC FIGURES HELP UNEMPLOYED

Carrying out the employment stimulation program recently announced by Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington, work has begun on two of nine angelic figures which are to be carved on the soffit or under side of the Chancel Arch of Washington Cathedral. These life-sized angelic figures are said to be of great beauty and a distinct addition to the architectural glory of the arch. The angelic figures to be on the Chancel Arch will represent the Nine Choirs of Angels one for each order of the celestial hierarchy.

The two Angels, now being carved, represent "Angels" and "Principalities" and are on the left hand side of the Chancel Arch which soars ninety feet above the portion of the Cathedral to be devoted to the most sacred offices of the Church.

In keeping with the general plan of symbolism being employed in Washington Cathedral the Angels are not merely used as decorative accessories but have their appropriate place and a solemn significance. They will be an outstanding feature of the arch, reminding worshipers and pilgrims that the representations of Angels in Christian art reproduce in a remarkable manner the ideas concerning them, which from time to time, on Scriptural authority have prevailed in the Church. The nature and office of these celestial beings are well given by St. Paul in the first chapter of the Epistle to the Hebrews—worship or service rendered unto God, and work of ministration done on God's behalf to men.

The carving of the two Angels into the soffit of the Chancel Arch is another evidence of the determination of the Cathedral authorities to keep construction and symbolism contracts steadily going forward in order that there may be maintained the employed status of approximately 375 persons dependent on the Cathedral undertaking for their livelihood.

Seven of the Nine Angels on the Chancel Arch in Washington Cathedral will seem to rest on clouds beneath them, only the two lower ones, representing Angels and Archangels, being poised on earth.

The pilgrim in the Cathedral of the future will thus see lightly poised high above him representatives of the invisible world, turned into stone, ageless divine beings to whom time does not exist, giving the impression of stupendous power and infinite mercy—lighting the whole scene with their glory.

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ENGLAND HEARS RADIO MESSAGE BY DR. PORKESS

The Rev. Wm. Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa., is the first Episcopal clergyman of America to speak to England over the radio. The following message was delivered on November 5.

Through the courtesy and kindness of the Westinghouse Station KDKA, Pittsburgh, it is my rare privilege to be speaking at this time to England—the land of my birth. A little over twenty-eight years ago I left England on the steamer Arabic, her maiden voyage. We were fortunate in having a wireless apparatus attached and, when eighty miles distant from shore, I was so keenly interested as to send a message to my mother. This was the stipulated maximum distance to be assured of success. Naturally the main topic of conversation, during the voyage, was this wireless achievement. Some wondered to what extent it could be developed, and were very emphatic that we could not hope for any great distance to be conquered during their lifetime. A smaller number of the passengers were sufficiently optimistic to claim that they might live long enough to span the Ocean with wireless messages, and, perhaps, to even hear the human voice over the air, regardless of distance. Time is always a great revealer. If we will wait long enough most of our queries will be answered. Certainly has it been so in the amazing advance of the wireless. So much so that we are actually talking to one another today over great areas of space. The radio is more than an instrument—it is indeed, a prophet, declaring to us that there are still more remarkable things to be discovered. Who will venture to say what they are likely to be? And, it may be, some of them are to come in our lifetime. Let us therefore be more expectant than ever. Now, for the moment, leaving the future and dwelling upon the present date—November 5th I am reminded, through my boyhood days, that it is Guy Fawkes' Day. As a boy, in my native town of Grimsby, I always got a thrill out of that day. I made very little of the historical significance of it, but it was everything to me in the way of a certain kind of pleasure. It was the one time of the year that I took special interest in and visited the neighbourhood. Having borrowed an arm chair, that could be easily carried, and placed in it a stuffed and masked figure of Guy Fawkes, I devoted the morning in going from door to door, calling on the friends who knew me, making before them my little speech, and then taking up a collection. The sum total was not used for any Church purpose or philanthropy, but for the purchasing of fireworks. In the evening of the same day a grand display took place in our backyard, to which all contributors had been cordially invited, and many of them were good enough to accept the invitation. It was impossible for the neighbours to do any sleeping until the display had ended. Those were the good old days, and we boys enjoyed ourselves to the full. Well, all this leads me to wish that the boys of today—in England and the United States of America especially, may learn to play hard, as a preface to becoming effective workers a little later on in life. Somehow I feel a man has not really lived who did not enjoy play in his boyhood days. Let me then urge our boys of today to play the game. If you cannot always be a winner you can certainly try to be a good loser. There comes to my mind, as a striking illustration along this line, the late Sir Thomas Lipton. He was successful in business, as we all know. And he was equally successful in being a good sport. In fact we shall long remember him as a good loser, after the lustre of many, who have won, has been dimmed. A few years ago I found in a London book store a certain motto. Since then it has hung where I could often see it, and many times have I been spurred on by its significant meaning. Especially would I urge all boys to make this motto their very own. Here are the words: "For when the One Great Scorer comes to write against your name, He writes—not that you won or lost—but how you played the game." In closing this brief address to my large and invisible audience—English and American in personnel, I would send love and greetings to my sister, two brothers, nephew, nieces and cousins, living in different parts of England and Scotland. Also to my close friends, in London, Sheffield, Grimsby and Grantham, as well as including the many on this side of the Atlantic.

NOTE—From a large number of reports, already received every word was heard with exceptional clearness.

CLERICAL SKETCHES

THE Rev. Frank J. Stangel is in charge of churches at Cushing, Chandler and Pawnee, Oklahoma. He was born in Wisconsin in 1866, attended public schools there and began teaching when 17 years of age. He later did undergraduate work at Valparaiso University, went into business, meanwhile studying law. Always active in Church life he began studying for orders and was ordained deacon in 1928 and priest in 1929. The three missions under his charge are small, but have shown a substantial growth under his leadership. There was recently completed at Cushing a fine new church, built at a cost of over $15,000.

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KING'S CHAPLAIN WARM DEFENDER OF DOLE SYSTEM

The present economic situation was described as a race between capitalism and Soviet Communism, with the outcome still much in doubt, by Canon T. Guy Rogers, rector of Birmingham and chaplain to King George of England upon his arrival in Chicago Nov. 4.

"I would not say capitalism is on its last legs," he explained, "but I believe the system must be altered to provide happiness and security for all."

Canon Rogers is a warm defender of the dole system, which he says Americans do not understand. He declares that there is no foretelling what would have happened in England without it. It is unemployment insurance — not government charity, he stated.

With regard to the recent landslide for the McDonald ticket, Canon Rogers termed it a "dangerous" majority and expressed the belief that the coalition government would not last for long. He declared the election results were due to patriotism, fear and the personality of Ramsey McDonald.

Canon Rogers expressed his interest in a reunion between the Anglican and Protestant churches. Friendships between churches and between nations are his greatest interests, he declared. He believes the Church will be much stronger in the future than in the past. While in Chicago, Canon Rogers will speak at the Sunday Evening Club, St. Luke's church, Evanston; and address the World Alliance for International Friendship through the Churches.

* * *

Twelve Crosses of Honor, awarded by the Order of Sangreal for distinguished service to the Church and humanity, were received by two bishops, six priests and four lay women recently. Announcement of the awards was made at the Church of the Advent, Chicago, on a recent Monday night by the Rev. Irwin St. John Tucker, grand master of the Order and pastor of St. Stephen's church.

At the same service, a number of candidates were initiated into the second degree of the Order of Sangreal and thirty-one Awards of Merit were announced. The awards of the Order of Sangreal are made annually. Those who receive the Cross of Honor, highest award of the Order, are voted it by Bishops throughout the country, each bishop selecting one candidate. From these, the president of each province chooses one. Four are chosen at large. Those mentioned for the honor but not selected, receive the Award of Merit.

Those who received the Cross of Honor include: Bishop William M. Lawrence, retired, of Massachusetts; Bishop L. H. Roots of Hankow, China; the Ven. F. W. Neve, archdeacon of mountain mission work in the Diocese of Virginia; the Rev. Sidney Stuart Bost, Durham, N. C.; the Rev. Canon H. B. St. George, Nashotah, Wis.; the Rev. A. B. Mansfield, New York; the Rev. Lucius D. Hopkins, Big Suamico, Wis.; the Rev. Sidney D. Hooker, Montana; Deaconess Anna L. Gilliland of Salina, Kansas; Grace Manchester, Albany, N. Y.; Nellie O. Lincoln of San Francisco; and Mary B. Ridgely of Bethany School, Cape Mount, Liberia.

* * *

The Rt. Rev. John McKim, D.D., bishop of Tokio, Japan, will visit the diocese of Oregon on Nov. 29th and 30th.

HAS ONLY THE SOUTH QUAINT SUPERSTITIONS?

By J. M. Stoney

Most of us are familiar with the time honored customs of carrying "buck-eyes" and rabbit's feet for good luck, of a wrist-strap to keep off rheumatism, of putting a shovel in the fire or of squeezing the wrist to stop a schreech owl, and of many other things done by fairly intelligent people. But here are some new ones. I was visiting in a rather primitive home, where there was a charming baby. Around his neck suspended by a string was a very dirty bag. I asked the meaning of it and was told that it contained two joints from the backbone of a rattlesnake and was intended to keep off fits. I asked if it were really an effective charm, and the reply was irrefragable: "He aint had no fits yet". Only a few days ago I was discussing with a mother in Alabama the problem of curing a child who had become a "clay-eater". Clay eating is a morbid appetite for clay, sand, dirt, plaster and other like substances, and is born of malnutrition. It's a hard habit to break. The mother seriously asked my advice as to whether she should feed the child some earth from a new-made grave. That was supposed to be a powerful charm against clay eating.

This is not funny. It is tragic. It is not a situation peculiar to any section of the country. It is everywhere. Those who say "Such conditions do not exist with us" are confessing themselves grossly ignorant of their surroundings. Its a mighty challenge to the Church, to the schools and to medicine,—to say nothing of economic justice and fair play.

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THE DIOCESE OF NEW YORK HAS FINE CONFERENCE

By Chas. Henry Webb

Bishop Stires called a conference of laymen, soon after the conference of clergy which I described in my last letter. This was the third annual conference of laymen with the Bishop. The first was attended by forty-two laymen; the second, last year, by a hundred and thirty-five; this year more than three hundred and fifty were present! The conference was on a Saturday, afternoon and evening, beginning with luncheon. At the lunch table, the lay deputies to the recent General Convention made reports. After luncheon, Bishop Stires made a very inspiring and encouraging address (so some laymen who heard it told me) and then Bishop Larned, our suffragan, presented some specific instances of notable progress in the diocese, and some needs and plans for next year. Sixty-two key-men, representing as many parishes, stayed to dinner with the Bishop, and talked of extending the system of zone-leaders and key-men until every congregation in the diocese was in line. The key-man is in touch with diocesan headquarters with one hand, and with the zone-leaders of his parish with the other. The plan solidifies the diocesan organization, and makes it possible to pass along from headquarters to practically every family in the diocese any call from the Bishop. It had ardent advocates at this conference, and will doubtless be advanced as a result.

* * *

This diocese rejoices in having, as it believes, the only clergyman in the American Church who is a native of the Holy Land. He is the Rev. T. David Harari, now in charge of Trinity Mission, Astoria. Does any one dispute his claim? During the past summer he had a Bible class in his study for boys and girls, at 8:30 a. m., daily. They studied the two books of Samuel. He entertained them so successfully with pictures, curios, and anecdotes of his own experiences in the Holy Land, that they read more than he asked, both of the Bible and of related literature; and so soaked themselves in Elizabethan English that they got to theeing and thouing each other unintentionally in conversation during classes. At the end of the season he had to give six awards for faithful work and regular attendance, and he thinks the names of six boys who attended a daily Bible class all summer ought to be printed, and so do I. They were John and Edward Bernstein, William T. Parsons, Keith Kidd, John T. Wilson, and Philip Thorpe. Still,

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one has to remember that the teacher who held them to this record was exceptionally well equipped.

* * *

Here are a few recent and important events in this diocese; the annual united service of the G. F. S. branches of the diocese was lately held in St. Bartholomew's, Brooklyn, on a Sunday afternoon. Bishop Stires was the preacher, and he said he was proud of his congregation. Deputations from a large number of parish branches of the society attended, each with the banner of their branch. Their entrance into the church, behind the choir, with the banners waving, was an effective bit of pageantry ....A new parish house for Grace Chapel at Huntington Station was dedicated by Bishop Stires recently. It is part of the parish of St. John's, Huntington, located about two miles south of the parish church. The Rev. A. E. Greanoff is rector; the Rev. Chas. E. Cragg, now rector emeritus, was rector when the chapel was built about twenty years ago. Miss Emma Paulding gave the land on which both chapel and parish house have been built. Mr. Cragg and Miss Paulding were present at the dedication....This diocese is proud of the work of Miss Marie L. Spader, of St. Bartholomew's, Brooklyn, who has been so successful in creating interest in the Birthday Thank Offering that this diocese overtopped all others when the offerings were presented at Denver, our share being $2477.77 (But — whisper! — Central New York was only fifty-six cents behind us!)....The Brooklyn Clerical League and the New York Churchmen's Association had a joint meeting and luncheon on Monday, Nov. 2, and heard from members of the House of Bishops about the General Convention. Bishop Manning was unable to attend; but we heard from Bishops Stires, Lloyd, Gilbert and Larned; and fortunately Bishop Littell of Honolulu was with us too, and made a short speech. Altogether it was very interesting and illuminating; and incidentally, the bishops had a good large gathering of the clergy to tell it to....The Rev. Arthur R. Cummings, M.A., recently completed ten years of rectorship at the Church of the Resurrection, Richmond Hill. His people gave a reception and honored him and Mrs. Cummings. Several neighboring clergy attended....The Church of the Atonement, Brooklyn, which for some time has had a service for Italians in their language at 4 o'clock on Sunday afternoons, has lately added a service in Polish at 2. If we really expect by-and-by to mingle with "a great multitude, of all peoples and tongues", maybe it will be good preparation to start such mingling here and now.... The Rev. L. L. Riley, of Zion Church,

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Douglaston, invites all and sundry to "friendly Wednesday evenings" in the parish house, and the program varies in a pleasant and attractive way between religious and other cultural topics. Ought to help people to get acquainted in a new community ....The Grand Master of Masons in the State of New York suggested that all Masons go to church on Sunday, Nov. 1. Many of our churches welcomed lodges attending together. In some cases four or five lodges assembled and went to the same church.... A new Tabernacle and Sanctuary Lamp were blessed on All Saints' Day in St. John's Church, Long Island City, where the Rev. Edward Heim is rector....A large stained glass window, flanked by two smaller ones, has been installed in Christ Church, Manhasset, the gift of Mr. George W. Skidmore on his 83d birthday, to commemorate "God's mercy and loving kindness all the days of my life." In less than three years three groups of beautiful windows,—the chancel and two transepts,—have been placed in this Church. Little plain glass remains....The Rev. Emile S. Harper has resigned the rectorship of All Saints' Church, Brooklyn, which he has held for nearly twenty-one years. He has put the Church in a much stronger position, financially and numerically, than it formerly held, and says he has decided to rest a while. He has undoubtedly earned the privilege, but many are sorry he feels it necessary.

Dean McCready and Canon Hardy have completed fourteen years of joint ministry at Christ Church Cathedral, Louisville, Ky., a quiet and unassuming yet devoted and persevering record of services, visitations, and leadership which has left its mark within the congregation and throughout the diocese.

MISCELLANEOUS NEWS ITEMS OF CHURCH INTEREST

The Alabama Branch of the Woman's Auxiliary met in Anniston on Nov. 3, 4 and 5 for its forty-third annual convention. Grace and St. Michael's Churches were the hosts of the meeting. Attendance was a little off, due no doubt, to the depression. The reports of the year's activities were all good, and the total money value of the work was very little behind previous years. The spirit of the women was fine, and promised much for the year ahead.

In addition to the delegates, there were a number of clergy and other visitors present. The Bishop's charge to the Auxiliary, Rev. T. H. Evans address on "The Teaching Mission on the Great Commission" and several talks by Miss Grace Lindley were the outstanding events of general interest.

* * *

The Trustees of the Cathedral Foundation in Maryland had a meeting the other day regarding the new building of the Pro-Cathedral. It is expected that the work will begin immediately. The bid was $161,200, plus $4,500 for fleche (spire) and $400 for selected sandstone, making a total of $166,100. The building will be erected on the present Undercroft, at University Parkway and St. Paul Street, originally designed as the foundation for the Synod Hall. The



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architecture of the new building will be based on thirteenth and fourteenth century Gothic style. It will be the first unit of the Cathedral group, which will include the Cathedral proper, sacristies, choir rooms, offices, library, and homes of the Bishop and Dean.

* * *

The Rt. Rev. Louis C. Sanford, D.D., missionary bishop of San Joaquin, will speak at a series of missionary meetings in the Diocese of Albany during the week of November 17 to 22. The first meeting was held Tuesday evening, November 17, at Christ Church, Schenectady, and included the parishes in that city and its vicinity. On Wednesday evening the bishop spoke at a parish meeting of Emmanuel Church, Little Falls; on Thursday at a mass meeting of the parishes in the Susquehanna section at St. James's Church, Oneonta; on Friday evening at Trinity Church, Granville, where he will, acting for the bishop of Albany, confirm candidates to be presented; and on Sunday, the 22nd, he will preach at Trinity Church, Troy, and St. Paul's, Albany, respectively, at morning and evening services.

* * *

Ben Graham, the 90 year-old Negro janitor of St. John's Church, Savannah, Ga., the Rev. C. C. J. Carpenter, rector, was relieved of any compelling or arduous duties on Nov. 1, and given the distinctive title of "janitor-emeritus".

"Old Ben" was born a slave. He saw St. John's Church founded in 1847 a mission of Christ Church, the mother church of the state and diocese, grow into the largest parish in the diocese.

* * *

On a recent Sunday twenty-five persons were baptized in Hope Church, Mount Hope, Pa., by the Rev. Azael Coates, vicar of the parish. The church is a beautiful structure built in the style of the 13th Century Gothic. Originally a plain little rural church about twenty-five years ago, today it is one of the most beautiful rural churches in the state.

* * *

Four Regional Conferences were held in the Diocese late in October and the first week in November. They were held in Bloomsburg, Harrisburg, Altoona, and Wellsboro, under the auspices of the Department of Field Operations, of which the Rev. Squire Scofield is chairman. The special speakers were Bishop Wyatt Brown, Bishop Sanford, the Rev. W. C. Compton, D.D., of Rochester, N. Y., Miss Grace Lindley, George T. Ballachey, a layman of St. Paul's Cathedral, Buffalo, N. Y., John Ives Hartman, layman of St. John's Parish, Lancaster. Each

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Conference began with a celebration of the Holy Communion, followed by a Quiet Hour given by Bishop Wyatt Brown. All the Conferences were well attended and considerable interest was displayed. The vestry of one parish which had paid very little on its apportionment for several years travelled one hundred and fifty miles to tell the Chairman of the Department of Field Operations that from now on the parish quota will be paid in full.

* * *

The Cathedral of All Saints, Albany, N. Y., has begun a mission in the Whitehall Road section of the city, the services at present consisting of a Church School held on Sunday afternoon in the home of a Church family. The Rev. C. F. Brooks, vicar of the cathedral, is in charge of the school. If interest in the mission and growth of the school justify a building, this will follow; and the work will proceed as at present until a permanently established mission can be determined upon.

* * *

An Advisory Board of ten clergymen, auxiliary to the National Council of the Brotherhood of St. Andrew, has been appointed by Courtenay Barber, president of the organization, and their acceptances have been received. The members of this Board will have the right of attendance, with voice and vote, at all meetings of the Brotherhood's National Council.

The Board was authorized by an amendment to the constitution of the Brotherhood, adopted at the Sewanee Convention. The purpose, according to General Secretary Leon C. Palmer is to have the point of view of the clergy represented in the formulation of all Brotherhood policies, and to keep the Brotherhood in close touch with the leadership of the general Church.

For the following year the following have been appointed to membership on this Board: Rev. Irwin C. Johnson, Detroit; Rev. C. Leslie Glenn, Cambridge; Rev. Robert S. Lambert, Cincinnati; Rev. John W. Suter, Jr., New York; Rev. B. H. Reinheimer D.D,, New York; Rev. C. Rankin Barnes, New York; Rev. Thomas H. Wright, Chapel Hill, N. Carolina; Rev. H. H. Lumpkin, Ph.D., Madison, Wisconsin; Rev Gordon M. Reese, Vicksburg, Mississippi, and Rev. F. H. Sill, S. T. D., O. H. C., Kent, Connecticut..

* * *

Recently in the diocese of Albany Mrs. G. Ashton Oldham entertained at luncheon at the Bishop's House, the wives of the diocesan clergy. Seventy ladies from rectories in all parts of the diocese attended. Under Mrs. Oldham's leadership the wives of the clergy have organized a Clergy Wives Club, and meetings are held several times a year, with hospitality extended by Mrs. Oldham. This organization has resulted in delightful friendships and the regard of the Diocese as a Church family.

* * *

The late Very Rev. William C. DeWitt, former president and dean of the Western Theological Seminary, Evanston, was honored by a memorial service held Nov. 2, in the Bishop Anderson Memorial Chapel of the Seminary. Dr. DeWitt died recently in Pasadena, California.

The Rev. James E. Foster, rector of Christ church, Gary, Ind., and a close personal friend of Dean DeWitt's delivered the sermon, while Mr. Angus H. Hibbard, for years associated with Dr. DeWitt on the Western Seminary board of trustees, gave the memorial address.

* * *

The members of the Cathedral Endowment Association, diocese of Kentucky, voted at their recent fall meeting to devote the proceeds of their annual November sale again this year to the needy, rather than to the Endowment since this winter will doubtless bring many calls for aid.

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Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sunday: 8, 10, 11 A. M., 4 P. M.
Daily: 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York
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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
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The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11:00 and 7:45.
Wed., Thurs., and Holy Days.

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

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11, and 7:15.
Week Days: 6:40 a. m. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago
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Rev. Irwin St. John Tucker
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St. Luke's, Evanston
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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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Holy Days and Thursdays, 10.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Belleview Place
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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Christ and the Canvass

Our Lord believes in making tests.

"Whence shall we buy bread that these may eat? This He said to prove Him, for He Himself knew what He would do."

"Simon, Son of Jonas, lovest thou Me?"

"Is it meet to feed the stranger?"

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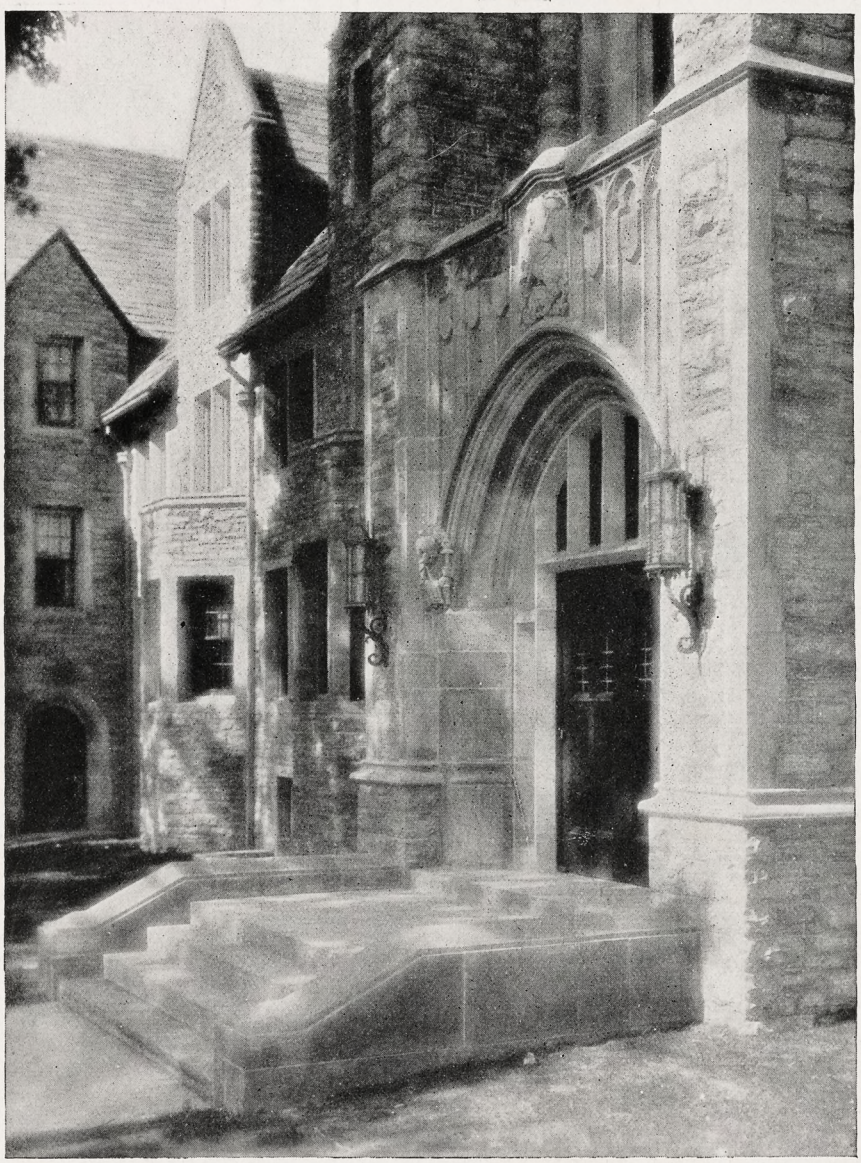

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THE WITNESS

A National Weekly of the Episcopal Church

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TESTIMONY

By

BISHOP JOHNSON

WHAT is the faith that Christ taught? There are two answers to this question.

One is that Christ taught a philosophy of life as other greater teachers have taught men and this philosophy is subject to revision, amendment and substitution. According to this theory the place to evaluate the Christian religion is in academic halls. He is primarily a teacher come from God.

I would say that this is the view popularly held by many of His followers. To me it is contrary to the facts and inadequate for the purpose of the Gospel. It is a different gospel from that which permeated the Roman Empire and demonstrated its power to affect human society. The whole fabric which was built up in the first few centuries rested upon no other foundation than that of the risen Christ. If there be a Kingdom of Heaven out and beyond existing Kingdoms, then the ascent of man must be a process of life rather than one of thought merely.

Thinking, as Goethe says, is easy until it is transformed into action. Then it becomes difficult. Do not misunderstand. The Gospel has a philosophy of life but action precedes the philosophy. It is "Follow me," rather than "Agree with me."

The first and great commandment is love. The primary consideration is the relationship that love involves.

The test of St. Peter's interpretation of His Master's purpose was not contained in the question, "What do I teach?" but rather in the question, "Who am I?" and the final test of St. Peter was not, "What have you learned?" but "Lovest thou Me?"

Without detracting one iota from the value of study and thought in developing the Gospel, one must insist that the Gospel as presented to men is primarily a life and incidentally a philosophy; not primarily a philosophy and a life flowing out of that.

LET us see how those appointed as His official witnesses regarded their mission. What happened? Christ chose a jury of twelve men, not distinguished for social or intellectual attainments. These men lived with Him on intimate terms for three years. He then asked for a verdict from them as to their faith in Him. When sending them forth His final charge was, "Be ye witnesses unto Me."

As a jury considering facts, they were to give their verdict to the world. Added to this, it happened that the chief persecutor of the Apostles became the leading attorney for His defense. The addition of St. Paul to the Twelve had a distinct evidential value.

Now let us examine these jurymen and take their testimony. St. John! Take the stand and tell us what the Christian religion is! His answer is definite and to the point: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Lord of life,—that which we have seen and heard declare we unto you; that ye also may have fellowship with us." I St. John 1:1-3.

St. Peter! What is your testimony? "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." II St. Peter 1:16.

St. Paul! What is your understanding of the religion which you have embraced from conviction? "Moreover brethren, I declare unto you the Gospel which I preached unto you; which also ye have received and wherein ye stand, by which also ye are saved; for I delivered unto you that which I also received, how that Christ died for our sins according to the scriptures and that He was buried and rose again the third day, according to the scriptures." "And that He was seen of Peter and then of the twelve; after that He was seen of above five hundred brethren—and last of all He was seen of me."

It is evident that all these men agreed that the Gospel was founded on a life; that the essential things were the facts in that life, and that their business was to bear witness to that life as the source of our life.

NOW when you substitute for this principle a set of theories about religion, you may be a philosopher but you have changed the character of the

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faith as delivered to the immediate disciples of Christ. Of course, when you have done this, you have produced something that may be interesting, but it is not the Christian religion. It is something essentially different from the original Evangel.

The religion that Christ preached stands or falls upon the historic reality of His person. It is the fashion today to build a religion upon the assumption that Christ as described in the Gospels was a myth. This brings us face to face with a divergence that is fundamental. If Christ was God in the flesh, then life flowed out from Him to us. If Christ were merely a philosopher, then He merely takes His place as a great teacher.

The fundamental difference is tremendous, and much of the language which He used is unintelligible and some of it is preposterous.

The two conceptions of the Gospel are so radically different that they cannot stand on the same platform, for they do not talk the same language.

ORIGIN OF CHURCH SCHOOL

By

C. W. NEWHALL

Headmaster of Shattuck School

THE American colonies and later the states, in their earlier years, had little knowledge of Germany, France or other European countries, and the schools of those countries were not the models for the earliest American schools.

It would be natural to expect that this country, when it was young, would transplant most of its institutions from the mother country—and this we find to be the case so far as its early education is concerned. American schools, however, did not develop directly from the great public schools of England,—from schools like Winchester, Harrow, Rugby and Eton. They had no such aristocratic beginnings, but came from a much humbler source. Such influences as these great English schools have exerted upon the private schools of this country has been applied indirectly and in more recent years. In the beginning the English model for American schools was a school of a very different sort.

In 1662 by the Act of Uniformity of the English Parliament, about two thousand clergymen were driven from their pulpits, and these non-conformists were refused admission to the English public schools and universities. Many of these banished clergymen became teachers, and, among the children of other non-conformists, they speedily found their students. Because of their independent position these new schools were largely free from the domination of the universities, and thus these early English academies represented a spirit of dissent that was academic as well as religious.

The schools which were thus established in England to meet these unique conditions were the forefathers of our later American academies. Before the outbreak of the American Revolution about thirty of these academies had come into existence in England. Some of them were local institutions, but not a few became boarding schools, not wholly unlike the English public schools in organization and character. Because of the spirit of dissent which animated them it is not to be wondered at that the English academy furnished the most satisfactory model for our American forefathers, as they labored to found on the western continent schools suited to the needs of American youth. For it must be remembered that our Puritan forefathers were dissenters of the most pronounced type.

The earliest of our American Academies was that founded in Philadelphia in 1751 under the personal influence of Benjamin Franklin, who seems to have started nearly every good thing in this country. It was known as the Public Academy in the City of Philadelphia.

Other academies were rapidly founded and from this time on, for nearly a century, the academy occupied a commanding position in the field of American secondary education. In the year 1850 the number of academies is officially reported to have been between six and seven thousand. From this time on the number began steadily to decline, as the public high school began its rapid growth, and supplanted ultimately all but the strongest of the academies.

I WANT to call your attention now particularly to a small struggling Academy known as the Flushing Institute started in the year 1827, in Flushing, New York, by the Rev. Dr. Muhlenberg. This was one of the very earliest, if not the first of the academies, to be organized under the auspieces of the Episcopal Church. The keynote of Dr. Muhlenberg's plans for this academy was the Christianizing of education. He was a particularly saintly soul, an idealist, who tried to fire his students with his own religious zeal. He was not a very practical person and his school did not live for many years, but it was a model for many of the academies organized later by the Episcopal church.

Another school—this time in New England—"The Round Hill School"—may fairly claim to be another ancestor of the Church School of today. In 1823 George Bancroft (the Historian) and Joseph G. Cogswell, both of Harvard, 1818, opened The Round Hill School in Northampton, Massachusetts, with fifteen boarders and ten day pupils. Together they planned a high grade school for boys, aiming to combine better

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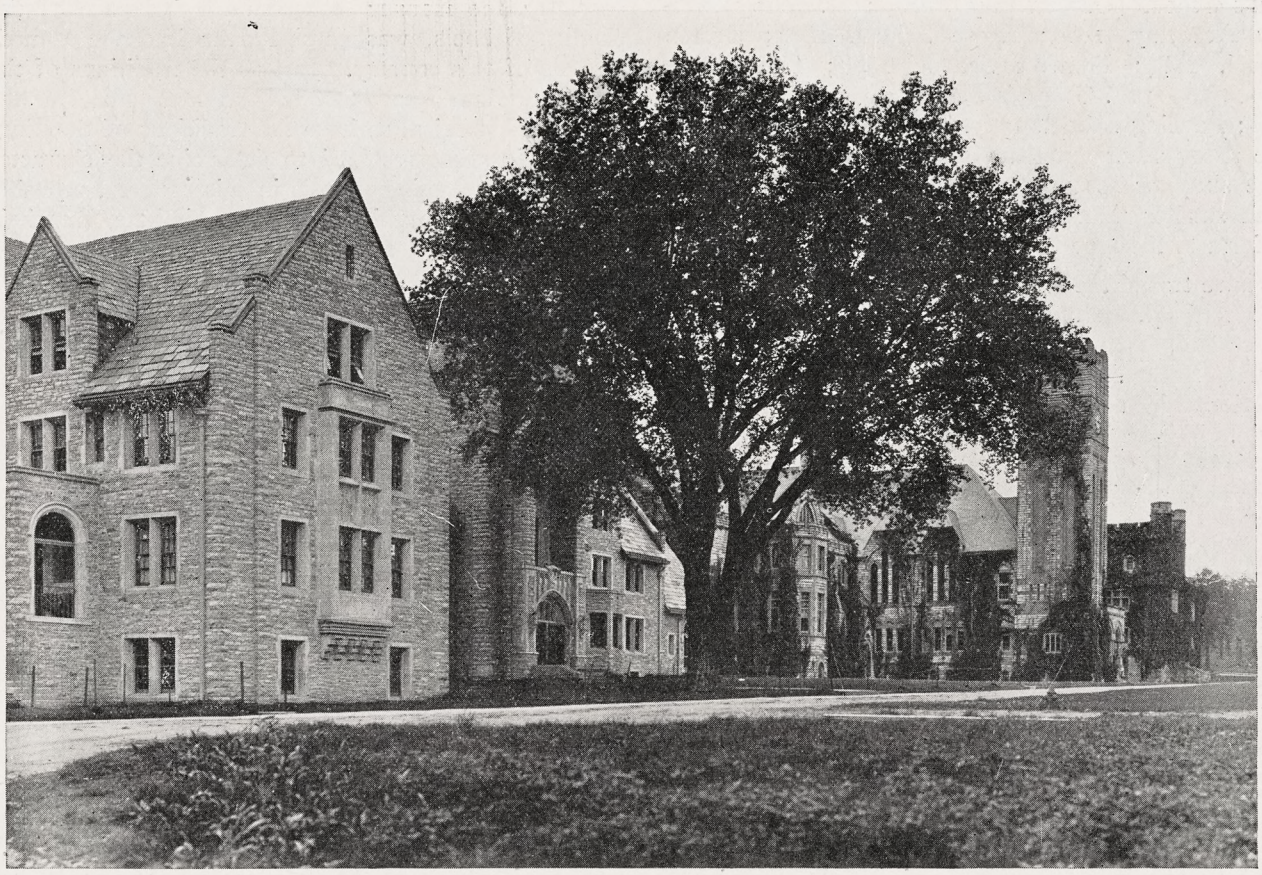

A View of Shattuck School

intellectual training than was given in the schools of that time, with emphasis on physical training which was not given at all.

The reason for introducing The Round Hill School into this story is that one of its students in 1830 was George C. Shattuck of Boston. The standards of the school must have been well above those of most of the academies of the time for some of George Shattuck's classmates were fitted to enter the senior class at Yale, though he himself went to Harvard. Three years later The Round Hill School closed its doors for lack of adequate endowment, but it lingered in the affection of its pupils.

The sequel is interesting. Twenty or more years later when George Shattuck, a doctor in Boston, had to face the problem of the education of his own boys, he saw no school which offered advantages seeming to him comparable to those which he had himself enjoyed as a boy, at The Round Hill School. Accordingly he decided to found a new school where his boys might receive an education equal to the cherished memory of his own schooling at Round Hill.

His country place, two miles from Concord, New Hampshire, comprising a large dwelling house, farm building, and about forty acres of land, were turned over to the newly formed corporation of St. Paul's School which opened in 1856 with three pupils, of whom two were the sons of George Shattuck. The first headmaster, the Rev. Henry A. Coit, proved an ideal selection, for under his management for nearly forty years the school grew in importance and influence, until it became one of the great schools of the country. Religious and moral training were the dominant note in its management, the services being those of the Episcopal church.

GEORGE C. SHATTUCK is the same Dr. Shattuck who was the friend of Bishop Whipple of Minnesota, and the benefactor of Shattuck School. He gave to Bishop Whipple some 200 acres of coal land in Illinois to help him launch his school in Faribault in the year 1860. Out of gratitude for this gift the Bishop named the school for him; it is easy, from this connection, to see that the influence of St. Paul's School strongly affected the development of Shattuck School, the second of the Church Schools of this type.

The immediate success of St. Paul's School and of Shattuck suggested to Mr. Joseph Burnett the founding of St. Mark's School at Southboro, Massachusetts, in 1865. Other schools of the same type soon followed, and still others in more recent years. A list of the more important of the Church Schools which have followed, more or less closely the English model, would surely include the following: St. Paul's School, 1855; Shattuck School, 1860; St. Mark's School, 1865; Porter Military Academy, 1867; Sewanee Military Academy, 1867; The Manlius School, 1869; St.

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Paul's School (Garden City), 1877; St. John's Military Academy, 1884; Howe School, 1884; Groton School, 1884; Pomfret School, 1894; The Choate School, 1896; St. George's School, 1896; Kent School, 1906; Pawling School, 1907. There are at the present time many other excellent church schools for boys—some sixty or seventy in all, but some of these are much smaller than those mentioned, or they do not conform to the type which is considered in this article.

I have traced the two lines of descent of the typical church school, first, from Dr. Muhlenberg's Academy, and second, from The Round Hill School through St. Paul's. Both of these ancestors of the modern church school would seem to indicate a purely American origin. Where then is the foreign influence, and how does it happen that the church schools in America now show such unmistakable signs of the influence of the English public schools?

The obvious answer is I think that it would be only natural that the Episcopal church schools of this country would be affected gradually, and perhaps unconsciously, by the traditions and example of the historic schools of the Anglican Church. It is a fact that the groups of church schools I have mentioned, St. Paul's, St. Mark's, Shattuck, and the others, is the only group of American schools that does show much resemblance to the English Schools of the type of Rugby and Eton. This influence was helped along materially by the example of St. Paul's School.

In some correspondence I have had with Dr. Wm. Thayer of St. Mark's on this subject he writes: "I think our American Church Schools are indebted to Dr. Coit of St. Paul's for any ways in which we may have followed the English model. These ways have to do more with purpose and motive rather than any actual imitation. The essential thing is that the school should have a religious motive, and that religious education should be a definite part of the curriculum. The second principle is that there should be personal care and supervision, and the third that the older boys should be participants in influence and leadership."

It is probably true that St. Paul's School was more nearly the model for our church schools than the English Schools themselves, and yet there was an opportunity also for a very direct connection between Rugby and Shattuck in the visit which Bishop Whipple paid to England in the year 1864.

In his book "The Lights and Shadows of a Long Episcopate," Bishop Whipple says, "In the year 1864 I visited England with letters to the most Rev. Dr. Longley, Archbishop of Canterbury, who had been the headmaster at Harrow, and to the Rev. Dr. Tait, Bishop of London, who had succeeded Dr. Arnold at Rugby. The substance of advice given me concerning the organization of schools was, 'Do not attempt to found schools unless you believe that God has called you to this work,' and 'Remember that your school has as real a life as an individual—its character is the sum of all of its traditions.'"

The last phrase sums up briefly, though I think correctly, the manner in which the influence of the English Schools, was carried over into the Church Schools of this country. Just as the traditions of the Anglican Church have affected the development of the church in America, so have the traditions of the English public schools helped to determine the character of the corresponding schools in this country, probably without much conscious effort to imitate, on their part.

Let's Know

By

BISHOP WILSON

PERIZZITES

WHO were the Perizzites? That would be a very helpful question for Examining Chaplains to ask of candidates for Holy Orders. The answers would make interesting reading but the Chaplains might find difficulty in giving them suitable ratings.

Two things there are which most of us will remember out of our childhood when we used to listen to the reading of long lessons from the Old Testament. One of them is the delightful list of musical instruments in the book of Daniel—"cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick." At each recurrence we listened expectantly to see whether the reader could cover the list without tangling his tongue. The other memorable passage comes from the earlier historical books out of which we gathered alliterated knowledge about the "Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites."

This last catalog represents merely the forensic method used by the Old Testament writers to designate the original inhabitants of Palestine. Broadly speaking, they were the six "peoples" whom Joshua found there when he led Israel into the land. The list is descriptive rather than accurate. Sometimes the Girgashite takes the place of the Hivite. A still longer list is given in Genesis 15, including Kenites, Kenizzites, Kadmonites, and Rephaims.

We know something about some of these tribes but every reference to the Perizzites is vague and shadowy. They are closely associated with the Canaanites and appear to have been located chiefly in the central and southern part of the country. They do not stand out as a definite group like the Philistines or the Moabites and they did not have any particular patrimony to defend. Piecing things together, it has been argued by some students that the Perizzites were an earlier tribe, ante-dating the Canaanites in the land, whom the Canaanites had conquered and reduced to the status of peasants long before the Hebrews entered the picture. Some other students question whether they were a distinct people at all, preferring the theory that they were a lower class among the Canaanites living in small unwalled villages or out in

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the open country, pursuing a meager agricultural existence.

This is about all we know of them up to date. Some day we may learn a great deal more of the Perizzites as we have done, for instance, with the Hittites. I have been told that Bob Ingersoll used it as an argument with which to discredit the Holy Scriptures that the Hittites were pictured in the Old Testament as a powerful nation but that no one outside the Bible knew anything about them. A nation as great as the Bible describes the Hittites to have been would certainly have left some records behind them. In the absence of such records, he argued, the Bible must be wrong. It must have been a very useful argument while it lasted. The only trouble is that records have now actually been discovered telling of a mighty Hittite empire which was crushed and obliterated—but not before the Old Testament writers got the name safely stored away in their books.

Emily Dewitt Seaman

By
WALTER H. OVERS

WE WERE sitting in the shade of a large cotton tree, on the shores of Fisherman's Lake, in Liberia.

It was in the early part of 1920, and four of us white missionaries were having, what we thought, was a very serious conference.

The Church had been in Liberia for eighty-five years and still its activities were confined to the people of the sea coast, while the tribal territory remained untouched.

The burden that lay heavy on the heart of every member of that conference was to find a way to swing the Church into the great hinterland. The need of the already existing work was tremendous. There was not a mission building in the whole district that did not need reconstructing, and the money at our disposal was not sufficient even to maintain the coast work with the dignity which it deserved. It was a discouraging moment. We sat there in a depressed silence. Then Miss Seaman arose and said, "I am ready to go and open a station at any place in the interior where the bishop will appoint me." It was a brave offer.

But could she endure the lonely suffering of an interior station? She bore, in her body the marks of repeated attacks of African fever and the severity of the Liberian climate. But her determination overcame every difficulty and in May, 1920 she was appointed to open a new station at Balmah in the country of the Golas.

The Gola people were a tribe of warriors. They had none of our civilization. In fact, they were characterized by the cruelty, barbarity, superstition and ignorance of their African inheritance. Few white people had ever been in their tribal territory. Miss Seaman was the first white person to live among them.

Some time ago I read an article in one of our popular magazines in which the writer, who had travelled some in Africa, declared that he and his wife were the only white travellers who had ever been in the Gola country. It was a strange statement for me to read, because I had been there several times and Miss Seaman had lived there for several years.

There is a certain thrill in being the first missionary to carry the Gospel of our Lord to a people who have never heard it.

Miss Seaman's great work at Balmah was the building of a school for Gola girls. Money for that purpose was given by friends in America. The erection of the building proved to be a most difficult and exasperating job. Owing to the destructive ability of the termite, the only thing that could be safely used in the structure was cement. The task of transporting this material from the coast, across lakes, up rivers and through forests of unusual tropical growth, can only be imagined by those who are not experienced in African ways. But Miss Seaman was the general and every difficulty had to be overcome.

Finally the work was completed, and the Schuyler Memorial Girls' School stood in its lonely grandeur—the first civilized building in that tribe. It is a monument to a woman's untiring efforts and indomitable will.

A Christian school is the only hope for a Liberian tribal girl. Without this she has nothing to look forward to but a life of drudgery. For ten years this school has stood like a beacon flashing its beams of light amid the dark and stormy conditions of tribal life.

It would be difficult to measure the influence of this remarkable woman as a teacher and pioneer missionary. To work for a quarter of a century in Liberia is an accomplishment which very few white missionaries have experienced. To hold aloft the Gospel banner on the frontier line of the Kingdom of God in African tribal territory is a distinction which no other woman of our Church has ever attained. She was a valuable representative of the American Church. Liberia may have many rich resources, but among them all there is no treasure more to be appreciated than the influence of this good woman.

I think this appreciation can never be better expressed than in the language of a great Gola chief. Four chiefs journeyed all the way to Monrovia to personally assure me of their appreciation of Miss Seaman's work. One of them, who seemed to be the spokesman for the party, said, "I talk for all my people when I tell you we like what this white woman is doing she brightens our lives like the sun when it comes in the morning. She refreshes us like the rain when it comes after a long dry season, and she lights our way like the moon when it rises in the night." The appeal of the four chieftains was, "Send us more like Miss Seaman."

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Y. P. F. MEETINGS GREAT SUCCESS; STRIKING MINERS

By GARDINER M. DAY

Two very successful Young People's Conferences were held recently in Massachusetts. The first was a meeting of 46 fellowships, represented by 136 delegates, which met at Trinity Church, Boston. In addition, there were many visitors. This was a great gain over 1922, when the first meeting of the fellowships of the Diocese was held and only 16 groups were represented. In large measure, this is due to the fine work of the Rev. Percival M. Wood as chairman of the Commission on Young People. Among the speakers at the conference were Bishop Sherrill, and the Rev. C. Leslie Glenn.

Officers of the diocesan fellowships were elected as follows: President, Mr. Gordon Snow, of Trinity Church, Boston; vice-president in charge of worship, Miss Pauline Lyon; vice-president in charge of study, who is also editor of the Fellowship publication, *The Messenger*, Miss Beatrice Blanchard; vice-president in charge of fellowship, Mr. Charles Ryder; vice-president in charge of service, Mr. Donald Woodward; corresponding secretary, Miss Mildred Crowley; recording secretary, Miss Beatrice La Grange; treasurer, Mr. Gray Blandy; representative in the Boston Federation of Churches, Mr. George Robinson.

* * *

The third annual fall Institute, sponsored by the Young People's organizations of Worcester, was held the week-end of Nov. 15 in All Saints' Church, Worcester. The opening address was given by the Rev. Arthur L. Kinsolving, after which the conference met in different churches throughout the city and participated in discussions and round tables with different leaders of religious work. For example, the Rev. William M. Bradner led a discussion of "Youth Searching for God in Worship."

* * *

On Sunday morning, October 25, services in the memory of the late Bishop Theodore Irving Reese were held in St. Michael's Church, Milton. Bishop Reese founded St. Michael's Church while he was a student at the Episcopal Theological School. The sermon was preached by his old friend, Bishop Lawrence.

* * *

The annual meeting of the Massachusetts Federation of Churches and the Massachusetts Council of Religious Education was held November 16 and 17 in the Pilgrim Church, Worcester.

The purpose of this meeting was to discuss problems which the churches face in city and country. Among those who delivered addresses were Hon. Joseph B. Ely, governor of the Commonwealth, and Rev. Prof. Norman B. Nash of the Episcopal Theological School, Cambridge.

* * *

A stirring appeal for the miners who are starving in the region around Kentucky and West Virginia has been sent out by Miss Jessica Henderson, treasurer of the Boston branch of the National Committee to Aid Striking Miners Fighting Starvation. Six hundred and forty tons of potatoes and flour, or sixteen carloads, have been contributed for the miners by a group of farmers in Minnesota and Michigan and are awaiting shipment at the railroad stations. It will cost $200 a carload to ship this food to the miners, or $3,200 for the entire shipment. The same quantity purchased in Pittsburgh at wholesale prices cost about $12,000. Miss Henderson says in her appeal: "The farmers who make this generous contribution feel the present period of stress perhaps more keenly than any other group and yet they are willing to make sacrifices to help the miners." Anyone wishing to make a contribution to help transport this food can send it to Miss Jessica Henderson, 11 Beacon Street, Boston, or Mr. John Dos Passos, 799 Broadway, New York City; or THE WITNESS will be glad to forward it if sent directly to us.



JOHN W. DAY
Dean at Topeka, Kansas

ORPHANAGES IN THE SOUTH FEEL THE DEPRESSION

By J. M. STONEY

The Appleton Home of the Diocese of Atlanta and the Church Home in Mobile are both collecting soap wrappers to get electric refrigerators. These two institutions are having to cut budgets pretty considerably this year. The Appleton Home has been declared a preferred object for Thanksgiving offerings and the Church Home has been similarly nominated for the Christmas offering, in their respective dioceses.

It is a shame that depressions seem to seek out orphans and other helpless people. We wonder how the people who cause the depressions feel about that sort of thing?

* * *

Rev. Mortimer Glover of Christ Church, Macon, has been elected to the Executive Board of the Diocese of Atlanta, succeeding Rev. Cyril Bentley who is now with the American Church Institute for Negroes.

* * *

The Diocese of Atlanta is preparing for its twenty-fifth anniversary. Rev. Alston Wragg of Columbus is in charge of arrangements. The celebration will take place at the next meeting of the Diocesan Convention.

* * *

Grace Church, Gainesville, Ga., has recently installed five handsome chandeliers and a new oak pulpit.

* * *

In the city of Atlanta, the Church of the Holy Comforter boasts of being the only Church having Sunday evening services so far as the Episcopal Church is concerned.

* * *

Two movements are getting under way in the Province of Sewanee,—the canvass conducted by the Brotherhood of St. Andrew for new subscribers to Church weeklies, and the Preaching Mission on the Great Commission. Several of the missioners, however, seem to be winning a recognition that ought to promise well for the future.

* * *

Many of the clergy of the province are attending the sessions of the College of Preachers in Washington. The reaction seems to be universally good. One cannot help wondering if these men are invited to the College because they are good preachers already or because they need the training so badly.

* * *

The Diocese of Louisiana reports the death of Sister Emma Fitch, one of the Sisters of Bethany in charge of the Children's Home in New Orleans. Her death is a great loss to the Home.

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NEWS AND ITEMS OF CHURCH WORK IN NORTHWEST

By C. H. L. CHANDLER

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, delivered the chief address on Armistice Day, before the students, members of the American Legion, and visitors, on the campus of the Oregon State University at Corvallis. The Bishop is frequently called on by the University authorities for such occasions as this.

* * *

A seven day preaching mission was held in Trinity Church, Portland Oregon, recently, by the Very Rev. Cecil S. Quainton, D.D., Dean of Christ Church Cathedral, Victoria, B. C. His main theme was "God First," presented under such sub titles as "The Christian Idea of God," "What it is to believe in Christ," "Morals and the Modern Man," and "The Church." All timely subjects and handled in an impressive and thought-provoking manner. A fifteen-minute meditation as the conclusion of each service, was an especially noteworthy feature of the mission.

On the opening and closing nights a choir of eighty voices, selected from various city choirs and nearby points, led the singing. The city clergy were vested and in attendance at these two services. The diocesan field department and the committee on evangelism had charge of the arrangements and preparations for the mission.

* * *

One of the most "active chapters of the Young People's Fellowship," in the diocese, says the Olympia Churchman, "is that at St. Peter's Japanese Church, Seattle." There is interest enough among its members to keep the chapter going throughout the summer months, so they decline to take a vacation or to cease their activities during these months. At 10:30 each Sunday morning the chapter gathers at the church for Morning Prayer, conducted by Clifford Samuelson, a lay reader appointed for this service by Bishop Huston. Yuri Kataoka is organist.

The chapter has a membership of twenty. Officers are: Jiro Aoki, president; Frank Fujimoto, vice-president; William Hosakowa, secretary; and Masary Nittra, treasurer. "One young woman, when asked why the boys were given all the offices, said: 'That's good psychology. Girls are used to working without being bribed'." How about it boys?

* * *

The Rev. F. B. Bartlett, Field secretary for the Eighth Province has been visiting the dioceses of Olympia and Oregon during a period of two weeks, in the interests of the Every Member Canvass for this year. He returns to his home in Berkeley, Calif., to close up affairs as Field Secretary, prior to his consecration as Bishop of North Dakota, on December 16th. Friends in Oregon presented the bishop-elect with a cash purse on this visit, and other friends throughout the Province of the Pacific have presented him with his Episcopal robes.

* * *

After having been closed for many years, St. Peter's Church, Albany, Oregon, has been reopened and is now in use for regular services. This very desirable piece of work has been undertaken by the Rev. D. Vincent Gray, rector of the Church of the Good Samaritan, at Corvallis, about twelve miles distant. This he does in addition to his duties as rector of the parish and student pastor for the Oregon State College located in his home city. Services provided are Holy Communion at 9:00 a. m. and Evensong at 8:00 p. m. Albany is a town of about 7,000 population, and the fact that it has been so long without services illustrates some of the various difficulties confronting our Church leaders in this section of the Country.

Hymnals and Prayer Books
for
Christmas

IT IS appropriate to suggest, at this season of the year, the replenishing or renewal of your supply of Hymnals and Prayer Books. A fitting and serviceable gift or memorial to your parish would be a supply of Hymnals and Prayer Books.

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CLERGY AND LAITY AT PENNSYLVANIA CONFERENCES

By Eleanor Howe

Interesting and inspiring addresses on missions, far and near, were heard by the group of clergy and laymen who attended the Conference of Clergy and Laity of the Diocese of Pennsylvania at the Church Farm School, Glen Loch, Pa., recently.

"The Church at the Crossroads of the Pacific" was the subject of a talk by the Rt. Rev. Harrington S. Littell, Bishop of Honolulu. The Rev. Charles H. Collett, of the National Council, talked about "Missionary Motives". The Rev. Malcolm E. Peabody, Chairman of the Diocesan Field Department, spoke about the plans of that department. Typical pieces of missionary work within the diocese were described by the Rev. W. Fred Allen, of the City Hospital for Mental Cripples; the Rev. Albert W. Eastburn, who spoke on "Kensington in the Midst of Business Depression"; Dr. William H. Jefferys, of the City Mission; and George W. Wilkins, of the Galilee Mission.

Bishop Taitt made an address of welcome. Remarks on the General Convention were made by the Rev. Dr. John Mockridge, Mr. Peabody, Edward H. Bonsall and Reynolds D. Brown. The Rev. Dr. Charles W. Shreiner and Mr. C. Fenno Hoffman had valuable suggestions to offer regarding future work of the Field Department.

* * *

The Church should give serious consideration to the distribution of national wealth, in the opinion of Spencer Miller, Jr., Consultant on Industrial Relations of the National Council, who spoke before a Social Service Luncheon in Philadelphia on October 26th. Mr. Miller stated that Episcopalians control one-tenth of the wealth of the United States, giving us power which is out of all proportion to our numbers.

Clinton Rogers Woodruff, Esq., presided at the luncheon, which was attended by over two hundred people interested in the social service side of the Church's work. Other speakers included Bishop Taitt, the Rev. Stanley R. West and the Rev. C. Rankin Barnes, of the National Council.

* * *

The Church of the Redeemer, Bryn Mawr, Pa., observed the fiftieth anniversary of the Consecration of the first and main portion of the church during the latter part of October. The Rector, the Rev. Ernest Charles Earp, preached an anniversary sermon and dedicated two memorials in the chancel. These were an altar rail with gates, in memory of Frances Lewis Cuyler, Jr., for many years a member of the altar guild; and bishop's prayer desk, in memory of Miss Wright, founder of Miss Wright's School, Bryn Mawr.

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FEARLESS SPIRIT ENCOURAGED BY HISTORIC STONE

Among the many stones of historical significance that are being placed in the magnificent chapel under construction at Trinity College is one of particular significance—the stone on which John Huss, fearless reformer of the early days of Reformation, preached in the open air after he was barred from the churches of Prague. The stone has been presented to the Hartford College by the citizens of the town of Tabor, Czecho-Slovakia, who removed it from their museum.

It was in 1413 that Huss was barred by the authorities from preaching in the churches of Prague and went to the little town of Kozi Hradek some thirty miles to the south. There he preached in the open air for a period of about two years, until at the Council of Constance in 1414 although he had been given a safe conduct he was burned at the stake for heresy.

As the important feature of Huss's preaching from this stone was that it was in the open air, it has been decided to place the historic stone on the out-door pulpit on the south side of Trinity's new chapel. Some people think that the decision to place the stone in this spot may have some effect upon preachers at future out-door Commencement services. Not only may it give the speakers some of Huss's fearless spirit, it may even call to mind the ultimate fate of a reformer and insure that they shall preach wisely but not too long.

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CLERICAL SKETCHES

THE Very Rev. John Warren Day is the dean of Grace Cathedral, Topeka, Kansas. Born in Bostin in 1888, he graduated from St. Stephen's College and from the Cambridge Seminary. Immediately upon ordination he went to Oklahoma where he served until the war. He then enlisted and served in France in 1918 and 1919, later serving as chaplain to troops in France and in Germany. He returned to Oklahoma in 1919 where he had charge of a number of parishes and missions before being called to his present parish. Dean Day has been active in the affairs of the American Legion, being the post commander and later the first state chaplain in Oklahoma. He has been a deputy to the last two General Conventions and is a leader in the affairs of the diocese of Kansas.

ity has experienced this year the greatest growth in her history, the College Body being 20% larger than it was a year ago. In September 1929, there were 296 undergraduates; in September 1930, 341; and this year, 414. The new class represents fifteen states, Ireland, Labrador, Bermuda, and the Philippine Islands.

A new dormitory which was started with the idea of providing for a normal growth of five years, when it is occupied January first by the overflow from the present dormitories, will contain only three vacant rooms.

* * *

The Rev. Dr. Ze Barney T. Phillips, chaplain of the United States Senate, gave a series of lectures at the Western Theological Seminary, Evanston.

Dr. Phillips, who was president of the House of Deputies at the recent General Convention in Denver and who knows intimately many of the leaders of Congress, preferred talk of Chicago to any discussion of politics. He recalled his experiences here as rector of historic Trinity church, where he spent seven active years.

Commenting on the depression, Chaplain Phillips said that the tide has turned with regard to a restoration of confidence in the business structure. He declared that Washington has its unemployment situation the same as other cities. Thousands flock there in hopes of getting immediate relief through official agencies, he stated.

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A PRETTY GOOD RECORD; REPORTS ASST. TREASURER

Mr. Chas. A. Tompkins, assistant treasurer of the National Council has a few things to say regarding the budget of the General Church.

"Sometimes we get satisfaction out of what we have not done, or not had to do. We did not have to borrow from the Banks to pay our monthly appropriations accounts amounting to approximately two hundred thousand dollars. We did not slip back during Oct. as much as we did during Sept.

"October shows we are only $18,-443.18 short of the collections of October 1930. But we are short in total collections $194,400.92 for the year over the same ten months period of 1930. This just makes a more worth while job for the remaining two months. There's no red ink in the Dept. of Finance and we must balance our book as of Dec. 31st.

"October shows we have two dioceses, Long Island and Delaware, and two Missionary Districts, Alaska and Nevada, in the 100% class. Your Missionary Society is still in debt to the banks in the sum of $400,000 because of delayed remittances."

* * *

From Dec. 4th to 10th in New York meetings of the National Council and its Departments and Auxiliaries will be held as follows:

Dec. 4th to 7th; Executive Board of the Woman's Auxiliary.

Dec. 8, 9 and 10; Meetings of the National Council and Departments.

Rt. Rev. James DeWolf Perry, Presiding Bishop and President of the National Council, asks the prayers of our Church people at this time.

* * *

Radio listeners in every part of the United States will be able to hear the presiding bishop, the Rt. Rev. James DeWolf Perry, D. D., at ten o'clock, Eastern Standard Time, Sunday morning, Dec. 6.

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Four other nation-wide broadcasts by Episcopal Church leaders will follow at intervals, dates and details to be announced later.

* * *

St. Paul's Church, Pawtucket, R. I., a parish noted for its initiative, is now giving a series of Saturday afternoon picture shows in the parish house for the children of the city. The admission fee is only ten cents and the youngsters are spreading the news.

* * *

There must be an exceedingly fine spirit among the clergy of the Diocese of Texas. When forty of them met at the Houston Yacht Club for their annual conference, recently, it developed that many of the ministers of small parishes and missions either had their salaries cut or had not been paid up. This called forth protests of comradeship and brotherliness from those rectors better placed financially and they offered to raise or donate enough money to tide over any minister who wanted to stay at his post during the depression.

Other matters discussed were the possibility of a five-day retreat for the clergy in the spring, the best Lenten programs, ways of co-operating with charity organizations in the care of the needy, the marriage canon, and the possibilities of a diocesan cathedral.

* * *

Rev. H. S. and Mrs. Rubel and the Junior Choir from St. Michael's and All Angels' Church, Berwyn, Illinois, went out to Sycamore to sing at the afternoon chapel service at St. Alban's School on Sunday, November 8th. Fr. Rubel gave an address on "Purpose and Enthusiasm and Performance". After the service the visiting choir and their families had supper with the St. Alban's boys in the school dining room.

* * *

St. Alban's School, Sycamore, Illinois, opened this year with fifty-one pupils, which is six more than were enrolled at this time last year. This is to be considered a remarkably good record in view of the present business depression and is a good indication of the confidence which the parents of St. Alban's boys have in the school.

* * *

By action of the Board of Governors of St. Agnes School, and with the approval of Diocesan Council, the dormitory section of the new buildings of the school at Loudonville has been designated as a memorial to the second bishop of Albany, the Rt. Rev. Richard Henry Nelson, D. D. Bishop Nelson was devoted to St. Agnes School and for many years visited it twice weekly to conduct classes in religious study. He was specially in-

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terested in the boarding department, and for this reason the appropriation of the dormitory unit of the new structure as his memorial seems fitting; and the character of the building also commends it as a suitable, worthy and enduring tribute to Bishop Nelson's memory. This section of the school will cost $50,000, and an effort is being made to raise at least $25,000 of this amount by appealing for one dollar from each communicant in the diocese. A handsome poster with the picture of the late bishop and a drawing of the St. Agnes dormitory has been distributed, and the clergy have been asked to cooperate in raising the money. The Advent offering of the children will also be given to this object.

* * *

For the third year in succession, the Parish Church at Sistersville, W. Va., was the scene of a Harvest Festival. The church was beautifully decorated with fruits and flowers, which after the service were taken to the sick and aged.

* * *

A meeting of the Executive Council of the Diocese of Harrisburg, Pa., was held recently with Bishop Wyatt Brown presiding. It was resolved that no reduction in quotas assigned for 1931 can be permitted. The missionary work in the Diocese was discussed, and the feasibility of adopting the "Associate Mission" plan was considered. A motion requesting the Bishop to appoint a committee to study the question was carried. The Council also requested the Bishop to withhold appointments to existing missionary cures until the report of the committee is received in December. A resolution was adopted urging the Bishop to appoint a Canon Missioner in accordance with Section 5, Canon 10, of the Canons of the Diocese. The Rev. Squire Scofield, chairman of the Department of Field Operations outlined a program providing for a series of Regional Meetings to be held in each of the four Archdeaconries in October and November. These meetings are held in St. Stephen's Cathedral, Harrisburg, St. Paul's, Bloomsburg, St. Luke's, Altoona, and St. Paul's, Wellsboro. The next meeting of the Council was set for December 10th.

* * *

The Rev. Dr. Francis S. White, dean of Trinity Cathedral since 1920 has accepted the call to the rectorship of St. Andrew's Church, Tampa, Florida, and plans to begin his ministry there Sunday, December 13th.

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The WITNESS

CHICAGO, ILL., DECEMBER 3, 1931

INTER-DEPENDENCE

by

THE BISHOP OF WINCHESTER

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

MESSAGE OF THE WEEK

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THE RECTOR AND THE VESTRY

An Editorial by
BISHOP JOHNSON

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

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

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

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

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

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

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

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

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

When a vestryman who never reads a book or a church paper attempts to impose his views upon the conduct of services, he is about as incompetent as a person who is deaf and dumb would be in the conduct of an opera.

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

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

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

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

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

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

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

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

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

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

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

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

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

The general manager must have initiative in order to be competent for his task, but the chairman of the board has a responsibility which he cannot wholly relinquish. In a recent meeting of the Community Chest in Denver, where members of the Episcopal Church have the leadership in nearly all the important committees, one of the laymen remarked, "Why can't the Church get the same sort of service out of these men?" Is it not because the responsibility is not given them?

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

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

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

Let's Know

By
BISHOP WILSON

ENGLISH BIBLE

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

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

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

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

It was only ten years later that John Rogers published his "Matthew's Bible" at the very time when Archbishop Cranmer and his associates were preparing still another translation. It was thereupon ordered that Matthew's Bible should be placed in a convenient place in each Church and the people should be "provoked to read the same as the lively Word of God". But at that time the Calvinists, Zwinglians, Anabaptists, and sundry other sectaries were all violently appealing to the Scriptures in support of their various doctrines. They turned the churches into mad-houses and the public Bible into a bone of contention. Bishop Bonner, of London, relates that he had set up six Bibles in St. Paul's but he was obliged to remove them because of the intolerable clamor and irreverence of those who came to study them.

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

CHURCH IN THE COLLEGE COMMUNITY

By

LEROY BURROUGHS

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

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

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

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

They are full of life, know no limits to their strength, and often rush into many more things than they can well perform or sustain. College life, with its thousands of fascinating appeals, draws them, here, there, and everywhere. The result is that they are a bit scattered in thought, and often somewhat bewildered about what is really important.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Frontier Pioneers

By
HUGH L. BURLESON
Assistant Presiding Bishop

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

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

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

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

The Indian Choir

By
IRWIN ST. JOHN TUCKER

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

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

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

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

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

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

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SENIOR NURSES OF ST. JOHN'S AID SCHOOLMATE

By CHAS. HENRY WEBB

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

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

* * *

Here are a few more items of news from this part of the vineyard, which may be suggestive to others elsewhere: The adult Bible class of the Church of St John the Baptist, Brooklyn, has decided, and begun, to have a monthly corporate Communion, with breakfast together afterward. Twenty-five out of thirty members attended the first such service . . . . St. Paul's parish, Great Neck, L. I., has been given a new parish house, in memory of Frederick S. Barstow, by his parents, Mr. and Mrs. William S. Barstow. Young Mr. Barstow died last spring in Honolulu. His parents have already provided an endowment to carry on certain work in American Samoa in which their son was interested, and now they have offered to erect in his home parish a building that will enable the parish to work more effectively with the young people of the community. As an indication of their gratitude for the gift, members of the parish have already begun to raise an endowment to provide the maintenance of the proposed building . . . . The Brotherhood of St. Andrew in this diocese has called for a meeting of men and boys, on Thursday evening after the Advent Sunday men's Communion, to clinch the impression that is made by the men's Communion, and fasten the new or recovered communicants by presenting definite work and responsibilities for them to undertake . . . . The Rev. Thos. J. Lacey, Ph. D., rector of the Church of the Redeemer, Brooklyn, has sent a card to every family in his parish asking them to report to him whether any members of the family are out of work, whether they can carry through the winter without help, whether and how their Church can help them . . . . St. George's parish, Flushing, just had an exceptionally successful every-member canvass. But whom do you suppose they had as chairman of the committee? No other than Lewis B. Franklin, vice-president and treasurer of the National Council! Of course, with him to lead the committee,—! . . . The consecration of the graves of people who have been dead a hundred years or more sounds like a strange ceremony but this is how it happened. An old road along the north shore of Long Island, now dignified with the title of the Northern Boulevard, had to be widened to facilitate automobile traffic. Where it goes through Little Neck (now dignified with the title of Douglaston) the widening invaded an ancient Indian burying ground. The human remains were reverently reintered in the churchyard of Zion Church, hard by, and their new place of sepulchre was blessed by the rector, the Rev. Lester Leake Riley . . . And that seems to be all for this time.

EDITORIAL OFFICE

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MAHATMA GANDHI ADDRESSES SMALL LONDON AUDIENCE

By W. B. SPOFFORD

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

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

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

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

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

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

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

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

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



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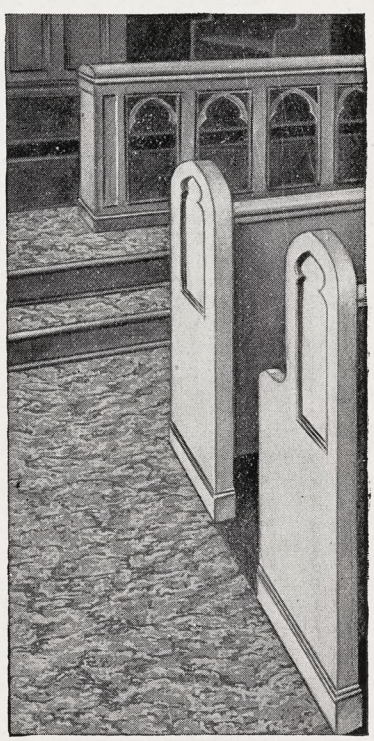

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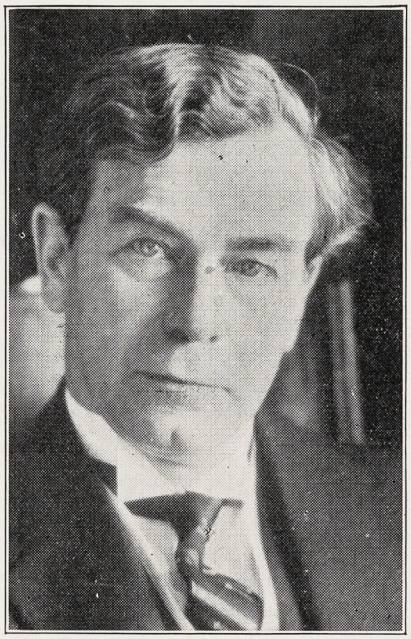
that made a deep impression upon this little band of people who had come to hear him.

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

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

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



ROBERT NORWOOD
Rector of St. Bartholomew's

PLANS FOR RELIEF OF THE UNEMPLOYED IN NEW YORK CITY

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

These plans have been formulated in cooperation with the Gibson Committee and with the full concurrence of that Committee. As a result of the Conferences which have been held a Committee has now been formed including many of the leading clergy of the city and also laymen and women to take action in this matter. The officers of this Committee are Honorary Chairman, Bishop Manning; Honorary Vice Chairmen, Bishop Lloyd and Bishop Gilbert; Chairman, the Hon. Frank L. Polk; Vice Chairman and Chairman of the Executive Committee, Colonel George W. Burleigh; Treasurer, John S. Rogers.

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

The City Mission Society acted as the Central Agency of the Episcopal Church in this relief work last winter and its work was done most effectively. Help was given in the form of work wherever this was possible and where necessary direct help was given for the relief of women and children and the keeping together of families.

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

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

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

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

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

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DR. LEVER TAKES JOB AS RECTOR; LAWRENCE STRIKE

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

* * *

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

* * *

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

* * *

In part owing to the severe financial crisis, Bishop Sherrill in Massachusetts recently divided the diocese into ten districts. For ten days during the fall he gathered together some of the wardens and vestrymen of the churches in the districts and conferred with them on church finances. The Bishop met with a splendid reception and the meetings proved to be most successful.

* * *

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

* * *

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

CLERICAL SKETCHES

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

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

MANY BENEFIT BY THE CHURCH PERIODICAL CLUB

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

* * *

After ten years of faithful service during which time fourteen hundred communicants have been received, the Rev. James H. Bishop has resigned St. Luke's, Kalamazoo, Michigan. The vestry expressed its appreciation of his devoted service and records the fact that he has always been at the call of the sick and afflicted and tireless in his ministrations both in the parish and community—and that the parish has had a steady growth in members and influence. Mr. Bishop intends to take his first vacation in ten years before accepting duty elsewhere.

* * *

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

* * *

"The World in Lebanon" celebrated for three days, recently in Lebanon, Pa., was a phenomenal success. Missionaries from practically all parts of the world were present. Booths were put up in the basements of the Lutheran and Methodist Churches, representing the workmanship of the different missionary districts. Our Church had Home Missions and had on display Negro, Indian, Mountain and Orphanage Work. It was one of the largest displays of the event—one large room given entirely to it.

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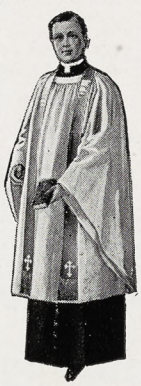

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D. D., of Wyoming and the Archdeacon of Bethlehem were the speakers for the Episcopalians. The opening service was held in the street, which was roped off for the occasion. A white ribbon was stretched across the street between the two churches. In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

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

* * *

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

* * *

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

* * *

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

* * *

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

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

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

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

* * *

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

* * *

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

* * *

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

* * *

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

The first day of the conference was taken up with a consideration of plans for the Teaching Mission on the Great Commission. The discussions were led by the Rev. R. E. Gribbin, rector of St. Paul's Church, Winston-Salem, N. C. The objective of the mission under the Field Department of the Province of Sewanee was explained: To give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the Program of the Church. Then Mr. Gribbin gave detailed information as to the aims and methods of the proposed missions to be held in this connection in the diocese. According to plans perfected at the conference missions are to be held in practically every congregation within the diocese.

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

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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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Weekdays:—8:00 A. M.

Gethsemane, Minneapolis
Rev. Austin Pardue
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Sundays: 8, 9:30, 11:00 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland
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Daily: 10:30.

Grace Church, Chicago
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Rev. Wm. Turton Travis
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Week Days: 6:40 a. m. except Monday.
Holy Days: 10:30.

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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Gamma Kappa Delta: 6 P. M.
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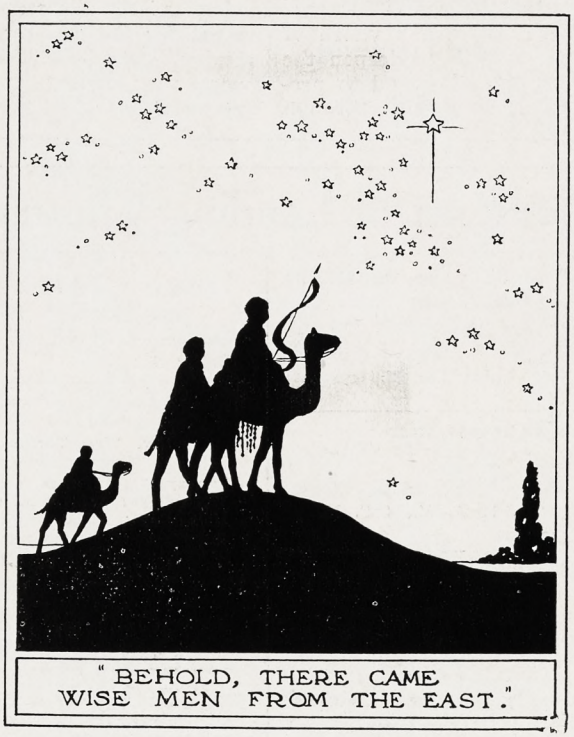

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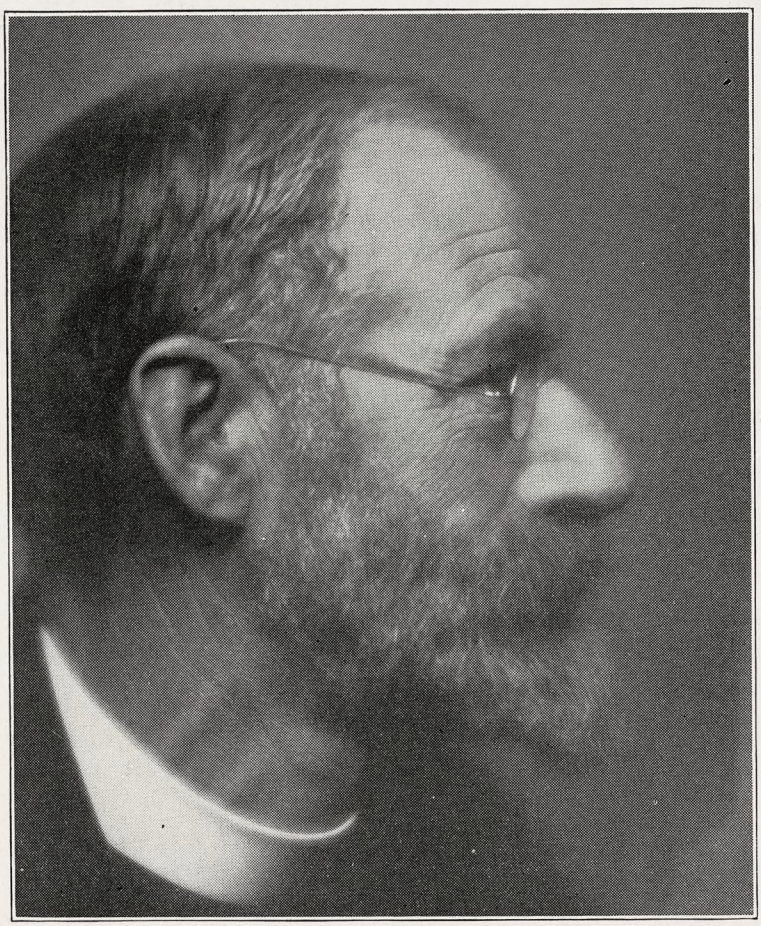

CANON B. H. STREETER
Writes on Science and Religion

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KAGAWA—SERVANT OF CHRIST

By
PATRICK COWLEY

SINCE Toyohiko Kagawa has lived and suffered, the world can never be quite the same again. This human marvel of Japan has added to his own country, and through her to other lands, something that is vitalising life and clarifying the meaning of Christian Discipleship.

Kagawa was born in 1888 and educated in a Buddhist temple and a Japanese middle school. It was in the latter place that he first made contact with Christianity through the medium of a Bible Class, with the result that he became a devout follower of Jesus Christ. His family suffered financial ruin while Kagawa was at school, and if it had not been for the assistance of a wealthy relation from Awa, his school-days would have early terminated. However, this financial aid ceased when the boy, refusing a diplomatic career and a university education, elected to enter the Southern Presbyterian Theological Seminary at Kobe.

During his stay in Kobe, Kagawa came face to face with the dire poverty of the people. Confined to a small area, colossal crowds were living well below the level of subsistence. The worst locality was Shinkawa, and it was here that Kagawa heard Christ's call to service. Consequently, he took up his abode among the people, and, living their life in all its austerity and grimness, by word and deed he preached Christ as the Lord of all Life.

At the age of 22 Kagawa brought Haru as his wife to share this life amid grinding poverty, nauseating dirt, and rampant disease, and it will remain to her lasting credit that Mrs. Kagawa has never failed her husband in their glorious work. For 13 years in perfect devotion and strenuous service they lived and toiled amid the outcasts of Kobe's economic underworld, but then the birth of their child in 1923 necessitated a change of residence.

During the years in Shinkawa, living mostly simply and being the servants of all, by degrees the voluntary heroism of Kagawa and his wife thawed the frigid hearts of some men and women whose natural good nature had been expelled by the severity of material conditions. In time slum-land became interested in Kagawa because it realised that there flowed from him some strange peace and power that ordinary people did not possess.

KAGAWA does not merely preach the Gospel, he acts it. When in Shinkawa, he controlled a miniature hospital, ran an imitation school, organised a kind of parish relief, and went every evening among the wreckage of the slums and in the open preached the Gospel of the Living Christ. In all this social work his wife assisted. She was elected the first President of a women's organization called *The Awakened Women*. She has also written of Shinkawa two autobiographical works entitled, *My Life as a Maidservant and as a Factory Girl* and *Stories from the Slums*.

As preaching is necessarily limited Kagawa himself is a prolific author. His books, which provide the means for many of his social activities, are religious and practical, such as *The Religion of Jesus, The Love of Jesus for All Mankind, The Science of Love,* and others. He has also written novels dealing with the social problems to which his alert mind and big heart are so sensitive; for example, *Before the Dawn, A Shooter at the Sun,* and *Listening to the Voice of the Prison Walls*. As is to be expected from one who is pre-eminently a mystic, Kagawa has composed many books of poetry.

Added to all this vast literary work, Kagawa is a ceaseless student of economics, philosophy and theology. In social and political work he is ever foremost in seeking to apply the principles of his Faith. He is the co-founder of the first real Trade Unions in Japan, namely the Labourers' Benefit Union and the National Peasants' Union. He himself in politics is a reasonable Socialist who fully comprehends the dangers and difficulties of economic transformation. However, he refuses to ally himself with any one party. He is definitely opposed to the Russian regime

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and endeavours to direct popular allegiance away from the unreliable sway of the Soviet.

THE Government in Japan has at times been alarmed at the activities of this real Christian, and has sought to curtail his influence. Likewise, the Christian Churches have been somewhat frightened at Kagawa's methods and message, and as a sequel he lacks any unanimous support from his Christian Brothers who are supposed also to be disciples of Him whom Kagawa so deeply loves and so truly serves.

"One million souls for Christ in Japan"—that is Kagawa's aim. If anything will achieve such, surely it will be the picture of human love, suffering and working. Half-blind, tuberculous, sworn to poverty, Kagawa reveals the limitless capacity of a love that goes and gives madly heedless of even health and death. This amazing human phenomenon of today, St. Francis of Assisi modernized, intellectualized and orientalized, reveals the titanic appeal of Jesus Christ to the flotsam and jetsam of Japan and to others to whom the story of His life becomes known.

"Father, if it is Thy will, I will go anywhere, even through fire, water, heaven or hell." Kagawa wrote those words of his Lords, but they are true of himself. He has given everything and gone everywhere for God. He was summoned to the impossible life, and he is showing that with Christ it can become possible. Crucified by ill health and overwork, Kagawa labours on, thinking naught of pain but only of those million friends for Christ. He has heard Love's Challenge, and henceforth there is no reckoning of losses or crosses, since all he can do is live for Love as seen upon the Cross.

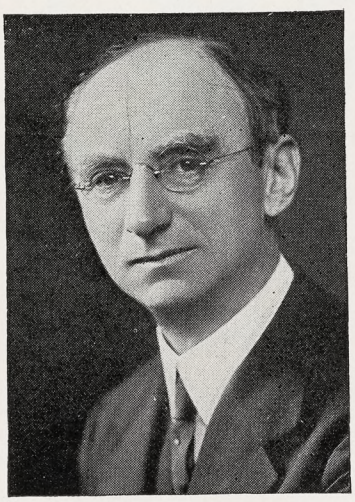
"Love is my master. For love I am created. I cannot flee from love. The bonds of love are my joy. Love draws me to the scaffold; yet I cannot forsake love. The sorrow of love is changed into a great evangel, a great art. Again I declare, love is my all-in-all; love is my joyous destiny."

BOOKS FOR CHRISTMAS

Suggested by
WILLIAM B. SPOFFORD

THERE is no gift for Christmas quite as acceptable I presume to readers of this paper as good books. So if you are a bit puzzled about that gift, or if you are given money which you wish to turn into a permanent remembrance, you may be glad to have a word about a few of the new books which experts tell us are worthy of attention.

The greatest authority on Mahatma Gandhi is probably a priest of the Church of England and an intimate friend of the Indian sage, the Rev. C. F. Andrews. He has already produced two books about Gandhi and a third has just been brought out by Macmillan, *Gandhi at Work; More of his own story*. This new story shows him at work forging and testing the weapon of passive resistance by which he has won his greatest victories. It is an absorbing book and of course important since the struggle is probably soon to break out anew in India.



H. F. WARD

Economic and social questions concern us all in these days and have brought forth a wealth of good books during the past few months. At the top of the list I would place *America's Way Out* by Norman Thomas and *American Civilization Today*, a symposium to which such well known men as Harry W. Laidler, John A. Fitch, Norman Thomas, Wesley Mitchell, Harry F. Ward, John Dewey and others have contributed. Both are Macmillan books. Another fascinating book dealing with economics, also a Macmillan publication, is *The Nemesis of American Business* by that popular writer on such topics, Stuart Chase. There are also a number of English books which I am sure are available in this country. The Rev. V. A. Demant, a recent visitor here as a member of the Wellesley Conference faculty, and the research director of the Christian Social Council, has written a book which is causing much discussion in England, *This Unemployment* in which he sets forth the theories of Major C. H. Douglas as a way out of our difficulties. It is an important book. It is published by the Student Christian Movement Press, London, and may be had for four shillings in cloth binding and for 2s. 6d. in paper. Certainly those who mean to keep up on current economic thought must own this book. Then Miss Ruth Kenyon has put into book form the reports of the last three Anglo-Catholic Summer Schools of Sociology in a work called *The Catholic Faith and the Industrial Order*. Here is presented a careful examination of industrial society, and the directions it must take, in the opinion of leaders of the English Church, if it is to be brought into harmony with Christian principles. *Poverty in Plenty* by J. A. Hobson, eminent British economist, is also a stimulating book. It has been brought out in America I believe by the Macmillan Company. Finally *Jesus Came Preaching*

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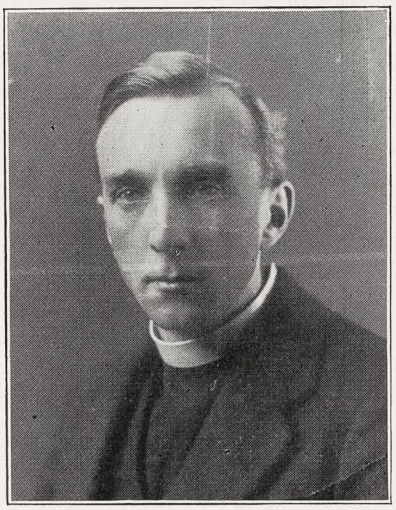
by George A. Buttrick, recent Lyman Beecher lecturer at Yale, while not primarily a book dealing with economics or social questions, does throw out suggestions which are exceedingly helpful, particularly for the man who wishes to deal with such topics from the pulpit. Scribners published the book, and it costs $2.50.

Bishop Fiske in the *Living Church* for last week was loud in the praise of the new book by Dr. Bernard Iddings Bell, the head of St. Stephen's College. The book, *Unfashionable Convictions* will be reviewed in these pages presently. Meanwhile it is safe to recommend it to anyone who wishes to present a book written by a man who has things to say and knows how to present his thoughts in a vivid and entertaining way. It is published by Harpers and sells for $2.



V. A. Demant

And while I think of it may I again mention the Prayer Book as a most suitable gift. It is said that the new Prayer Book has not yet found its way into the homes of many of our Church families. There are many beautiful editions, issues by the Oxford Press, the Cambridge Press, by the Church Pension Fund, by Nelsons, by Morehouse and other publishers, at prices running from a quarter to as much as you care to pay.

A Modern Pilgrimage by K. G. Budd is a biography of that remarkable young man, Donald Hankey, whose *A Student in Arms* was one of the great early war books. These pages will serve as an excellent antidote for cynicism and discouragement, and would be especially fine to place into the hands of people of college age. It is published by Scribners and costs $1.50.

New Life Through God is a new book by the great Japanese prophet, Toyohiko Kagawa, a recent visitor to America. He gives us a fine, penetrative study of the stream of spiritual life which eminates from God. Revell is the publisher; the price, $1.50.

On Understand Women by Mary Beard is really a history of the part played by women in society through the ages, with a fascinating picture-gallery of the outstanding women of all time. It is a book of wide significance and intense interest, written by one of the leading scholars of the day. Longman's Green is the publisher; the price, $3.50.

Dr. Oliver's *Article Thirty-Two,* his new novel, you may be sure will cause wide discussion among Church folks. The title of course comes from the Thirty-Nine Articles which states that it is lawful for a priest to marry. The thesis of the book is that there is usually a mess when one does. But the interest in the book is not only in this thesis, which I presume will be warmly debated during the winter, but even more so in the critical analysis of parsons of various types that creep into the pages. Macmillans is Dr. Oliver's publisher and this new novel is $2.00.

Symposiums are not always satisfactory, though the English seem to have a way of turning out good ones from time to time. The latest one to come from those shores is *Science and Religion,* published here by Scribners and selling for $1.75, containing the wisdom of such notables as Prof. Huxley, J. Arthur Thomson, Prof. Haldane, Bishop Barnes, Dean Sheppard, Canon Streeter, Prof. Eddington, Dean Inge and others.

The people of the Church generally will be glad to learn of the biography of Bishop Slattery published by Harpers, the work of Dr. Howard C. Robbins. Bishop Slattery was not alone a leader in the Church but he was as well a man of public affairs, and Dean Robbins brings out a biography that does justice to his greatness.

Christmas Traditions by William M. Auld is a most fascinating book. It gives a complete account of the story of Christmas—its origin, its vicissitudes in different lands through the centuries, and the Christian and pagan customs associated with it. Here you find the history of the Christmas tree; of mistletoe, holly, ivy, the Yule log, gift-giving, bells, Santa Claus. More than that the book gives us the carols of various lands. Excellent material here for Christmas addresses. It is a Macmillan book and costs $1.75.

A dandy book to give to a young man or woman of college age, is *Twenty-One,* written by Erdman Harris and published by Ray Long & Richard R. Smith, Inc. The author tells you what happens physically at that age, and he enlivens his story by relating the story of the man who dies of old age when but seven, and of the other who lived to be 169. There are chapters on the customs of primitive people, and of what you should know about yourself and about the person you plan to marry. It is as exciting as a good novel and it is packed full of dandy stuff. Mr. Harris incidentally is a graduate of Princeton, and has studied at Edinburgh, Oxford, Columbia and Union Seminary, and has been a teacher of boys for a number of years.

The Forest Hospital at Lambarene is certainly a book to call to your attention this Christmastide. It is written by Dr. Schweitzer, one of the modern heroes of the faith and tells of his missionary work in West Africa. Dr. Schweitzer, as you probably know, is one of the great organists in the world, and is considered the foremost living interpreter of Bach. In addition to this his theological works are considered of the first order, as every man who has graduated from a theological seminary during the past twenty years knows. But he put all this behind him, studied medicine, and is today the head of a great medical missionary enterprise in Africa. It is not only thrilling reading, but it presents the economic and industrial conditions that exist in that country so masterfully

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that one is compelled to read it if he wishes to know what is taking place in the world. The book is published by Henry Holt and Co.

And now the space is exhausted with no mention whatever of books for children, and of course they are the most important of all. However you will certainly wander into your book store between now and Christmas (and patronize your Church book store if you possibly can) and there you will find displayed all of the latest books for children and adults alike.

Let's Know

By

BISHOP WILSON

CANONS

RECENTLY in writing on the term "canon", we explained that it is a Greek word meaning literally a rod or bar and then, secondarily, a rule or standard. That is how it comes to apply to the canons of the Church, meaning the regulations of Ecclesiastical Law.

But, you ask, what has that to do with Canon So-and-So, who is a member of a cathedral staff? And there is an interesting bit of history connected with that variation.

Used as a title, the word "canon" derives from the same Greek original but the beginning of this use of it is a bit obscure. Some think certain of the clergy came to be called Canons because they lived in accordance with a definite rule; others believe it referred to those whose names were inscribed on the list of those who served a particular church. In eastern Christendom there were many of the clergy who lived together and followed a certain rule of life and we know that the term "canon" was applied to them as early as the fourth century. In the west, the evidence does not begin to come in until the eighth century when a Bishop of Metz named Chrodegang adapted the Rule of St. Augustine providing that all who subscribed to it must live in common under the episcopal roof, recite common prayers, perform a certain amount of manual labor, keep silence at certain times, and go to confession at least twice a year. Also twice a day they met to hear a chapter read from the rule of their founder. These twice-daily meetings soon came to be known as chapter meetings and after a while the group itself came to be called "the Chapter". That undoubtedly is the origin of our Cathedral Chapters as we have them today.

These Chapter clergy bore the title of "Canon" and where they were attached to a Cathedral they constituted a kind of council or senate to assist the Bishop in the administration of the diocese. The regular prayers which they were obliged to offer in common, came to be known as the "canonical hours" and eventually found their place in the Breviary which was used, later on, by clergy of all kinds but especially in the monasteries.

In this Episcopal Church of ours we preserve the titles and certain of the duties. Clergy formally appointed on a Cathedral staff are accorded the title of Canon. Sometimes any priest who is elected to a Cathedral Chapter receives the same title even tho he may be rector of another parish in the diocese. That makes a difference between Residentiary Canons and those non-resident. Also the title is sometimes given purely as a mark of distinction and the recipient thus becomes an Honorary Canon. Fortunately all of Chrodegang's rule is not now required—it might be too great a hardship to insist that any group of clergy should observe set periods of silence. And then, in our American Church, some dioceses put laymen on the Cathedral Chapter but they are not given the title of Canon for it would not do even to hint at silence for the laity when it comes to running the Church.

That is not all there is to the word "canon" in ecclesiastical parlance. We will say something more about it in a later article.

Symbols

By

BISHOP JOHNSON

WHEN St. John said that Christ was "the word" he struck the keynote of God's dealing with man through symbols rather than by imposing convincing proof as the test of discipleship.

It is through symbols that men converse. Each letter in the alphabet is a symbol; these letters form words by which ideas are conveyed through symbols. Archimedes could use the symbols of mathematics so that they are intelligible to an American today. Bach could write down musical notes more than two hundred years ago and musicians today can read into those symbols the spirit of the master musician. Cultural progression from a savage to a civilized state is a mastering of symbolic technique which is the language of the arts and sciences.

And proficiency in the language of science does not qualify man for expert appreciation of art or of religion. Each has its own symbolic expression which must be mastered if one is to become appreciative of the respective values inherent in each. Man's ascent in culture is chiefly through the mastering of the symbolism incident to each department of his life.

So Christ used the parable as a symbol and instituted the sacraments as the outward and visible sign of an inward and spiritual reality. So the disciples of Christ used the star as a symbol of guidance and the cross as a symbol of self-sacrifice.

If we would understand the meaning of science, art or religion, we must approach the objective through mastery of the peculiar language by which each reveals reality through symbols.

The natural man receiveth not the things that pertain to the kingdom of the true, the beautiful or the

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good. They are foolishness unto him because their language is unintelligible and their significance is meaningless.

THE man whose soul is dead to the motivation of love can no more appropriate the values of Christ's life than could a deaf man appreciate the strains of an opera; and even if he can hear, but has no music in his soul, the symphony is nothing but a succession of meaningless sounds.

The scientist, the artist and the saint use a different language, and unless they use an interpreter, are incapable of understanding the meaning of the other symbols.

It is through a knowledge of the symbols that men come to be chemists or musicians. Until they do, the laboratory and the opera are closed books which cannot be read or understood. So also is the Gospel, for spiritual things are spiritually discerned, just as mathematical things are mathematically apprehended. It is as futile for one to argue about religion because he is a scientist as it is for a man to argue about chemistry because he is a musician. The culture of the one cannot be expressed in the vocabulary of the other.

This is an age which is long in scientific achievement but deficient in human relations. When scientists talk about education as a cure for crime they might as well prescribe spiritual exercises as a cure for mathematical deficiencies. The marvel is that they refuse to accept the facts that in the United States, crime has progressed in proportion as secular education as been more general. It is the highly educated criminal that baffles the police.

WE SUFFER in America from the arrogance of the one-compartment mind. The eminent surgeon is apt to treat the universe merely as a surgical clinic; the eminent chemist thinks of it merely as a laboratory; the banker merely as a counting house; the minister merely as a Sunday School; whereas society is very complicated organism which cannot be resolved solely into any of these reactions.

I am as immediately conscious of goodness when I meet it as I am of harmony or logical argument, and one cannot banish moral responsibility from society because it cannot be expressed in the symbols of an exact science. In the same way, scientific inquiry on the part of the primitive student could have been ridiculed as visionary and undefensible.

The parable, the sacraments and the worship of the Christian are the search for reality through symbols which are essential to spiritual culture and there is no other culture which can proceed without the use of symbols by which the ideal is visualized before it is comprehended.

To banish the pursuit of culture because it has its own distinctive symbolism which the outsider cannot comprehend would be to throw men back into the complacency of the ignoramus, who flouts all symbolism because he is unable to comprehend it.

Neither does the failure of the mass to find the values that they seek in any way disparage the results of the small percentage who achieve culture.

It may be true that there are few saints, but then there are few real scientists or competent artists.

The power of one saintly character justifies the pursuit of righteousness as the works of one master justify the pursuit of art.

Culture of any kind is something to which many are called but few chosen, and each line of culture must be pursued in the symbolism and technique which characterizes it; nor does the successful achievement in one line equip a man to be an expert in the other.

The true, the beautiful and the good are ideals reached through symbols and technique peculiar to each and not transferable.

Preacher, Pulpit and Pew

By E. P. Jots

A preacher in Wisconsin offers $5 to anyone who can sleep through one of his sermons. The explanation seems to be that everyone remains awake to see who will win the offer.

* * *

A suburban gentleman who raised strawberries invited a number of boys in the neighborhood to a strawberry party. When they had all partaken of the luscious berries, he said to them, "Now, wasn't that better than stealing into my garden and helping yourselves?"

"Oh, yes, sir," chorused the boys.

"And why was it better?" he asked, desirous of pointing a moral.

"Because," said a chubby faced youngster, "we shouldn't have had any sugar and cream with 'em."

* * *

Judge (sternly)—"Well, what is your alibi for speeding fifty miles an hour?"

George—"I had just heard your honor, that the ladies of my wife's church were giving a rummage sale, and I was hurrying home to save my other pair of pants."

"Case dismissed."

* * *

Kathleen was eight years of age. She had a great fondness for the hymn, "Jesus tender shepherd hear me," which she had learned at Church school, and always insisted on saying it before going to bed. But, she had her own version of two lines of one of the verses, which read, "Let my sins be all forgive, bless the friends I love so well," and regardless of all attempts to correct her always said, "Let my friends be all forgiven, bless the sins I love so well."

* * *

Mark Twain knew about an island where the inhabitants lived by taking in each other's washing. We keep the wolf from the door by selling each other apples.

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PLAGUE NOW ADDS TO THE MISERY IN NORTH CHINA

By W. G. Browning

Not content with civil war and foreign war, with drought and famine and flood, the north China provinces of Shansi and Shensi have been having an unusually extensive spread of bubonic and pneumonic plague. Dr. Percy Watson, director of the hospital at Fenchow, Shansi, who has been in China more than twenty years and has many times led expeditions for plague prevention, left late in October with fifteen of his staff for the plague-infected area, the nearest point of which is four days' journey west of Fenchow about 120 miles by pack animals over mountain trails. His first report showed 100 villages infected.

Bubonic plague is spread by the bite of fleas from infected rats. The rats have the greatest number of fleas in September and October, and every year at this time bubonic plague, smouldering the rest of the year, breaks out in this region. Years ago in Manila, it was controlled by rat-proofing the houses, but to rat-proof the houses in Chinese villages and the caves on the Shansi mountain sides would be impossible. Rat-proofing all supplies of food would be simpler but even this will require long education. Cold weather soon diminishes the rat-flea population and the bubonic plague dies down in December.

The immediate problem is presented by the pneumonic type of plague which spreads from person to person and is aggravated by the cold weather. To locate and control every focus of infection is the only way to prevent what might be a national and even international calamity. Hence the immediate departure of all the doctors and staff that could be spared from the Fenchow Hospital, to supervise and enforce the strictest possible isolation and quarantine.

Some years ago all northern Shansi was attacked by an extensive pneumonic plague epidemic which came pouring down over the Great Wall from Mongolia. The following year, the Shansi hospital authorities were prepared and the epidemic was suppressed with fewer than 100 deaths. Constant vigilance for ten years on the part of the Shansi Government has confined the plague close to its original focus in this one remote county in Shansi. Four years ago it got into Shensi where it was not controlled as competently as in Shansi and has spread to eight counties.

Mortality from bubonic plague in north China is 95 or 96 per cent. The Chinese Government gives attention to plague prevention not only at times of epidemics but throughout the year. The Fenchow staff takes on the work at the urgent request not only of the Shansi provincial Legislature and Governor but also of the Chinese national Health Administration; both these organizations accompanied their request with funds for expenses. The Chinese national Quarantine Service sent three doctors and later the head of the department went himself, Dr. Wu Lien Teh, one of the world authorities on pneumonic plague.

Dr. Watson is an M. D. from Johns Hopkins with a Master's degree in Public Health from Harvard. He is a missionary of the Congregational mission board.

For Christmas

MAY we suggest a subscription to The Witness as an acceptable gift to make a Churchman friend. It is one they will enjoy each week during the coming year. Send us the names and addresses at once and we will start the paper with the Christmas Number. We will also send them a Christmas Card (pictured on the last page of the issue for last week) announcing the gift as coming from you. Also we would like to suggest that you send the paper to institutions within your diocese, and to your public library, where the paper would be read eagerly. Finally this office has a large list of missionaries who would welcome a gift of an annual subscription. In all instances gifts will be announced as coming from you unless you direct otherwise. These Christmas subscriptions are all accepted at the reduced price of $1.50 each.

The National Federation of Church Clubs, meeting in Philadelphia, has endorsed the proposal for a new layman's organization of the Church. A commission to investigate the advisability of such an organization, which will be similar to the Woman's Auxiliary, was provided by action of General Convention. The opinion was expressed at the conference that such an organization would endanger the future of the Brotherhood of St. Andrew. Mr. Warren Kearny of New Orleans met these objections by declaring that the commission does not have in mind any weakening of existing work. Mr. John Allen of Chicago was re-elected president of the Federation.

* * *

Bishop Sanford of San Joaquin has been giving addresses in a large number of parishes in the diocese of Albany.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

We are to have two new bishops before another week rolls around, both to be consecrated on the sixteenth. At Greenwich, Connecticut, in Christ Church where he has been rector for a number of years, the Rev. F. G. Budlong is to be consecrated Bishop Coadjutor of Connecticut. It will be a gala occasion with a luncheon and a reception following the service in the morning. At Fargo, North Dakota, the Rev. Fred Bartlett, a general secretary of the National Council, is to be consecrated Bishop of North Dakota. This too will be a great occasion since it is seldom that a man is consecrated a missionary bishop in the district that he is to serve. Both men are exceptionally well equipped for their jobs and the Church generally may expect real leadership from them.

* * *

There is a men's club at St. Cyprian's, New Bern, diocese of East Carolina, that is the talk of the diocese. They started with discussions but, as is too seldom the case, the talk led to definite action. Out of them have developed a community council to deal with problems before the city; with the establishment of a milk fund for the undernourished children in the schools, and also a movement to get all the children of the community to attend school.

* * *

Returning to my dust-covered desk I find all sorts of communications about the situation among the miners of Kentucky and West Virginia. Readers of The Witness are rather familiar with the conditions there for the misery in that part of the country, which is getting so much attention now in the daily papers, was dealt with in the press of the Church last Spring. At that time there was a strike on. Early in the summer the strike leaders were compelled to admit defeat and the miners and their families were largely left to get along the best they could. An effort was then made by interested people to persuade officials of the federal government to send in relief organizations. The appeals fell upon deaf ears. Early this Fall however the Friends' Service Committee (Quakers) were persuaded to enter the field and they are now there undertaking a campaign of relief and reconstruction. They have sent out an appeal stating that "no more urgent need for the relief of human suffering exists in America today." I am convinced that this is true. Even those miners who are fortunate enough to have work earn but a few

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dollars a month. They are compelled to live in miserable company-owned shacks; they are forced to buy at the company stores where prices are high, so that, more often than not, so many deductions are made in their meagre pay that at the end of the month instead of drawing money they are handed a slip stating the amount they are in debt to the company.

It will have to be the Christian people of America that will support this work. The Friends may be depended upon to carry out a real program not only of relief but of rehabilitation. It is hoped that Episcopalians will do their share, as they always have in the past, in supporting this work. Those who wish to give to this work this Christmas season, and who wish to make their donation through an organization of our own Church, are asked to send their checks to the Church League for Industrial Democracy, 154 Nassau Street, New York City. It will then be forwarded to the Friends Service Committee in the name of the Episcopal Church.

* * *

Word comes from the Church Missions House that the accounts for 1931 are to be closed on January 21st of next year. At the moment they are a long way from the budget.

* * *

Several clergymen have written in to inform this office that one of the most remarkable addresses they have ever listened to was one delivered at the Clergy Conference of the diocese of New York, by Professor W. Crosby Bell of the Virginia Seminary. The subject was "Body, Mind and Christianity." The Rev. H. Percy Silver, rector of the Incarnation, thought so much of it that he had it printed in a neat little pamphlet which he will be glad to send to anyone who asks for it. He doesn't say so but I think it might be a good idea to enclose a postage stamp for mailing . . . just a 2c stamp. Dr. Silver's address is Madison Avenue at 35th Street, New York.

* * *

Alumni of the DeLancey Divinity School met on December 1 in Buffalo. The president of the alumni association, the Rev. G. C. Wadsworth of Leonia, N. J. addressed the meeting as did also Bishop Davis.

* * *

The corner stone of the new Church of the Messiah, Philadelphia, was laid recently by Bishop Taitt. It is now planned to dedicate the new church next Easter.

* * *

"The Apostle of Ponsett" celebrated an anniversary last Sunday. The man who has been given this laudable title by his neighbors is the Rev. William Clarke Knowles. Ponsett is a tiny hamlet in Connecticut where Mr. Knowles has been carrying on his ministry for seventy years, ten as a lay reader and the remaining sixty as an ordained clergyman.

In the late 1850's, when Ponsett was no different from what it is now, except for its roads and its little church, the Knowles boy started a Sunday school in his home, an old New England homestead, built nearly 150 years before. Young Knowles had been educated in the public schools of Haddam, of which Ponsett is a district. His schooling stopped there, and he went to work for the International Silver Company at Meriden. Each Saturday he walked eighteen miles to Ponsett to be at his home for the Sunday school and for his duties as lay reader of the vil-

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lage. Each Monday he walked back to Meriden.

This earnest work was noted by the late Bishop John Williams, of the Episcopal Diocese of Connecticut. He sought out Mr. Knowles, saying "Why shouldn't I ordain you to the ministry?" Mr. Knowles protested that he had no formal religious education. "What of that," answered the bishop, "arent you doing the work?" And he set a place and time for Mr. Knowles to come for his license, with which Mr. Knowles began the longest service in the ministry of any clergyman in the United States.

Ten years later Mr. Knowles was ordained. In that time he had built a mission, which was supplanted by the little church that stands today. Much of the church Mr. Knowles built with his own hands. His charge also included the village of Killingsworth, seven miles from Ponsett. When the roads were too bad for a horse, Mr. Knowles walked. Today, nearing ninety-two, he still is bright and vigorous and finds no need for glasses. He is a tall man, and for so long as anyone in Ponsett can remember always has worn a beard.

Although he retired about three years ago, persons from many miles away still come to Ponsett's little church for their weddings and baptisms. The entire story of Mr. Knowles's work in Ponsett can be told in weddings, baptisms and deaths. His work for his church was joined with the lives of his people.

Years ago he called on a family, of foreign extraction and not long come to Ponsett, who were grieved by the death of an infant. While Mr. Knowles was talking with the parents, a girl entered the room with the dead child in her arms. Mr. Knowles asked why there was no coffin. The family was too poor for one. Mr. Knowles got hammer and wood and built one. He asked what cemetery had been chosen. None had even been thought of. Mr. Knowles went to the graveyard of his church and dug a grave. He returned to the grieved family, made a funeral robe of odd bits of clothing he found and conducted the funeral service.

Old cemeteries are his delight. Recently he restored the stones of the Ponsett cemetery with his own hands, chiseling smooth the crumbling surfaces and recutting the inscriptions. When families are too poor to buy headstones, Mr. Knowles seeks out boulders, polishes them and cuts out the letters himself. Many such little things as this has he done. Bishop Williams once said: "I hope to be worthy to sit at the feet of William Knowles in Paradise."

* * *

Medical missionary Wilfred Grenfell was the speaker last Sunday at the Ascension, New York. He described his social relief work in Labrador which he has been carrying on for forty years.

* * *

There seems to be two churches open to those who believe that the world is in a bad way economically and that something should be done about it. One is to go into a huddle with like-minded souls and issue resolutions and pronouncements. Along with this goes the conferences, summer schools and meetings where

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efforts are made to convince our own Church people that a Christian society is not only desirable but possible. It is of course necessary and important work. But there is another job that needs to be done that is more hazardous; the identifying of oneself with the masses who are groping blindly for the social and industrial changes that our Church in General Convention resolutions says are desirable. It means entering areas where these matters are not discussed academically in a spirit of Christian tolerance. Rather it means championing the cause of those who today are demanding a fuller life, and are being met with police clubs, injunctions, tear-gas and too often machine gun fire. The clergyman who feels compelled so to identify himself with the workers is sure to have the wrath of the respectable descend upon him. It is too great a price for most of us to pay for our convictions. All the more honor therefore to a number of our clergy who have had the courage to face this volley of criticism. Early in the Fall two clergymen of Long Island, the Rev. Spear Knebel and the Rev. Bradford Young went to jail for defying a stupid injunction issues in a labor dispute in a New Jersey community. More recently, as reported here last week, two clergy-

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men of Massachusetts, the Rev. Smith Owen Dexter of Concord, and the Rev. Professor William Wood of the Cambridge Seminary, threw in their lot with the strikers of Lawrence by championing their cause at a great mass meeting of workers. They have, of course, been severely criticised for their actions. Nevertheless all who have read the great report presented at General Convention by the committee to consider national and world problems will honor these men who have been willing to pay a price, not only for their own convictions, but convictions which are supposedly ours as well.

* * *

The rector of Epiphany, Lombard, Illinois, the Rev. James G. Jones, is a graduate of the Oregon State Agricultural College. So what more natural, with this depression and misery all around him, than that he should put his knowledge to work. He got a steam cooker, and a can sealer. Then his people came to the church with all sorts of stuff; corn, tomatoes, and whatever it is that people put in cans. The other day they distributed 3000 cans of things to eat among unfortunate families.

* * *

Dr. Howard C. Robbins of the General Theological Seminary was the preacher last Sunday at St. Luke's, Scranton, Pa. On Monday the 30th he addressed the ministerial association of the city.

* * *

The convocation of the district of Oklahoma, originally scheduled for Enid is to be held instead in St. Paul's Cathedral, Oklahoma City. The dates are January 20 and 21.

* * *

The preacher last Sunday at Trinity Church, New York, was the Rev. Alfred Leslie Lilley, the Paddock lecturer this year at the General. He is canon residentiary of Hereford Cathedral, England.

* * *

The Rev. T. J. Hayden Jr., was ordained priest and Mr. Duncan Fraser to the diaconate by Bishop

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Perry on St. Andrew's Day in St. Stephen's, Providence. Mr. Hayden has been a teacher in a local high school while preparing for the ministry. Mr. Fraser studied at Oxford after graduating from Brown.

* * *

Bishop Huntington of China is to be the preacher at the annual service of the Church Periodical Club to be held at Trinity, New York, on the 13th at 3:30.

* * *

Bishop Abbott of Lexington was the preacher on December 1st at the Advent meeting of the Auxiliary of New York, held at the Cathedral of St. John the Divine. At the afternoon meeting the speakers were Bishop Littell of Honolulu; Bishop Creighton, head of domestic missions; Dr. Grafton Burke of Alaska, and Mrs. Henry Hill Pierce who gave her impressions of the General Convention.

* * *

Lewis Thorne, son of Mr. Samuel Thorne, prominent New York layman, has sailed for Northern Tibet as a member of a scientific expedition. The day before sailing the members of the party, which is under the direction of Mr. Gene Lamb, gathered at the Cathedral in New York for a special service of prayer. Bishop Manning has licensed Mr. Thorne as a layreader, authorizing him to exercise his office on the trip, which is a particularly hazardous one.

* * *

The Rev. Edwin H. Goold, president of St. Augustine's College, was the speaker at several meetings in the diocese of Georgia this past week on the work of the American Church Institute for Negroes.

* * *

The Rev. A. R. McKinstry, rector of St. Paul's, Albany, N. Y. for the past five years was given a farewell party on November 27th by his parish. On December first he took up his new work as rector of St. Mark's, San Antonio, Texas. He was presented with a purse of $500, the parting gift of the congregation.

* * *

Harriet Roe Wood, wife of Dr. John W. Wood, head of the department of foreign missions, died suddenly on November 27th at her home in New York. The funeral service was held at Calvary Church on the 30th.

* * *

The annual conference of the Young People's Fellowship of the diocese of Albany was held at St. George's, Schenectady, November 27-29. The leaders were the Rev. George F. Bambach, Dean Richardson, Rev. M. L. Yates, Dr. Jesse M. Scott, Mr. W. H. Pillsbury and the bishop of the diocese, Dr. Oldham.

* * *

The Rev. Francis W. Eason, for the past 24 years the rector of Trinity Church, Watertown, N. Y., and one of the outstanding clergymen of the diocese of Central New York died last month, following an illness of several months. Dr. Eason, born in England, served his early priesthood as a member of the Associate Missions in Omaha, Nebraska, along with Bishop Johnson, Bishop Wise, Bishop Matthews, the Rev. H. Percy Silver, the Rev. Charles Young and others of distinction. He came to Watertown in 1907.

* * *

At the suggestion of Bishop William T. Manning, in whose honor they have each year given a dinner, the Church Club of New York has agreed this year to omit its annual dinner to the Bishop of the Diocese which was to have taken place on January 28, at the Waldorf-Astoria.

In a letter sent out today, General Avery D. Andrews, President of the

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Church Club, states that Bishop Manning not only suggests the omission of the dinner, but suggests that members of the Club contribute the amount of the expenses of the dinner for the relief of those in need at this time.

* * *

Since the death last March of Mr. Adrian A. Buck, the representative in this country of A. R. Mowbray & Co., and of James Powell & Sons (Whitefriars), somehow or other the tale has got around that they have no representatives in the United States. This is not a fact since both firms are now represented by Mr. Paul S. Buck, son of their former representative. The office of the firm is still at 665 Fifth Avenue, New York City.

* * *

Bishop Perry of Rhode Island installed the lay readers of the recently organized diocesan league at a service held on December 6th at the Cathedral in Providence.

* * *

Noonday Services are being held during Advent at Trinity Cathedral, Pittsburgh, the preachers being clergymen of our Church. During October and November Interdenominational services were held there each noon, with outstanding pulpit orators of Pittsburgh as preachers, among them being Rabbi S. H. Goldenson, the leading Jewish leader of the city.

* * *

The degree of Doctor of Laws was conferred recently upon the Rev. Bernard Iddings Bell, warden of St. Stephen's College, by Colorado College, Colorado Springs. Dr. Bell that day delivered the dedicatory sermon at the opening of the new million dollar chapel.

* * *

The Rev. Frederic S. Fleming, vicar of the Intercession, New York, conducted a retreat on December 5th for the women of Trinity Church, New York.

* * *

Rev. F. J. Stangel, lately of Pawnee, Oklahoma, is now engaged in establishing a mission in the capitol hill section of Oklahoma City. The outlook for a thriving parish in this rapidly developing section of the city within a reasonably short time is promising.

* * *

Young people of the diocese of Chicago met in annual conference December 4-6 at Joliet; speakers: Bishop Stewart; Dr. Norman O. Richardson, leader of Boy Scouts and formerly a professor at Northwestern; Mr. Charles H. Kingman, high school principal; Mr. William F. Pelham, prominent Chicago layman; Mr. Courtney Barber, president of the

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Brotherhood of St. Andrew and the Rev. George W. Ridgeway.

* * *

The Rev. John Henry Hopkins, rector emeritus of the Redeemer, Chicago, and the president of the Church Club of the city, Mr. John D. Allen, were the speakers at the monthly meeting of the Catholic Club on December 7th.

* * *

The anniversary of the Church Army in America, the fourth I think it is, is to be celebrated on the 13th with a service at the Cathedral of St. John the Divine in New York.

* * *

Fifty-one acres of land near Montclair has been purchased by the diocese of Newark as the site of a cathedral, to be erected sometime in the future. The property is centrally located in the diocese and was designated after careful study of the future needs of the diocese.

* * *

Here is something more about the Church Army, a letter from the president, Mr. Samuel Thorne:

"Church Army along with most other missionary and philanthropic enterprises is only with difficulty holding its own. We have at the moment some thirty-nine on the staff including six women workers and three colored workers. Due to a depleted treasury we were unable to re-open our Training Center at Providence this Fall though we had ten accepted Candidates ready to commence their final training. The number of Candidates-in-waiting has now risen to sixteen, and we are very desirous of re-opening the School the first week in January next. With less than $200 in the Training Center Account, we dare not assume such a responsibility. We therefore earnestly appeal to a larger circle than has hitherto contributed to Church Army, to come to our aid, generously and quickly, to make possible the training of these potential lay-evangelists."

* * *

Another Bishop who has been seriously ill, the Rt. Rev. Cameron J. Davis of Western New York, has sufficiently recovered to enable him to be in his office daily and to sit in on diocesan meetings. It is hoped that shortly he will again be strong enough to renew his schedule of visitations.

* * *

Immanuel Church, Ansonia, Connecticut, have cut out the church fair stunt. Instead people are asked to donate in cash what they would ordinarily give in articles. As a result twice as much money has been raised.

* * *

Construction was started on Armistice Day on the Cathedral in Baltimore.

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Holy Days and Thursday. Holy Communion, 11:45.

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Holy Days: 10:30.

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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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$1,070,296

This is the sum which must be collected in December by the dioceses for the work of the General Church in order to balance the 1931 budget.

For the maintenance of the work of the General Church in 1931 General Convention approved a budget of		$4,224,670
General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1931, the National Council reduced appropriations approved by the General Convention under this "Pay-as-You-Go" Plan by the sum of		189,087
Total appropriations now in effect		$4,035,583
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff, and other savings, the sum of		$325,000
This leaves estimated expenses of the National Council for the year 1931 at		$3,710,583
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	$721,170	
Estimated additional income from interest on Trust Funds and United Thank Offering	20,000	
The Council appropriated to meet the 1931 expenses the surplus of 1930, estimated at	100,000*	
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of	115,000	
Guaranty by a friend, to be used only to prevent a deficit	18,000	974,170
		$2,736,413
In balancing the budget in February, 1931, the reductions in appropriations exceeded the estimated shortage in income by		153
The Council therefore needs from the dioceses for the year to meet its estimated expenditures		$2,736,566

NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year, plus $25,000 estimated as the result of supplementary efforts in a number of Dioceses

The Dioceses have paid to December 1st	$1,666,270

To balance the budget there must be paid in December $1,070,296

THE NATIONAL COUNCIL

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*The final surplus of 1930 was $114,917.28 as against $100,000 used in this estimate

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The WITNESS

CHICAGO, ILL., DECEMBER 17, 1931

THE GOOD LIFE

by

ALBERT PARKER FITCH

FROM the days of Wesley and the Puritans we have inherited a belief that economic prosperity and godliness go hand in hand. We have tended to despite any one who chooses to be poor in order to simplify and free his inner life. Most of us are so afraid of modest and simple living that we put off marriage until we can make a soft home; we tremble at the thought of having a child without a bank account, and think of manual labor in the household or out of it as beneath us. Now is the time to protest against this effeminate and irreligious attitude and assert anew that poverty has been at all times and in all creeds the condition and adornment of the good life.

MESSAGE OF THE WEEK

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JUDGMENT DAYS OF GOD

By
BISHOP CHARLES FISKE

DOES anybody now really believe in a Great Judgment Day? Hardly, in the way in which our fathers believed. Nor in the sense in which the early apostolic Church expected its coming.

A simpler age looked for some sudden interruption of the natural order, a tremendous catastrophe ending in complete collapse. The first disciples looked for this in their own life time and pictured in sublime imagery the coming of the Lord to the help of the faithful. It would seem to us that they had blundered.

That vivid sense of the nearness of Christ's coming was not, however, an altogether mistaken expectation. Centuries rolled by; the world lived on; yet the judgment came nevertheless. To men of that day the destruction of Jerusalem seemed literally the end of the world. It was the deathroe of an old era and the birthpang of a new.

So it has been in later days. Again and again the hosts have gathered at Armageddon. Not only the destruction of Jerusalem, but the fall of Rome, the Reformation in the Church, the French Revolution, the Great War, the collapse of Russia, the present world confusion, have registered judgment. There were prophets of the Reformation, for example—Huss, Wickliffe, Catherine of Sienna—as there were prophets of the First Coming. When the judgment had laid its heavy hand upon the Church men saw that the expectation of believers had not been mistaken.

This aspect of Christ's coming—what Westcott calls "the truthful and reverent recognition of God's manifestations in history and in society"—is of vital practical importance. It takes faith to see it; but faith is always needed for the recognition of spiritual realities.



BISHOP FISKE

THE thought was emphasized by the late Dr. Figgis in a book issued before the Great War, which seems now to have been written with prophetic insight. In his *Civilization at the Crossroads* he pictured ours as an age of transition. All things around us were crumbling. Old ideas in ethics and politics, in society and government, were losing their force. Men were plunging into new and hitherto untried experiments. It was a day of new departures. We were in the midst of a process not unlike that of Western Europe in the fifth century, when the old world organization lay on its death bed.

Hardly had he drawn his picture when the Great War broke upon us. That surely taught us what we are learning afresh now—that we are living in an awful judgment day of God. To those who come after, this will be seen as the close of an æon. For the Church, for nations, for society, for individuals, the judgment has come. Sentence has been passed on institutions and men. Everywhere the judgment moves continuously. Our own nation; our property and prosperity; the methods by which we gained the one, the use to which we have put the other; our industrial and economic systems; finance and its lowered ideals of honor and probity; modern society and the standards with which it is content; the Church to which we belong, its failure in rich experience, its fear of freedom, its pathetic weakness as a social force; Christendom with its unhappy divisions;

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the common motives of life; the principles by which our own lives have been governed—all are being brought to the test of divine approval or disapproval. Over against all stands Christ the Judge, crying as He cried over Jerusalem, "If they had known—if they had only, only known—the things which belong to their peace."

ALL this makes it less difficult to conceive of the final judgment, a judgment which will be the consummation of all lesser visitations, a last manifestation of the justice and holiness of God. Nor will it be so difficult to accept the apostolic belief in the suddenness of such a judgment. The Great War came unexpectedly. The present depression began in a stock market crash which broke as suddenly as a thunder storm. Whether the manifestation come suddenly or not, however, it will be sudden for us. Underneath the accustomed order, all the while, the slow process of preparation is going on, though we see it not, just as events have been moving steadily toward present world conditions, though we were unaware of the impending tragedy.

And ourselves; we, too, are always living in a judgment day of God. Is it not a natural step to the further fact that the judgments passed upon us now, day by day, shall at last be summed up forever in a final verdict? There will then be no absorbing occupations to distract our thought, no loose standards of public opinion to give a false sense of security, but only solitude and awful silence, in which we shall see ourselves (for the first time) in revealing light, and know how we seem in the sight of God. What is His judgment about the use of our time and our money? Will His rewards correspond to our gifts? Will He measure the relative importance of things so differently from our measurements, that the things we considered important will wholly cover and hide us.

We do not like to think about these things, do we? Nobody, for that matter, finds much pleasure in thoughts about world conditions, our own national depression, or our uncertain future. It would have been better had there been more serious thinking years ago. And it will be better for ourselves, if we do some thinking about the things of the spirit before it is too late! Hear the words of our Saviour Christ: "Watch ye, therefore, and pray always, that ye may be accounted worthy...*to stand before the Son of Man.*"

RECENT THEOLOGICAL BOOKS

Reviewed by
GARDINER M. DAY

ONE of the most significant theological books which has appeared lately is *The Psychological Approach to Theology,* by Professor Walter Horton of the Oberlin Theological School (Harper, $2.50). In contrast to the traditional theological approach, which begins with God and works through Christ to man, Professor Horton begins in a thoroughly modern manner with a study of the nature of man and works through Christ to God. One's first reaction is to criticize this approach as tempering the wind too much to the shorn modernistic lamb, but after reading one cannot help but feel that Professor Horton has not only made his approach well but also has been blazing a trail along which many future theologians will find it necessary to travel. In Part I, the author considers the conditions for the highest personal development, and finds that from the psychological point of view religion holds an essential place. In Part II he evaluates the Christian religion specifically and again finds that Christ occupies a unique and central position among the historic religious resources for man's development, while in Part III, an analysis of religious experience leads him to discover God as that spiritual quality in the universe to which man makes his response.

Opposite to Professor Horton's approach is the point of view found in *The Teaching of Karl Barth* by R. Birch Hoyle (Harper & Bro., $2). Karl Barth, who is the leader of a theological movement which has had great influence in Germany since the war, begins with a belief in the absolute transcendence of God. His second cardinal belief is in the brokenness of man. Man is unable to discover God; only God can find man. He finds Him in moments of crisis; in moments when he is broken in spirit. Barth also believes in the centrality of Christ as the "God-man." Further Barth believes in a dualistic view of time. There is this world of time, in which we live, but there is also the realm of eternity which occasionally breaks in upon it. The first part of the volume tells the story of Karl Barth himself, while the second part is the most complete exposition of his message yet to be found in English. Barth was from 1919 to 1921 a pastor in Switzerland, but at the present time is professor of theology in the University of Bonn, Germany. He originally became well known in Europe through his commentary on the Romans, and his following has increased with great rapidity since the war.

Three interesting volumes on the idea of God are found on our shelf of recent books. The first is *The Growth of the Idea of God,* by Dean Shailer Mathews (Macmillan, $2.50). In *The Growth of the Idea of God,* Dr. Mathews adheres to the same principle he has employed in his former works, namely, that the social life of men furnishes the patterns for his religious as well as other concepts. Two social patterns are found to be outstanding in man's thought of God,

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that of sovereignty and that of spirit, one borrowed from the political and the other descending from the earliest thought. God, for the author, is our conception "born of social experience, of the personality-evolving and personality-responsive elements of our cosmic environment with which we are organically related." This idea of God he examines in the light of our modern thinking.

In two suggestive volumes, *The Problem of God* and *The Finding of God,* Dr. Edgar S. Brightman of Boston University (Abingdon $2.00) treats of our concept of the Deity. In *The Problem of God,* he deals directly with the type of thinking found in Walter Lippmann's *A Preface to Morals.* Dr. Brightman himself finds the belief in the infinite God of traditional theology uncongenial and impossible for him. He believes in a finite God and his elaboration of this fact, with his suggestion of the "given" in God, is probably the most interesting and helpful part of the book.

Another examination of our methods of knowing in religion comes to us from the pen of the late Charles A. Bennett of Yale, in *The Dilemma of Religious Knowledge* (Yale, $2.00). Professor Bennett believes that a philosophy of religion is necessary for the life of religion itself, and further, that a naturalistic account of religion is not sufficient, but that it must rest upon a metaphysical basis. In reviewing the various theories of religious knowledge, the author inevitably found an unexplained residuum — a glimpse of the supernatural—which could neither be rationalized nor eliminated. Dealing with much the same problem is a recent symposium, entitled *Religious Realism,* by a group of fifteen eminent writers, most of whom are professors of religion, and edited by Dr. D. C. MacIntosh of Yale (Macmillan, $3.00). The question: Is religious knowledge verifiable, is it central? Professor Pratt of Williams writes: "We find that man cannot be adequately understood or described without recognizing the independent reality of the spirit. We know that there is a supernatural realm because we find that we ourselves are in part members of it."

How best to reconcile one's religion with the findings of modern science is a problem that has troubled man as long as he can remember and one which has become more difficult with the tremendous new accretions of knowledge in the last century. Mr. Allen K. Foster has tried to help the layman to do this in a single volume called *The New Dimensions of Religion* (Macmillan, $2.00). Mr. Foster tries to show that the essential experiences and beliefs of religion are compatible with the modern scientific point of view. The book is lucidly written and will undoubtedly be a help to many people in their attempt to make this reconciliation. Dr. A. E. Taylor's Gifford Lectures in two volumes entitled *The Faith of a Moralist* must be postponed until a later review and we must now pass to a few recent biographies.

John Calvin surely ranks as one of the few men with the distinction of having vastly influenced the thought of the world, and as the 400th anniversary of his book *The Institute of the Christian Religion* approaches, this new biography, *John Calvin: The Man and His Ethics,* by Dr. Georgia Harkness (Holt, $2.00), is most welcome. The book not only tells the story of Calvin's life and gives an account of his teaching, but by continuous comparisons with modern thought and events Dr. Harkness' book makes it particularly fascinating reading. Another biography which will be of peculiar interest to churchmen is Dean Robbins' biography of the late Bishop Slattery, *Charles Lewis Slattery* (Harper, $2.50). Bishop Slattery was a vital force in the Episcopal Church during his entire ministry and is doubly fortunate in having as his biographer so beautiful a writer as Howard Robbins.

From Massachusetts to French equatorial Africa is a long jump but all those who read *On the Edge of the Primeval Forest* will welcome this second volume about the mission station on the Ogowe from the pen of that indefatigable missionary, theologian, and musician, Dr. Albert Schweitzer, *The Forest Hospital at Lambarene* (Holt, $2.00). The book is really portions of Dr. Schweitzer's diary, written during his work-days at the hospital, and not only gives one insight into the problems of the missionary to the African savages, but also is delightful reading. It is a book which will make medical missionary work vivid for both children and adults.

Expectancy

By

BISHOP JOHNSON

HATRED for religion is due to three things; first, the recognition that religion is a powerful force in society. If it was a negligible element no one would oppose it.

Second, the initiative necessary to overcome one's own inertia is distasteful to the natural man. He is indifferent or hostile to that which commands him to bestir himself.

Third, the opposition of many is due to the consciousness that the religion which he sees in misapplied. In other words the man who rejects religion excuses himself on the ground that someone else is doing it badly. It is as though bungling electricians had introduced a lighting system into one's house which had burned down the house instead of illuminating it. Looking at the ruins the casual spectator cries, "Have done with electricity. See what it has done." The thoughtful man on the other hand says, "Let us use this force but demand greater efficiency in the method."

WHAT element does religion supply which makes it essential to human life? It is the note of expectancy which is the motive force behind all human progress. It was the expectancy of a Messiah which

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caused the Hebrews to persist in their quest for righteousness. It is the expectancy of youth which enables it to overcome obstacles and find a place in the sun. It is the expectancy of better things that keeps the Russian worker loyal to his creed. Under the czar he was in a dark cave. Lenine lit a candle. The Russian cannot compare himself with an Englishman or an American. He compares the little light that he has with the blackness before and presses on to his ideal of a material paradise.

It was the expectancy of the second coming of Christ to usher in a better world that inspired the early Christians to suffer persecution rather than extinguish the light in their souls.

When men lose this note of expectancy; when youth becomes disillusioned; when Russia achieves her economic dream; when the Church becomes established, then the note of expectancy sinks into satisfaction with that which has arrived, and without a vision the nations perish. It is a part of the way we are made that in order really to live we must pursue something that lies beyond all previous experience. It is this lure of an inward urge that caused an ape to become a man; the savage to put on culture; the sons of men to become the sons of God.

It is here that the circle of life is greater than the segment of logic. We have pinned our faith to education until it has killed expectancy. The college graduate has no love for study; the successful business man has no urge for adventure; the satisfied Christian has no zeal for righteousness. It is when men feel that they have arrived that they are dead to further effort.

When John the Baptist asked the question, "Art thou he that should come or do we look for another?" he emphasized two things. First, he had an inward urge which made him seek. This was a part of his prophetic nature. Then also he knew that there must be somewhere and somehow that which would satisfy this urge. Was it the Christ or was it some other? But he never questioned that God would satisfy his longing.

IT HAS been the history of nations that they begin in a small way; that they follow their inward urge to grow and to expand; that they reach a climax of wealth and power, and then they fall. Why? Because they have substituted satisfaction for expectancy. This is why rich men's sons are handicapped. They lack this note of expectancy. They have already received all that their parents struggled to acquire.

In the same way the Church begins to perish when it concerns itself with its own attainments. So many parishes struggle to put up fine buildings and to equip them with every attachment, only to find that the whole thing is a mausoleum, bearing witness to the previous struggle but having no further expectancy.

That is why, I fancy, God never really satisfies our desires because if he did it would kill them. That is why the Church must engage in missionary effort because it keeps alive the spirit of adventure in religion. That is why no one should sulk in his spiritual life because the conditions around him are difficult. Like the man with one talent he has buried the best part of his life. He has killed expectancy. He is through. The time of his funeral is inconsequential. Unless we keep alive this spark of desire we have reduced life to a drab repetition of monotonous tasks ending in a graveyard. We may find an anaesthetic in the auto or the movie but we have stopped growing. We have begun to die.

This is why youth is so much more enthusiastic than old age. It need not be unless the expectancies of youth are completely satisfied in this life, and no better expectancies take their place.

BUT is Christ He that should come or do we look for another? Is there any other who will keep expectancy alive? Does He not satisfy the equation?

There is no other, either in history or in fiction, so winsome. Not only has His equal never appeared, but no master of fiction could imagine anyone finer or better. He is the perfect man. Furthermore He made certain promises and prophecies which at the time seemed most improbable if not impossible. He stated that His gospel would go into all the world and that the gates of hell should not prevail against it. Has He made good these promises?

He intimated that He was endowed with power to raise men out of their savagery and brutality. Has He had such power? Does He still manifest it wherever the Gospel goes? Answer these questions honestly. Does He satisfy the needs of those who seek righteousness? Does He still hearten those who suffer, and does His compassion still manifest itself in kindly deeds? Who but the Christ has had compassion on the multitudes in any age and clime?

If He has satisfied the equation so far as you have gone has He still the power to keep alive that note of expectancy, even when you approach the end of life? If He does then it is still true, as it has always been, that God never implanted a need in the human soul that His Bounty did not supply; then it is still true that if we ask for bread He will not give us a stone.

But He demands that we must seek. "I am come that ye might have life", but the condition which he imposes is that we never cease to believe in the goodness of God and to seek that which lies beyond our experience. We must keep hope alive or faith will grow weary and love will grow cold.

The Jews waited long for the Messiah, but He came. Christians have waited long for His second coming and He will come, for otherwise God's provision for men's spiritual hunger would fail. It is this continuous process which can find its fulfillment in no other than the Christ.

"Art thou He that Should come" we ask, "or do we look for another." There is no other. He is the only one who can round out the marvellous story of God's revelation to man.

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Frontier Pioneers

By
HUGH L. BURLESON
Assistant Presiding Bishop

WE MUST now leave the Pacific Coast and direct our attention to the great Rocky Mountain region. The glimmer of gold faded with the years, and men began to turn their minds to other things. They remembered the lands through which they had toiled in their race to California, and of which they had thought chiefly as an obstacle of endless weary miles. Explorations by early adventurers, and later trappers and traders, had revealed undreamed of resources. The closing of the Civil War set adrift thousands who had been uprooted from their old environment, and had become men of the wandering foot. They looked toward the west, and the thirst for land, like the thirst for gold, again started a migration of lesser proportions. Along the old Oregon Trail, and by the passes more recently discovered, the stream of emigrant wagons resumed their flow, and with them again went a few missionaries, shortly followed by pioneer bishops. Briefly I am to tell you of some of these.

To the first was given, naturally, I suppose, a most impossible task. In 1860 the Church consecrated her tenth missionary bishop, Joseph Cruikshank Talbot, to whom was assigned Nebraska, Dakota, Colorado, Montano, Idaho, Utah, Nevada, Arizona, New Mexico and Wyoming—a diocese of about one million square miles! Bishop Talbot went to the west as a sort of ecclesiastical residuary legatee, for to him was assigned "all territory within the United States not embraced within the jurisdiction of some other bishop". Most appropriately, he was accustomed to call himself "The Bishop of all Outdoors".

Energetically he undertook the task, one of his tremendous tours covering 7,000 miles in Colorado, New Mexico, Utah and Nevada. It is not strange that when, in 1865, little Indiana asked him to be its Bishop, he relinquished his enormous missionary charge.

Again the Church realized to some extent the impossible things she had been asking of her missionary bishops, and sent four bishops into this territory. Bishop Randall was elected to Colorado, Wyoming and New Mexico and Bishop Clarkson to Nebraska, both in 1865. In 1867 a stalwart young man, Daniel Sylvester Tuttle, took charge of Utah, Idaho and Montana, and in 1869; Bishop Whitaker went to Nevada.

To the south of the great trail which so many had travelled, gleamed noble mountain-peaks which must have been an inspiration to the weary journeyers. Now and again little groups detached themselves, beckoned by the promise of a land of beauty. The first service in Denver was held in a log-cabin on Market Street in 1860 and the following year Bishop Randall visited this mountain village of the far west. The mission was called by a name indicative of its surroundings—St. John's in the Wilderness—but it was a wilderness of beauty. Bishop Randall, on coming to Colorado, found there only two clergymen, but he soon established missions and gathered workers, among them Cortlandt Whitehead, afterward Bishop of Pittsburgh.

For eight years he administered his vast diocese. His letters breathe a cheerful and undaunted spirit, as he tells of adventures on his missionary journeys; as, for example, when he says: "We slept in our wagon, and sleep would have been sweet but for the bellowing of cattle, the cackling of geese, the barking of dogs, and the shrill voice of an old lady." Writing in the late autumn, he also naively assures his correspondent that "no one need now be afraid to cross the plains, for the Indians have done their summer's work of scalping. They do not operate in the winter."

It is said of him that he "travelled unwearyingly, coupling the wisdom of ripe experience with the ardor of youth". Yet in time the strain showed itself. Worn out by the cares of his apostleship, he died in 1873, being succeeded in Colorado by Bishop John F. Spalding—"Nobilis pater filii nobiliori".

Bishop Spalding was a man of affairs as well as a spiritual leader. His espicopate covered the remainder of the period allotted for our consideration, (1860-1890) and it was a history of much hardship, many difficulties and substantial successes. The Church in Colorado under him was greatly stabilized and strengthened. He left to his successors a diocese worthy of the name.

Preacher, Pulpit and Pew

By E. P. Jots

"What's this, honey?" said Mrs. Youngbride's husband, as he speared a slab from the dish.

"Lucifer cake, dear."

"I thought you said you were going to make angel cake.'"

"I was, but it fell."

* * *

"Why," asks a reader of the Federated Churches Bulletin, "is there no interdenominational cooperation between the churches?" "There is," enlightens the editor. "Recently a Labrador surgeon, after amputating the leg of a Catholic fisherman, appealed in the Congregationalist for a wooden leg. A Baptist widow who had retained the artificial leg of her Methodist husband, met the appeal. Thus, a Methodist leg is being used as a very satisfactory interdenominational understanding."

* * *

"Negroes frequently get mixed up on words," said Jim Davidson, "as is illustrated by an old Negro down in Bibb County who wanted to have his part in getting up a little money for his pastor's vacation, and went to his old master and asked, "Boss, please 'vance me 50 cents on my time. Our pastor is gwine away, and we wants to give him a little momentum.'"

* * *

Buy now. A dollar will get you more than at any time since the war. Ask the man who owns one.

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CHURCH HOSPITAL IS HELD UP BY DARING BANDIT

By Eleanor Howes

Christ Church Hospital, a home for gentlewomen, located in Fairmount Park near Bala, which is supervised by vestrymen of Old Christ Church and St. Peter's, is one of the most sedate institutions of the Episcopal Church in Philadelphia. The peace of the atmosphere was sorely disturbed, however, on December first, when a robbery of a most daring nature took place.

After trussing and gagging the matron and superintendent and making them hop about with tied ankles, a bandit, masked by a silk stocking hood, made off with $225 in cash and $250 worth of jewelry. His head completely covered by the hood, in which two eye slits had been cut, the man surprised Mrs. Mary H. Crosby, matron, and T. T. Stiles, the superintendent, in the reception room leading to the office. Covering them with a revolver, he ordered them to sit still and then produced wire and rags with which he bound them.

He then forced them at the point of his pistol to hop into the adjoining office, where he demanded the monthly payroll. The payroll money, however, had been distributed the day before. The bandit at first refused to believe this, but was convinced after consulting office ledgers, and did succeed in taking $205 from a safe and $20 from Mr. Stiles' pockets as well as jewelry belonging to elderly women in the home.

Mr. Stiles and Mrs. Crosby were then forced to hop to a washroom, where the stranger made them stand with their faces to the wall while he clambered from a window and made his getaway over the golf course of the Bala Country Club. Mrs. Crosby hobbled back to the office and summoned help by knocking the receiver off the telephone. Police arrived and began a search.

Meanwhile, the eighty-five elderly women, moving about on the upper floors, were unaware of what was happening below.

* * *

Flames climbing through the ivy vines covering the home of the Rev. Llewellyn N. Caley, rector of St. Martin's Church, Oak Lane, seriously damaged the structure before it was discovered on December 3rd. The flames started in the grass and shrubbery in the rear of the rectory. The rector was not home at the time, but Mrs. Caley and a maid were, and succeeded in calling the fire department before the house, which is of stone, was destroyed.

* * *

Three imported stained glass windows in the Church of St. Martin-in-the-Field were shattered by a mysterious explosion which occurred in the St. Martin's section of Chestnut Hill, Philadelphia. Twelve windows in the adjoining home of the rector, the Rev. Wood Stewart, were also blown out or broken. The explosion, which did considerable damage in the neighborhood, is believed to have been aimed at the Italian Consul's home, but missed the mark by about four blocks.

For Christmas

WITH the large number of notices, sent out recently for subscriptions that expire this month and next, there has been enclosed a blank offering to accept your renewal and a gift subscription for a friend at $3.00 for both. Upon receiving your subscription for a friend we will send a Christmas card (see page fifteen of this paper) announcing the gift as from you. We earnestly hope that subscribers receiving renewal notices will renew promptly, and also that many of you will take advantage of this gift subscription offer. We will, of course, be glad to accept gift subscriptions from any of our readers at this Christmas rate—$1.50 for a year. Simply send the names and addresses of those to whom you wish to have the paper sent and we will send them the card announcing the gift, and will begin the subscriptions with the Christmas number. A most welcome gift to your friend; a convenient gift for you to make; and, may we add, your renewal, a gift subscription, or both, will in addition be a very real Christmas gift to The Witness.

BIRTHDAY OFFERINGS

The fifth Birthday Thank Offering is to erect a new building for St. Alban's Chapel, at Iolani School for Boys, Honolulu.

Through their Birthday Offerings the boys and girls of the Church have provided the following:

A boat for Bishop Rowe in Alaska. 1919-22.
Funds for a school in Liberia. 1922-25.
A wing for Hooker School for Girls Mexico. 1925-28.
A children's ward for St. Luke's Hospital, Tokyo. 1928-31.

Iolani is now in its seventieth year. There are about 200 boys, of whom about 26 are boarders. The headmaster is Mr. Albert H. Stone, known to many Church people for his twelve years' work in China as head of the American School, Kuling.

TWO DISARMAMENT CONFERENCES ARE HELD IN KANSAS

By John W. Day

The Topeka Ministerial Alliance has had two stirring community meetings on disarmament. The first was held in the First Presbyterian Church with Professor Ben Cherrington as speaker on the Issues of the Coming Disarmament Conference. The second was held in the First Methodist Church with the Rev. Dr. Edward Hislop, of Kansas City, Missouri as speaker.

The climax of the second gathering was the presentation of signed appeals to the President of the United States to use his power to appoint representatives to the Geneva Conference who will be interested primarily in disarmament and not in juggling naval estimates. There were 4,032 names on these petitions with the Roman Catholic Church leading with 517.

On December 3, 4 and 5 Washburn College, Topeka, was the guest to a state wide conference on disarmament for college students.

* * *

Excellent programs were carried out at the four deanery meetings in Kansas, held at Manhatten, Ottawa, Wichita and Parsons. Miss Ruth Osgood of the Woman's Auxiliary and the Rev. Leo G. McAfee of the Philippine Island gave inspiring addresses at these meetings. Other speakers were Bishop Wise, the Archdeacon of the diocese and the Dean of the Cathedral, who spoke on the program and on the General Convention. At Wichita there was a stirring address by the Rev. James P. DeWolfe of Kansas City, and at Parsons the Southeast deanery was greatly helped by an address by Mr. H. Wade Zimmerman, layman of Kansas City, and by another by Mrs. Howard Giere of Washington, Kansas, who outlined her task as diocesan rural worker. The meeting of the northeast deanery was notable due to the large number of young people who attended.

NATIVE STAFF

The staff of the diocese of Anking, China, is now almost entirely Chinese. The foreign members are: one bishop and one foreign priest, one doctor and two nurses, two business women, three sisters, two men teachers. The Chinese staff includes: 31 Chinese priests, 18 catechists, 96 teachers, 3 doctors, 2 sisters.

* * *

A series of meetings for women and girls is being held in the province of the Pacific, sponsored by the Girls' Friendly Society. Miss Florence Newbold, secretary of the society, is conducting them.

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WESTERN STUDENTS MEET TO DISCUSS MODERN PROBLEMS

By LeRoy Burroughs

Young people and their leaders gathered for some plain thinking together at Drake University in Des Moines on November thirtieth and December first. There were men and women, Jews and Christians, black and white students from the Iowa colleges. The speakers were Bishop Paul Jones of our Church; Dr. George A. Coe of Teachers College, Columbia University; and Mr. Heist of the Hapgood Conserve Company in Indianapolis. The purpose of the gathering was to bring about international and Interclass understanding and goodwill.

Bishop Jones, now chaplain at Antioch College, said that if peace merely meant the absence of war, then he was not sure that it would be an unmixed blessing. "Peace goes far deeper and enters into every relationship of life. It is not the peace of the old, broken-down automobile on the scrap heap, but rather the peace of the harmonious working of the perfectly coordinated parts of an automobile riding under perfect control." He defined a pacifist as "one who hates war so much that he refuses to use its methods even to bring about peace".

Dr. Coe urged the young people to answer the question, "Do you belong to the Church?" by saying, "Does the church belong to me?" He told them to demand a reasonable share in the planning and directing of the life of the church, and not to be satisfied with being permitted to usher and do other little odd jobs.

Mr. Heist spoke of the splendid experiment in cooperative ownership and management of an industry by the workers in it. The Hapgood Company is owned and operated by the workers, so successfully that even in these days of depression, none of the regular workers were laid off or cut from the payroll. Since their industry suffered, as did all others, not all the time of the workers was required to produce the amount of goods needed, so the workers were permitted to attend classes on company time and thus to progress and prepare themselves for greater efficiency in their future work. So successful has been the experiment that the company now looks forward to improving the housing conditions of the workers by venturing into the field of cooperative homes and apartments for their employees. To keep all employed, many men have been set to work at tasks that improve the company factories and the farms. Plenty of time was allowed for discussion after each talk and the give and take of ideas was most frank and profitable.



J. Howard Melish
Supports his Assistant

AN ANNIVERSARY

On December 16, 1906, just twenty-five years ago, Dr. A. W. Tucker joined the mission staff in Shanghai where he is head of St. Luke's Hospital. He has two or three foreign physicians on his staff and ten or twelve Chinese. The Rev. C. F. McRae is chaplain. He went to China in 1899. The Rev. S. E. Shen assists him.

St. Luke's has been serving the poor folk of Shanghai since 1866. It has about 150 beds. There are nearly 3,000 in-patients a year, and over 100,000 dispensary treatments. The nurses training school has some fifty pupils, men, directed by a few foreign nurses. The hospital is old and shabby and crowded. Land has been secured for new buildings, which are a part of the general Church's advance work. A considerable sum has been given in China.

The hospital recently received a gift of $20 from a friend in Shanghai which included, the giver said, one dollar each from the cook, the houseboy and the coolie. A Chinese woman who was for many years nurse to the chaplain's children died last year and bequeathed the Hospital $1,000 "for good works." Another recent donation was a postal order for $18 accompanied by an unsigned pencilled note saying it was for six men who had been injured by a truck. The driver of the truck had disappeared at the time of the accident. The postal order represents, perhaps, his troubled conscience.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

If the committee that makes the awards for the Pulitzer prizes has one to give for the most tragic story of the year I hope they won't overlook the one in this issue by Eleanor Howes. A home for gentlewomen of the Church. Enter a flashing bandit, masked by a silk stocking hood, who does his stuff with all the abandon of a Jesse James. And the story ends with "meanwhile the eighty-five elderly women, moving about on the upper floors, were unaware of what was happening below." If that isn't tragic then the word has no meaning.

* * *

Much will have to be done between now and the middle of January if the books of the National Council are not to close with a serious deficit. Under the "Pay-as-you-go Plan" each diocese and missionary district tells the Council definitely what to expect from them. The Council plans its work accordingly. The sum promised for this year was $2,736,566. Of this there has been collected to December first $1,666,270, leaving an unpaid balance of $1,070,296. There is no reason to think that the people of the Church will fail to meet this obligation. Community chest drives, reports have it, are being over subscribed. Certainly Church people cannot consider our own work less important.

* * *

A nice little fracas has developed in Brooklyn that is again putting the Church on the front pages of the newspapers. It seems that an effort is being made to organize the workers of the Brooklyn Edison Company. Aiding in this undertaking we find a professor, a number of theological students, and at least one of our clergy, the Rev. Eliot White. They go to Brooklyn to distribute literature. They are met by thugs, whom they say are hired by the company, and a few teeth are knocked out, including one of Mr. White's, and a number of knobs are placed on heads. Churchman Matthew S. Sloan, president of the Edison Company, is accused by Mr. White of hiring the thugs. He replies with the customary stuff about the menace of bolshevism, and says that the clergy are being used by communists. One of the parsons who is particularly menacing, Mr. Sloan discovers, is the assistant at his own parish, Holy Trinity. So Mr. Sloan resigns from the parish, and when asked about it by the newsmen says: "The pastor can hold any opinions he considers sound. It is equally my privilege to pick my own church." And there the matter

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rests, at least for present. One might add however, to the credit of the rector of the parish, the Rev. J. Howard Melish, that his assistant, the Rev. Bradford Young, is still on the job. Mr. Sloan, presumably, was a heavy contributor to the parish budget. Under such circumstances many rectors would be inclined to agree that the assistant had been "acting a bit unreasonably." Not so Dr. Melish, who has been through this particular mill himself, and knows that any opinion held honestly should express itself in action and that a price must be paid for it.

* * *

A great missionary rally was held on December 2nd at St. Paul's, New Haven, Connecticut. There were fifty clergy present, with several choirs uniting to supply the music. The speakers, in addition to Bishop Acheson of Connecticut, were Bishop Burleson, assistant presiding bishop, Bishop Creighton, secretary of domestic missons and Dr. John W. Wood, secretary of foreign missions.

* * *

Bishop Barnwell of Idaho and the Rev. B. H. Reinheimer, secretary of the field department, have spent considerable time recently in the diocese of Rhode Island in an effort, according to Bishop Barnwell, to make the diocese a model one. The success of the idea is to be measured apparently in cash for the story goes on to say that already a number of parishes have pledged more than last year.

* * *

St. Mark's Mission, Des Moines, Iowa, has notified the bishop of the diocese that aid will be relinquished January 1st. It is the intention to ask for restoraton to the status of an independent parish. In spite of the cut in wages, unemployment, and all, the people of St. Mark's have with splendid loyalty, made it possible to take this venture of faith. This is the culmination of 11 years of persistent effort to raise ideals, seek spiritual goals, teach the faith.

* * *

The National Council is in session as these notes are being written. Inquiry does not reveal any startling news. Most of the departments, as a matter of fact, are not having meetings. It is a "lame duck" session, new members elected at General Convention not taking their places until the February meeting. Of course the chief concern of the Council is over the budget. The figures on the back page of this issue tell you that story.

* * *

In the past we have made an appeal at this time of the year for donations to the WITNESS FUND, which is drawn upon to pay for subscriptions for those who otherwise would have to go without the paper. There are many now receiving the paper each week who are unable to pay for it. Unfortunately our own bank account is never in such shape as to enable us to carry these subscriptions. We therefore appeal to any who may feel that a small sum, enabling us to send the paper to someone who otherwise would be without it, is a wise investment. This day, for instance, the followng letter was received from a clergyman of the Church: "With reference to your notice that my subscription expires on January 7th, it is with much regret that I have to state my inability to renew it. I have been an invalid for more than a year and had to resign my parish. Since then I have spent the time partly in the hospital but mostly in a chair. Periodicals are only some of the many things we have to forego, but I shall regret none more than THE WITNESS."

You will agree, I am sure, that he should continue to have his paper. There are many who write letters of a similar nature; clergymen, missionaries, inmates of various institutions of the Church and state. The paper, we believe, is read eagerly by these people and we hope, even in these days, that a sufficient sum will come to enable us to continne their papers, and possibly to add to the list.

* * *

The annual meeting of the Springfield convocation, diocese of Western Massachusetts was held in Springfield on December 3rd. The speaker at the evening meeting was the Rev. H. Percy Silver of New York who spoke on the challenge of modern conditions to a Christian and a Churchman.

* * *

In Utah the church has opened stores in a number of places where Church people can come for temporary relief. The goods that stocks these stores was collected throughout the state on November 22nd—Harvest Home Sunday—when Church people laid their gifts of groceries, canned goods, clothing upon their altars.

* * *

The Rev. Henry Lewis, student pastor at Michigan, speaking at a conference held on December 1st at the Western Seminary, Evanston, said that the Church must do more aggressive work in colleges. One result of the conference was the appointment of a committee which is to make a survey of the work now being done in the colleges of the mid-west province. Their findings will be presented at a conference of Church workers in colleges to be held at Ann Arbor in April.

* * *

Those particularly responsible for carrying out the Church Program in Maryland are known as Keymen. They held a meeting on November 30th with addresses by two of their own number, Mr. Frederick Savage and Mr. Carlyle Barton, both of whom urged full cooperation with the work of the National Council, and by the Rev. Charles H. Collett, general secretary of the Council, who spoke on the Program.

* * *

The Rev. Paul Reese, formerly of Oklahoma, has been appointed general missionary for the district of North Texas.

* * *

The new student centre at the University of Nevada, Reno, has been opened and the new chaplain the Rev. Frederick D. Graves, is now in residence. It is a plain and practical centre which has already demonstrated its value.

* * *

Miss Frances Arnold, field secretary of the Girls' Friendly Society, is touring the west, being at present in Salt Lake City where she is organizing branches.

* * *

The Advent, Chicago, has just celebrated its 30th anniversary. It started in a hall with thirty members. Today it has a membership of approximately fifteen hundred. The Rev. Gerald G. Moore has been the rector of the parish for the past fourteen years. He came to the parish and found a debt of $6000 and a discouraged lot of people. The debt was rapidly wiped out, the congregation grew, a fine new gothic church was built, so that today it is one of the outstanding parishes of the city.

* * *

Isolated Church families to the number of four hundred are listed and cared for in the diocese of Olympia. They live in or near 117 towns where there is no Episcopal Church. Among them are nearly 300 children under twenty years of age.

* * *

The winter fuel problem was becoming acute at St. Paul's Mission, Warner, in Central New York, when one of the members of the congregation offered six sound trees on his farm. The priest in charge and half a dozen other men went out with axes and saws, and reduced the trees to firewood. Other members of the mission provided transportation for the fuel.

* * *

The Rev. H. L. Cawthorne, Chicago's bicycling parson has just concluded his 33rd year as the rector of St. Luke's. When he went to the church a "for sale" sign was out in front, and the bishop had told him that it would have to be sold to pay its debts. Mr. Cawthorne, travelling on his bicycle, solicited funds from all parts of the city, and thus saved

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the church. A year or so ago the church was renovated so that today it is one of the finest small churches in the city.

* * *

The Rev. Edward Cosbey, curate at St. Luke's, Montclair, has accepted the rectorship of St. Luke's, Paterson, N. J. A new parish house for this church was dedicated last month by Bishop Stearly.

* * *

St. Luke's, Minneapolis, celebrated its 20th anniversary December 6th to 13rd, giving a whole week to it. The Rev. F. D. Tyner, rector, was the preacher at a home coming service on the first day, and on the 13th Bishop McElwain confirmed a class of sixty, bringing the total to 130 of those confirmed this year. Aside from these services the gala occasion was the dinner on the 10th when Bishops McElwain and Keeler were present, and also Bishop Remington of Eastern Oregon, who founded the parish. It began as a tiny mission for the purpose of teaching the children of parishioners of St. Paul's who had moved to that part of the city. As it grew it became necessary to have a clergyman, so the Rev. Irving P. Johnson, then a professor at Seabury, came there for services. In 1917 they called Mr. Tyner, the first permanent minister. Today it is a parish of 550, with a church school of 515 pupils, and 35 officers, said to be the largest west of the Mississippi.

* * *

The Rev. Frank Gavin, professor at the General, was the preacher last week at Trinity, New York, for the midday services.

* * *

The vestry of Christ Church, Gary, Indiana, sent a letter to every member of the parish before Advent urging them to attend worship. The city was then divided into zones and each vestryman took the responsibility of making a certain number of personal calls. The result the first Sunday; an attendance twice that of the previous Sunday.

* * *

Church Army Evangelist Conder held a mission recently at St. George's, Sanford, Maine, the first to be held under Church Army auspices in the diocese. All services were well attended and on the closing night the church could not hold all who came.

* * *

A rose window, memorial to Mr. Adrian A. Buck, vestryman, was unveiled in the Ascension, Mount Vernon, N. Y., on Advent Sunday. The sermon was preached by Bishop Lloyd. The window was given by James Powell and Sons (Whitefriars) as a tribute to Mr. Buck who was for many years their respresentative in this country.

* * *

Bishop Littell of Honolulu, in the states since General Convention speaking for the National Council, sailed for Honolulu on December 9th. One of his last addresses was given before the Auxiliary of Chicago. "In Hawaii" he said, "the far east is the near west. Occident and orient meet, mingle and marry. This intermarriage has brought about the fusion of many cultures and has produced a condition equalled nowhere else on earth." He told of one boy whose father was part German, part Portuguese and part Japanese, while his mother was half Chinese and half Hawaiian. The boy, when asked what he was, replied, "Me? I'm an American." Bishop Littell said that there was remarkable harmony between racial groups in Hawaii.

* * *

The Rev. David Stuart Hamilton and the Rev. Charles J. Child, Paterson, N. J., rectors, were leaders in the seminar for the discussion of community relations held recently in that city. The program was planned to bring Catholics, Protestants and Jews together to discuss mutual problems.

* * *

St. Mark's, Mt. Kisco, N. Y., has just completed a beautiful rectory.

Books for Christmas

SCIENCE AND RELIGION

With foreword by MICHAEL PUPIN

"Every chapter is written by a man of eminence and sincerity, and the total effect of the book is inspiring."
—WILLIAM LYON PHELPS. $1.75

A MODERN PILGRIMAGE

The Story of Donald Hankey

by Kenneth G. Budd

"More than a sermon in itself. It is a way of life found by one who dared to 'bet his life that there is a God.'"
—*Christian Century*. $1.50

FOUNDERS OF GREAT RELIGIONS

by Millar Burrows

"Of all the recent books on the religions of the world this one will doubtless prove to be one of the most popular."
—*Presbyterian Advance*. $2.00

GREATNESS PASSING BY

Stories to Tell Children

by Hulda Niebuhr

"A splendid collection of twenty-four significant stories which reveal greatness in personality."
—*Religious Book Club Bulletin*. $1.50

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The new home, now housing the family of Canon Prichard, stands on a lot of seven acres donated by one of the parishioners. Canon Prichard, ill for many weeks, is still unable to take any active part in the work of the parish but he hopes to be at home in the new rectory soon after the new year. In the meantime the parish is run well by Assistant S. R. Brinckerhoff.

* * *

The convocation of Southwestern Maine, representing 12 parishes, is to meet at the Cathedral in Portland in February for a day of special devotion. The leader is to be Bishop Booth of Vermont. Last year about a hundred men took part in this modified retreat.

* * *

Bishop Brown of Harrisburg instituted the Rev. Earl M. Honaman as rector of St. Andrew's Harrisburg, on November 30th.

* * *

Better social thinking and social living and less materialism was said by the Very Rev. Arthur Dumper, dean of Trinity Cathedral, Newark, to be the ideal of an economic prosperity.

"I wonder whether we have not been building for ourselves a fool's paradise in accentuating the material things of life," he said. "It will not profit us to bring back prosperity if it brings back the materalism which we saw in the last ten or twelve years."

Dean Dumper addressed a session of the New Jersey Conference of Social Work, which concluded its thirtieth anniversary meeting.

* * *

The Rev. George L. Fitzgerald, rector at Greenville, R. I. presented a thesis for a master's degree at Brown University. His subject was Church Schools. Among other things he said that their methods were old fashioned, that too great an emphasis was placed upon getting their graduates into college, and that little was done to prepare them for life. A number of Churchmen in the diocese have rallied to the support of the schools, stressing the fact that Mr. Fitzgerald was of necessity hurried in his investigations. Maybe so; nevertheless, basing my statement on two years experience as a master in one of these Eastern Church schools, I can certainly say that the great emphasis is upon getting their graduates into college. The successful masters are those who have a pretty good idea of what the students are to be asked in college entrance examinations. One of the best I knew was a man, highly respected by the authorities, whose idea of teaching history was to cram the answers to 100 questions into the heads of the

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boys, it being his boast that any one of his students who knew the answers to all of them would get better than 80% on any college entrance examination.

Nevertheless the blame is not to be placed entirely at the door of the schools. After all parents send their boys there to get a preparation for college. The colleges, most of them, require them to pass entrance examinations. The job of the school is to so equip them that they will pass. And they generally do.

* * *

The new diocese in the state of New York is to have its first Convention this week in Geneva, on Tuesday and Wednesday. Just what the name of the diocese is to be I do not know; maybe that is one of the matters to be decided at this convention. In any case it is, as you know, the result of the splitting of the diocese of Western New York. Bishop Ferris will preside over affairs in the new diocese and Bishop Davis will remain the head of affairs in Western New York. It is said that four churches have been offered as a cathedral, all in Rochester. They are Christ Church, where Bishop Ferris was rector for nine years; St. Paul's, the strongest parish in the city financially; St. Luke's, a downtown parish and the oldest and St. Andrew's, which is located some distance from the heart of things.

* * *

The Naval Training Station at Newport, Rhode Island, has a new chapel, provided and furnished mostly by gifts from Episcopal Church parishes and people, and said to be the first real chapel anywhere, not just a temporary room, for our naval recruits. The building was formerly a gymnasium, its high-pitched roof and iron girders lending themselves to their new use. On the vaulted ceiling is painted the North Star, ever a friend of sailors, with the constellations of Ursa Major and Ursa Minor in proportion. A chancel replaces the former stage and an organ and choir are provided. The Presiding Bishop, as Bishop of Rhode Island, dedicated the chapel in October. The Rev. Truman P. Riddle, Commander in the Naval Chaplains Corps, is chaplain of the Training Station.

* * *

There is a layman in the diocese of Duluth whose position, connected with the Revenue Bureau on the Canadian Border, keeps him at work all night. On a recent morning, after working through the night, he filled his car with Church people and drove over 135 miles, on unpaved roads, to attend a diocesan conference. In the evening he drove home and went to work for the rest of the night, getting to bed after daylight next morning.

* * *

To encourage Church attendance, the Rev. W. B. Everitt of Marshall, Virginia, in charge of three congregations, has made a particular use of the Churchman's Calendar of Daily Bible Readings, published by the National Council. He had a separate list of the Sundays and Holy Days printed and inserted in each person's calendar, with blank space left after each date where Church attendance could be marked or, in the case of absence, the reason for that absence. At the end of the year the calendar is signed and returned to the rector. He finds the simple scheme has really helped to improve attendance.

* * *

Louisiana devoted the October issue of its diocesan paper largely to the Student Center at the State University in Baton Rouge. The center, built in keeping with new university buildings and well equipped for its purpose, has completed its first full year of work. A student vestry of twenty members carry on as far as possible all the work that the vestry of an ordinary parish would do; they meet weekly, they plan the services and assist in them, they introduced the envelope system for offerings; two members are licensed lay readers. Eight students were confirmed at the Bishop's first visitation. The student body of something over 2,000 includes 150 who listed themselves as Episcopalians. About sixty are actively interested in the work of the

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student center. Total attendance at religious gatherings was 2,737 for the year. There were over 12,000 individual "contacts." Two week-end retreats were held during the school year, with attendance of 24 and 35. The Rev. J. S. Ditchburn is student pastor.

* * *

Bishop Stevens has been ill at the Hospital of the Good Samaritan since the 16th of October when he underwent an operation, but we are glad to report that he is now making a steady gain, and it is expected that he will be able to leave the Hospital before long. He has been carrying a heavy burden in his large and growing diocese. In addition to his popularity and strong leadership among his own people, he is loved and admired throughout Southern California. Recently he was honored by election to the 33rd degree in Masonry. He is Orator of the Scottish Rite Bodies in the Valley of Los Angeles.

* * *

Reports of successful Preaching Missions being held in many of the Parishes in Wilmington, N. C., have been received at the headquarters of the Diocesan Commission on Evangelism here. The first mission was held by the Rev. Alexander Miller of St. Paul's, Wilmington, in Emmanuel Church, Farmville, the Rev. J. Q. Beckwith, Jr., is rector. During November and December, missions will be held in nearly all of the parishes and missions of the diocese, and each Preaching Mission will be followed by a Teaching Mission on the Great Commission.

* * *

A week of prayer was recently held in the House of The Nazarene, Saint Augustine, Florida: the special subject of the meditations given by the Sister-in-Charge being "The Purpose of God in Our Lives". The keynote was St. John I, 12; and the meditations were separated into the consideration of the Privileges, the Responsibilities and the Rewards of "Sonship".

* * *

A catastrophe befell one of the Rev. C. S. Allison's rural missions near Warsaw, New York, lately when the removal of one family took seven children from the Church school (including, he says, the mission's sixth pair of twins, but he baptized a seventh pair the same week). Mrs. Allison has been organizing the second and third branches of the Woman's Auxiliary among these missions. In the past eight years, seven Church workers have come from there. A group in one of the missions is sending a boy to Hobart College this year. The mission as a whole is undertaking to place a circulating library of twenty-five books in every district school in the mission area.

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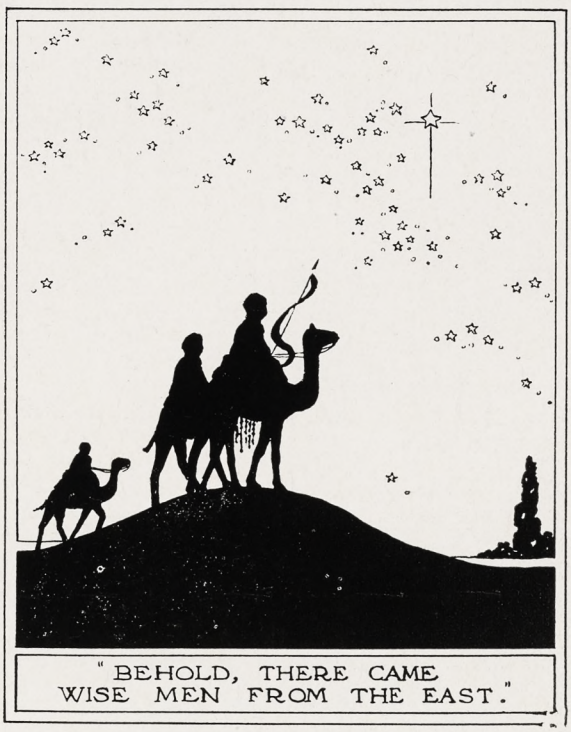

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$1,070,296

This is the sum which must be collected in December by the dioceses for the work of the General Church in order to balance the 1931 budget.

For the maintenance of the work of the General Church in 1931 General Convention approved a budget of		$4,224,670
General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1931, the National Council reduced appropriations approved by the General Convention under this "Pay-as-You-Go" Plan by the sum of		189,087
Total appropriations now in effect		$4,035,583
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff, and other savings, the sum of		$325,000
This leaves estimated expenses of the National Council for the year 1931 at		$3,710,583
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	$721,170	
Estimated additional income from interest on Trust Funds and United Thank Offering	20,000	
The Council appropriated to meet the 1931 expenses the surplus of 1930, estimated at	100,000*	
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of	115,000	
Guaranty by a friend, to be used only to prevent a deficit	18,000	974,170
		$2,736,413
In balancing the budget in February, 1931, the reductions in appropriations exceeded the estimated shortage in income by		153
The Council therefore needs from the dioceses for the year to meet its estimated expenditures		$2,736,566

NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year, plus $25,000 estimated as the result of supplementary efforts in a number of Dioceses

The Dioceses have paid to December 1st	$1,666,270
To balance the budget there must be paid in December	**$1,070,296**

THE NATIONAL COUNCIL

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*The final surplus of 1930 was $114,917.28 as against $100,000 used in this estimate

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CHRISTMAS NUMBER

The WITNESS

CHICAGO, ILL., DECEMBER 24, 1931



A Modern Madonna
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The Spirit of Christmas

By
BISHOP GEORGE CRAIG STEWART

JESUS! That was a name written at first below every other name, at the very end of the list of the Roman officer charged with the duty of the census of the district about Bethlehem. All day long the tired pilgrims have filed before the desk. At last the wearying record is complete, and the officer sets himself to cast up the column. A shadow falls across the page; he turns impatiently to the doorway, to see the figure of a stalwart man outlined against the setting sun.

"I could not come earlier," says the man—"the child was born last night."

"You are at the inn?"

"No, we arrived too late, the babe was born in a manger!"

"Your name?"

"Joseph!"

"Of what tribe?"

"Of Benjamin, of the house of David. We are the descendants of kings!" The officer did not even look up. The world was full of descendants of former kings. And now there was no king but Caesar, whose name was above every name.

"Your wife's name?"

"Mary."

"And the child's name is to be?"

"JESUS!" The voice of the man fondles the syllables. "It means the Savior of His people!"

"Jesus, son of Joseph, of the tribe of Benjamin," wrote the officer, and closed the book. It was the last name on the list.

And so it goes,—some write His name after their ambitions and pleasures and selfishness, but "God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee shall bow" in Heaven, and every knee of principalities and powers, and thrones and dominions, and angels and arch-angels, and seraphim and cherubim, and martyrs and saints; and every soul in Paradise; and the very demons in hell; and over all the earth at Christmas weak knees bow and tongues confess anew on the Feast of the Nativity, that Jesus Christ is Lord, to the glory of God the Father. The whole world is in love with Him. As a baby creeps across the floor to bend and kiss a bar of sunlight falling into the room, so the whole world loves the sunshine of the love of God in the face, and life, and words of Jesus Christ.

IN CONNAUGHT, Ireland, white candles will burn in every house before the family altar and the door will be left open that Mary may know the door would not be closed, if she came again this Christmas with the Holy Child. In Lyons, France, at the Foundling Hospital, the first infant on Christmas day will be accorded a royal welcome, in His name. In Naples and Rome the pifferari will come down from the mountains to play in front of all the carpenters' shops in honor of Jesus. In Armenia each household will gather round while candles are lighted and father tells the story; as the candles burn out and the story closes, the feast will begin, while salutations will go joyfully round, "The Gracious Birth of Christ, blessed by His birth!"

And it is a Blessed Festival! Blessed in its simplicity. That is the first note of Christmas. On this day we shall not argue about the existence of God. I know how tremendous is the mystery. The simplest words are the hardest to define. Let me hear you define "I," or "You," or "He," or "Live," or "Love," or "Be," or "Is." Each attempt will lead you into profundities of metaphysical subtility far beyond your depth. I know how theologians attempting to define God seem to cloud the vision at times. Big words are impressive, but they usually conceal rather than reveal. I heard of a certain speaker to children who addressed them thus: "It may be, children, that some of you do not know what an epitome is: well, children, an epitome is a compendium, and compendium is synonymous with synopsis." I heard a professor once in class, give his definition of chalk: "Chalk is a combination of carminated shells of a class of infusoria called phormanifera." So if some theologian told you that the incarnation involves the homoousion and not the homoiousion relation between the first and second Persons of the blessed Trinity, and that it means that the divine and human natures of our Lord were united in hypostatic union, you might justly claim that all this is a metaphysical hair-splitting beyond the reach of the average man or woman. Let me see then, if I can simplify the statement. Every thoughtful person when he says, "God," is conscious of a touch of reverence upon his mind. Is there a God? I cannot know God as personal, except as He is incarnate. Studying Angelo's frescoes on the ceiling of the Sistine

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Chapel in Rome, the visitor strains to see, but finally gives up in despair; then a guide lends him a mirror, and looking down into it, he finds all the marvelous design and color wonderfully reflected. For ages men strained their eyes to catch a glimpse of God, but the light was a half-light; they caught but unsatisfactory glimpses. Then God sent His Son, the express image of His person, and brightness of His Glory, and we beheld in Him the unspeakable glory of God, and beholding, are changed into the same image from glory unto glory even as by the Lord the Spirit.

THE second note in the Christmas spirit is Merriment. It is more than joy, it is merriment. That is the increasing wonder of this strange religion of ours. Christianity is so solemn, and yet it has such a ring and fling of merriment to it. We do not say, "A solemn Christmas to you"—though the thought of the Incarnation brings us to our knees in the creed. We do not say "A Happy Christmas to you," though we believe the secret of happiness is with Jesus; nor "A Peaceful Christmas to you,"—though we carol "peace on earth, good will to men;"—but a *"Merry* Christmas!" Not cheerful, but merry; for cheerfulness refers to an even and contented disposition; not "gay" Christmas, for gaiety is characteristically self-indulgent; not a "jovial" Christmas, for jovial has in it the paganism and sensuality of Jove, but "merry," a word that is full of the wholesome laughter of a company. No one can be merry alone. It requires a crowd. And "Merry Christmas" means that a whole community is fairly dancing like children at a party.

Behind all the history of children's games, and decking of Christmas trees, and laughter, and song and carol, and cookery; of colored globes and shop-windows decked, of mistletoe and holly,—behind it all, is the joy, the actual merriment over the birth of a poor little baby, who turns out after all to be God, merriment over a cross, that turns out to be a secret key to success, and a throne in disguise, merriment over a grave, that turns out to be a door into the heaven of heavens. Was there ever such cause for bells swinging, and feet dancing, and hearts leaping, and songs caroling, as the arrival of God among men? Take all the bells of all the towers in all the churches in Christendom and hang them in one belfry and set them all ringing at once on Christmas day, bobs and bobs-royal and triple bobs-majors to the extent of their compass, and full ring of their metal, and their chimes have just one meaning. "His name shall be called Wonderful," booms a bell, wonderful in truth, wonderful in life, wonderful in death, wonderful in resurrection, wonderful in the Church, wonderful in His disciples! And another bell turns over, "Counsellor!" and another, "The Mighty God!" And another, "The Everlasting Father!" And all of them, "The Prince of Peace!"

THE third note is Generosity. Everyone gives gifts at Christmastide. At the touch of the Christ, selfishness is ashamed. "God so loved the world that He gave His only begotten Son." Love means giving. In New York State, in the Catskills, there is a lake. Many little streams flow into it, and one big stream flows out of it to water the thirsty city of New York. Every day of the year that little lake gives hundreds of thousands of gallons of water to the great city. It is give, give, give. Over in Palestine there is another lake. Plenty of streams flow into it but none flows out. It takes everything and gives nothing. Do you know the name of it? The Dead Sea!

There is a story of a man coming home one Christmas eve from work. He was thinking of his children and what a good time they would all have next day. All at once he saw a little boy in the street, ragged and hungry, and almost frozen. He stopped and asked where his home was, and the boy said he had no home. Then the man took him by the hand and led him to his home and gave him something to eat and tucked him in with the other children. When the house was quiet, the father and mother began to prepare Christmas gifts. But nothing had been provided for the stranger. They were very poor and had been saving money for weeks to buy a goose for Christmas dinner. Well, they talked it over, and decided to do without the goose, and to have just potatoes and porridge for dinner, so the little stranger might have a merry Christmas too. So when the children woke next day, there were warm clothing and shoes for all of them, including the boy they had found. And how happy he was! By and by, they sat down for family devotions, and each child was asked to give a verse. When it came the turn of the stranger, he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Then he was gone. It was, so the story says, our blessed Lord Himself.

Songs of the Shepherds

By EDWIN MARKHAM

HASTE, O people: all are bidden—
Haste from places, high or hidden:
In Mary's Child the Kingdom comes,
the heaven in beauty bends!
He has made all life completer:
He has made the Plain Way sweeter,
For the stall is His first shelter and
the cattle His first friends.

He has come! the skies are telling:
He has quit the glorious dwelling;
And first the tidings came to us,
the humble shepherd folk.
He has come to field and manger,
And no more is God a Stranger:
He comes as Common Man at home
with cart and crooked yoke.

As the shadow of a cedar
To a traveler in Gray Kedar
Will be the kingdom of His love,
the Kingdom without end.
Tongues and Ages may disclaim Him,
Yet the Heaven of heavens will name Him
Lord of peoples, Light of nations,
Ideal Brother, understanding Friend.

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The Joy of Christmas

By
BISHOP JOHNSON

AFTER three hundred years of persecution the Christian Church persuaded Constantine to give a weary world one day in the week for rest and worship. The motive behind this gift was to give glory to God and the result was to give peace on earth, good will to men.

After three hundred years of Puritan opposition the Church has given us the feast of Christmas, the most joyous season of the year. The motive behind this gift was that of "joy to the world the Lord is born, let earth receive her King." It is curious that the institution which gave us Christmas should be looked upon as a joy killer. In spite of skeptics and critics the Church has given us also Easter because "Christ was risen from the dead."

The world has accepted these gifts but has ignored the reasons for them. It has used Sunday for amusements, Christmas to promote trade and Easter to display millinery.

Russia has wiped these festivals off the map and substituted others to proclaim the memory of Lenine and the glories of the Soviet. They have gone back to the drab festivals of pagan Rome which degenerated into orgies when the populace had forgotten the motives that inspired them.

Time was when our national festivals of Washington's Birthday, Fourth of July and Thanksgiving Day evoked a response which was known as patriotism, but unfortunately patriotism seems to need a war to revive it. So far as general observance of these gala days is concerned they have little relation to the motives which produced them. In other words the strength of the motive determines the observance of the day, and when the motive cools the observance changes its character. If the spirit of Sunday, Christmas and Easter are to be maintained it must be done by Christians. "Ye are the salt of the earth," said Christ, speaking in the Sermon on the Mount, not to the multitudes but to His disciples. This means that a Christian is one whose duty it is to preserve society from decay, by inserting therein the enthusiasm which is essential to joy.

WHEN I was young a small number of Christians observed Christmas by attending church at eleven o'clock. Thirty years ago larger numbers arose early and attended the Eucharist. Today the emphasis is, to a still greater degree, upon the midnight service. No doubt this is due to the fact that modern Christians had rather sit up late than get up early. Unquestionably there is something about the midnight service which is more dramatic. There is a peculiar thrill when one comes in from the bright lights of Christmas Eve to the softer lights inside. Undoubtedly too there are greater numbers who attend, but possibly the quality is not so good. There are features of midnight services, especially in down-town churches, which are not conducive to reverence. It reminds one of St. Paul's caution about those who have eaten and drunken beyond the limits of good taste. Yet it does carry out the spirit of Christmas and we, who are too old to learn new ways, have to bow to modern edicts even though we are convinced that modernism, like jazz music and cubist art, is making an unintelligent mess of things.

However the vital thing is that, if Christians are to be the salt of the earth, they must not lose their savor because if they do the beautiful things in life which Christ has sanctified will be trodden under the feet of men. Society as a whole is like a cow in a haymow. The cow will soon starve to death because it hasn't the intelligence to preserve the hay upon which her nourishment depends. It will trample down and mess up the source of its living.

So Sunday and Christmas and Easter will soon be trodden under the feet of men unless Christians have sufficient enthusiasm left in them to be the salt which preserves the life of these institutions.

DICKENS' "Christmas Story" well illustrates what little children and unimportant people can do to prevent the spirit of scrooge from usurping the spirit of Christmas. It seems to me that a Christian who wanted to enjoy Christmas would have a poor sense of gratitude if he did not feel constrained to do that which Christ asked him to do in remembrance of Him. So strongly has the Church felt about this that it has made it a rule that a Christian who failed to make his communions at Christmastide and Eastertide was not in good standing. Certainly if he was standing at all it would be with his back to his Master.

It is not that the Church would want to take away at all the joys of Christmas but rather that she would forcibly remind us of our obligation to do our part in preserving the motive of the festival, in order that the joys might not peter out because they had lost their inspiration.

It would seem therefore that each individual Christian has an obligation on Christmas to bear witness to his love for Christ, unless he too has rejected Him and gone over to the crowd.

At Christmas one must feel a deep sympathy for the man without a home, without a country or without a Church. Such men may be individually of good character, but, having refused to be incorporated into these households of faith and love, while they escape the obligations attending such covenant relationships, they also forfeit the privileges incident to them.

If you find at this Christmastide that you are without enthusiasm, be honest with yourself and confess that it is rather because you have failed in your obligations than it is because someone else has deprived you of a privilege. It is the way God has made human society, whether for better or for worse, that the divi-

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dends which you receive are the result of the talents that you invest. If you have buried your talent in the ground you will naturally be surly about it, and are scarcely capable even of appreciating or comprehending the joys of Christmas. The man who keeps his financial savings in a stocking instead of in a bank is the same kind of a man who believes that God is a hard master and therefore wraps his talent in a napkin, instead of identifying himself with the solvent institution which represents the spiritual capital of the world.

Gifts

By
HOPE HENRY LUMPKIN

BETHLEHEM'S quiet streets had never seen a sight like this. Even in the brave old days, when David's armed rabble had moved to mow a Kingdom down, and set the Shepherd lad upon a throne, such an event had not been witnessed in the simple town.

Whispers of great things had gone about the lanes and by ways of the place. Strange doings were heralded abroad. Some who had been late in seeking their homes a few nights before, had told singular tales of an unearthly yet wondrous light which had for a few brief moments garmented the houses and the distant hills. Soft breezes, whispering over and around had seemed to bring a strain of music so profoundly sweet and searching, that those who heard lifted their eyes skyward, as half expecting some angelic chorus to sweep in ringing symphonies across the darkened azure of the midnight skies. Heaven seemed very near that night.

Then to a poor and humble stable, rock-hewn, cold and inhospitable, where lay a peasant's babe, swaddled in cast off clothing, had hastened certain shepherds from the distant hills, proclaiming that this Babe was King,—no other than the Messianic Hope of Israel's Dream.

Strange things to happen in a country village! Why not in Jerusalem's turret crowned hills, not so far away? Why not where white robed priestly ministrants might echo Angelic Minstrelsy, and from the marble lined courts of the costly Temple, might waft back exultant Hosannas, while wreathing clouds of incense floated upward to the resounding skies?

And now again! Pad-padding down the twisting streets of Bethlehem had come strange messengers, riding the camels of the distant lands. Garbed in resplendent robes, they bore the look of men who had travelled far, bronzed and darkened by their days and nights of hill and desert toil.

Telling the story of the leading of a Star, which gave them rich omen of a newborn King, they entered not into the homes of wealth and station, though here and there in such they might have found a son but lately come to birth. But they came into the rough-hewn stable, and kneeling all lowly before that tiny Babe, they open and present rich gifts of consequential worth. Gold and Frankincense and Myrrh. Gifts such as only a King could merit, and only a King receive. There, with that stable as a Palace, and that Manger as a Throne, they offer before Him and to Him, gifts of great and glorious worth.

The story ever bids re-telling and re-thinking.

For have we no Gifts to offer to Him now? Because we cannot bring the rich offerings of the Eastern lands; because we cannot kneel,—or would we have knelt in a stable—and make our offerings to Him there, have we nought to give?

This Triology of Treasures calls to careful pondering.

Is there not love? A gift more precious than the Gold of Ind? The gift which binds up broken hearts, and sees in every face, however beaten, broken and defamed, the image of the Lord of Life.

Is there not Service? A gift which rivals the sweet odors of the East, and sends the perfume of its deeds of helpfulness and hope to mingle with the Prayers of Saints around the Throne of God. Which sends out its hands of help wherever human souls may need, and stays not on its errands of mercy until all be healed. Surely such a gift may find a place before the King.

Is there not Sacrifice? Myrrh in its bitter perfume, may bring to some a message of gloom impending, but willing sacrifice,—a life laid down for others, a gift given for other's sake, is surely richer far to offer to the King, than the costliest spices or perfume of Araby's far strand.

Love, Service, and Sacrifice. Rare triology these three. Worthy to bring and offer now, as once again we listen for the Angel's Song. As once again we see the Light supernal break on Bethlehem's hills. As once again we come to kneel and worship Him, The King of Kings and Lord of Lords.

And as we kneel, and as we worship, and as we make our offering, wafted down the years, true now as then, there seems to come to us a whispered promise of Reality. "In as much as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Bethlehem's Babe

By
PHILLIPS BROOKS

A BABE was born in Bethlehem many years ago. His parents were poor and He had no unusual advantages. He raised no army, He conquered no kingdom, He owned no real estate, and He had no bank account. Neither did He write books or paint pictures or compose music. He was mocked at by the great and died a criminal death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in Him and obedience to the doctrines He inculcated, and He has more followers in the world today than ever before. His maxims are acknowledged, even by those who reject His authority, to be the noblest and purest that ever have been uttered, and no man has been able to pick a flaw in His character. What will you do with Jesus who is called Christ?

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NEW YORK CITY MISSION SOCIETY HAS ANNIVERSARY

The New York City Mission Society is celebrating its 100th anniversary. On the first Sunday in Advent, 1831, the Society was chartered by the state and recognized by the diocesan convention as "the diocesan agency for missionary operations within the city." Poverty and degredation had, even at this early day, begun to challenge the city fathers. Missionaries were already at work in the notorious Five Points section, where life was found by Charles Dickens in 1840 to be a subject of horrors. Both its impulse toward progress and its problems of crime and destitution were the inevitable accompaniments of the sudden growth of New York after the close of the war of 1812 and the opening of the harbors. The New York to New Haven steamboats had opened in 1818; trans-Atlantic steam navigation was inaugurated in 1819 and in 1825 the Erie Canal was completed for use. Hence it was a complicated city, with over 200,000 inhabitants, where the little band of City Mission workers undertook their ministry.

They had many a crisis to meet. In 1832 the dread Asiatic cholera attacked the city. Anti-abolition riots broke out in 1834. The following year was the fire in the lower part of the city, burning over thirteen acres and destroying over 700 buildings. In '37 was a sweeping financial panic, with much poverty and distress, unrest and disorder. Added to this, unsanitary living and pauperization were overcrowding the city's alm houses and hospitals. As a result as early as 1831 city missionaries were sent to visit these institutions. In 1847 the Mission to Public Institutions was inaugurated to fill the need already demonstrated by the City Mission, and by 1864 this work, grown to large proportions, was again placed under the direction of the City Mission Society.

As time progressed, interpretation of the Church's ministry progressed also. Along with classes and services for the lowly and visitation to the sick and the discouraged, grew a realization of the physical and recreational needs of families. First among its auxiliary efforts in this direction was St. Barnabas' House, begun in 1864 as a temporary shelter for homeless women and children, then and now. During the episcopacy of Bishop Henry Codman Potter there was a rapid expansion of the work of the Society; the purchase of the present mission house on Bleecker Street; services for French and Spanish people; the Italian Church of San Salvatore; chapel at the City Home; the chapel at Bellevue; God's Providence House; Fresh Air work in New Jersey and in Connecticut.

Today that little organization, born in 1831 with one missionary and a budget of $1,000, is closing its 100th year with a staff of more than 175 workers and a yearly expenditure of over $325,000. Yet many demands, created by the emergency of this year 1931, are still unlet. In 1831 the Society operated a church school of 100 pupils; today the Society's chaplains officiate in 42 hospitals and homes for the aged, and in 16 prisons and reformatories where they minister to a daily average of 11,000 people. They care for burials in Potter's Field for more than 8,000 forgotten ones. The Society maintains three chapels of its own, which had an aggregate attendance of 51,295 at services last year. St. Barnabas' House shelters a daily average of 150 women and children. Last year the fresh air work gave 43,093 days' care. There is the work at Ellis Island where service is given emigrants and immigrants. There are the Goodwill Industries and the social service department, where nearly three times as many people have been helped during the past month as in the same month in any previous year.

That the Society has been able to carry on through the years has been due to the thought and support of generations of its believers—clergy and laity—the memory of whose faith and generosity it seeks to perpetuate in a manner commensurate with traditions they evolved. Its future lies in our hands.

RURAL WORKERS

The Rural Workers Fellowship now has an executive committee with the following representatives from the eight provinces: I. Rev. George B. Gilbert, Middleton, Conn. II. Rev. C. S. Allison, Warsaw, New York. III. Rev. William McClelland, East New Market, Maryland. IV. Rev. R. F. Blackford, Leesburg, Florida. V. Rev. C. E. Edinger, East Tomah, Mich. VI. Ven. David Clark, Fort Thompson, South Dakota. VII. Rev. Paul E. Engle, Bay City, Texas. VIII. Ven. William Bulkley, Salt Lake, Utah. The president of the Fellowship is Dr. R. J. Colbert of the University of Wisconsin, Madison. The secretary is the Rev. Val. H. Sessions of Bolton, Miss.

* * *

The corner stone of the new Japanese mission of St. Mary's was laid recently by Bishop Gooden in Los Angeles. The building is made possible by a generous grant from the National Council, though the local congregation of Japanese raised over $15,000.

BISHOP BUDLONG CONSECRATED AT HIS HOME PARISH

The Rev. Frederick Budlong was consecrated Bishop Coadjutor of Connecticut at Christ Church, Greenwich, a parish he has served for the past few years as rector, on Thursday of last week. The new bishop was consecrated by Bishop Perry, with a large number of bishops taking part in the service. The sermon was preached by Bishop Freeman of Washington. The general theme of his address dealt with the necessity for maintaining the rich heritage the Church possesses and for its clergy to be truly consecrated to the great work of the ministry without yielding place to customs whose only recommendation is that they are novel and modern. "Nothing has contributed more to the weakening of the Church's influence than the compromises it has made with the world, in its vain and fatuous endeavors to secure a certain kind of popularity."

That the Church needs to relate itself more directly to the practical and vital concerns of men in the face of present world conditions was stressed in the last part of the sermon.

* * *

For many years we have heard a great deal of discussion in the church of the need for relieving the bishop of some of his financial and administrative duties which are essentially matters of business. Some have thought that the ideal would be to have a layman who was executive head of the diocese to assist the bishop and take care of the business matters, but others have feared in such position the birth of a lay pope. The Massachusetts Diocesan Council on November 16 set in motion a new plan in the appointment of Mr. Philip S. Stafford as field secretary of the Council. Mr. Stafford is treasurer of the Church of the Holy Name in Swampscott and has had experience both in business and in church work. He has already started to study the possibilities of the new position. Having such assistance, Bishop Sherrill will be enabled to devote more time to the distinctly spiritual work of the bishopric and especially to some of the smaller parishes. The plan for a field secretary is one which the Bishop has been hoping to see instituted for a long time. *G. M. D.*

The Rev. Goodrich R. Fenner has been elected secretary of rural work for the National Council. He will work under the social service secretary. At the moment he is the rector of Christ Church, Dallas. He has accepted the new job.

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Christian People of Many Races Gather fo



Christmas in Our Kindergarten at Fukui, Japan



Aomori Children Give
at the Shinjo Leper



The Annunciation in an old Mystery Play Given at St. Mark's Mission, Nenana, Alaska





Nurses of St. Luke's Hospital, Tokyo, Present a Satire on Conscription as a Part of Their Christmas Party



Crêche, San José de Gracia, M



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for the Joyful Observance of Christmas



n Give a Christmas Play
Leper Hospital, Japan



Outdoor Service for Navajo Indians
on Christmas Day at
Carson's Trading Post, New Mexico



Children of Six Races Participate in
This Christmas Festival at
St. Mary's Mission, Honolulu

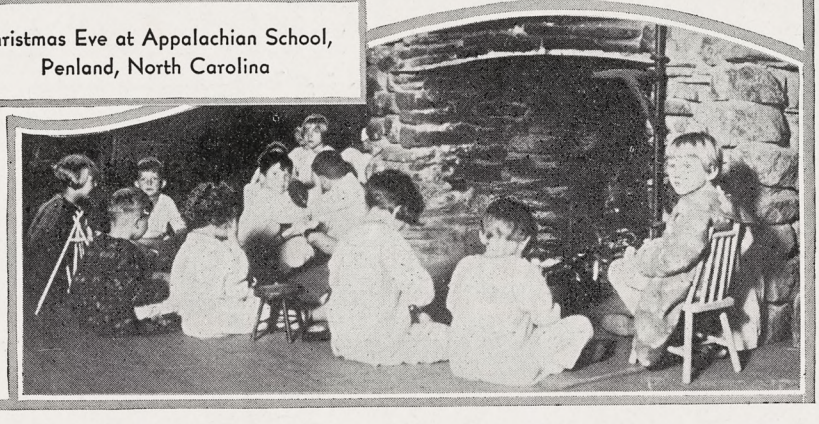


In Eastern Oregon Children of St. Andrew's
Church, Burns, Carry a Christmas Tree
and Other Gifts to a Needy Family



racia, Mexico City

Christmas Eve at Appalachian School,
Penland, North Carolina



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Those who are honored by an audience with His Holiness, the Pope, are required to wear a hammer-tail coat and a boiled shirt even if it is ten o'clock in the morning. 'Tis said that the Pope was very anxious to see Mr. Gandhi as he passed through Rome on his way to India, but those homespun wraps proved too much of a stumbling block. Mr. Gandhi refuses to wear anything else; the Pope refuses to see anyone wearing anything but the court dress. So that ended the matter.

There are two people one simply cannot imagine dressed in formal attire; one is the Mahatma Gandhi and the other is Jesus Christ. The Pope of Rome has refused to allow one in his presence, and would, presumably, refuse to see the other for the same reason. A long way, that, from a stable in Bethlehem.

* * *

Speaking of the total of $1,070,296 remaining outstanding on December 1st toward the budget of the National Council for 1931, Mr. Louis B. Franklin, treasurer, told the members of the National Council: "I call your attention to the fact that this whole sum is covered by pledges from the Church. The amount to be collected this year is not largely in excess of the amount due in the last months of other years, and the wonderful record of these other years gives assurance that the Church will once again demonstrate its loyalty and steadfastness. Please remember that this total is not a deficit, it is not a sum to be raised. Every penny of it is covered by pledges."

* * *

The Council voted an appropriation up to $10,000 for restoring mission property in China, damaged by flood.

* * *

The Council deferred action on inaugurating work in India until the next meeting in February.

* * *

Mr. Burton Mansfield of Connecticut resigned as a member of the National Council. His resignation was unanimously refused and he has been asked to reconsider.

* * *

The Cathedral Shelter, Chicago, the Rev. David Gibson in charge, is one of the outstanding bits of social service work being done in this country. This week they are putting on the largest Christmas program in their history. More than 2000 baskets are being distributed and over a thousand will be fed on Christmas Day at the Shelter. At the county jail 1400 people will be remembered and at the city jail over 2000 will be brought some Christmas remembrance. The Church Club of Chicago is also distributing relief, with five parties of children in different parts of the city, about 500 being entertained at each place — Chase House, the Cathedral Shelter, House of Happiness, the Atonement and Trinity Church. The Catholic Club of the diocese is also having a Christmas party for about 100 children on the 26th.

* * *

Mr. William Cooper Proctor, Glendale, Ohio, has been elected a member of the Council to fill the vacancy left by the death of Mr. Samuel Mather.

* * *

Great doings in Fargo, N. D., on the 16th when the Rev. Frederick B. Bartlett became the bishop of the missionary district of North Dakota. Six bishops participated: Burleson, representing the Presiding Bishop, Ingley of Colorado; Sanford of San Joaquin; Schmuck of Wyoming and Barnwell of Idaho, the last two having been associated with Bishop Bartlett in the field department of the National Council. The sermon was preached by Bishop Cross of Spokane.

* * *

Pennsylvania has just entered on its honor list of centenarians St. David's, Manayunk, Philadelphia, and Grace Church, Hulmeville. St. David's began its existence on November 26, 1831, when a notice was posted inviting the inhabitants of this village who were interested in establishing an Episcopal Church, to meet in the Academy at six o'clock on the evening of December 3rd, 1831. Fifteen persons appeared on the scene and decided to proceed with the organization of a new church, to be called St. David's. This group grew steadily, and today this parish is one of the largest in Philadelphia. The present building was erected in 1880.

Grace Church, Hulmeville, was started with a Sunday School for families living on farms in this rural district in 1826, who were unable to get to St. James', Bristol, about four miles away, on account of the muddy roads in those days. Strangely enough, this first Sunday School was maintained by members of the Society of Friends, who furnished the money to start it, although it was considered a branch of the Episcopal Church in Bristol. The present church building was erected in 1830, and it became an independent parish in 1837. The Rev. Waldo D. Parker, of Langhorne, is the present rector, and the Rev. James C. Gilbert, recently ordained, is resident minister.

* * *

The Archdeaconry of Queens and Nassau, Long Island, at a recent meeting adopted some new rules regarding missionary clergy to be engaged henceforth. In the first place, they are to be regarded as missionaries of the archdeaconry rather than as settled incumbents of their several stations, and they may be moved about, or their work added to, by the archdeacon, under the approval, of course, of the bishop. Any new missionaries, also, are to be engaged on a monthly basis for at least a half-year before being accepted as missionaries of the archdeaconry. A schedule of salaries was also adopted

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for all missionaries, irrespective of the character of their stations, but it is not to be retro-active; a single man is to have $1,700 and a married man $2,000 and quarters; and an annual increase of $100 is promised for five years. The maximum then reached is not to be exceeded while the clergyman continues in a missionary status. At the same meeting some drastic cuts in appropriations were made, reducing the budget of the present year, which was $40,046, to $31,107 for 1932.

* * *

Friends send me letters and even telegrams asking if THE WITNESS cannot afford a telephone. The answer to that is "No," but we have one nevertheless. So if you have any occasion to call me in New York ask the operator for "Beekman 3—9584," and when she insists, as she probably will, judging from reports that I receive, that THE WITNESS has no phone, you be just as insistant. And jot the number down p l e a s e — "Beekman 3—9584" if you are apt to have any use for it, for we did not get into a new office in time to have it listed in the new phone book.

* * *

The quotas for 1932 for general and diocesan missions and related projects was recently meted out to the congregations of Long Island. The total is $207,296. Two congregations are apportioned quotas in excess of $10,000; seven more have between $5,000 and $10,000; forty-three more have from $1,000 to $5,000. The largest group, a hundred and six, have amounts from $100 to $1,000, and eighteen have less than $100.

* * *

All of the domestic missionary fields are not in the far west. In the diocese of Lexington, for example, there is the Big Sandy Valley, two hundred miles long, with 37,000 people along the highway to say nothing of the many thousands in the mountains on either side. In this vast region there is but one priest, with two small buildings converted into chapels and one portable church for equipment.

* * *

Bishop Perry has appointed a committee to cooperate with the Brotherhood of St. Andrew consisting of Bishops Ferris, Darst, Cook, Stevens, Hobson, Stewart and Juhan.

* * *

Parishioners of Christ Church, Poughkeepsie, N. Y., turned out in great numbers on December 6th to honor their rector, the Rev. Alexander G. Cummins, who celebrated the 31st anniversary of his rectorship. He was presented with many gifts, including a Prayer Book, from the Oxford Press, which has recently been on exhibition in New York. A Prayer Book, mind, not a Missal. Two stained

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glass windows, memorials, were also unveiled.

* * *

The Rev. Herbert J. Dowling, recently ordained priest, has become the chaplain of the state sanatorium of Rhode Island, succeeding the Rev. Irving A. Evans, rector at Lonsdale, who has been chaplain for fifteen years. Because of the effective work done by Mr. Evans the hospital care of all non-Catholics has been turned over to the Episcopal chaplain.

* * *

Bishop Lemuel H. Wells, retired bishop of Spokane, celebrated his 90th birthday on December 3rd. Bishop Huston of Olympia was there, as were many clergymen. The story of his life is one of thrills. He came to Washington in 1871 to a land of virgin forests, full of savage Indians, bandits, bears, wolves and cougars. He became the Bishop of Spokane in 1892. The district had then six recorded communicants. When he resigned in 1915 there were 3,000 communicants, 20 clergy, six parishes and 54 missions, and a number of diocesan institutions. In the city of Tacoma, diocese of Olympia, practically all of the five churches now in use were built by this devoted missionary.

* * *

The Bishop of Washington and the clergy of the cathedral gathered with the cathedral workmen on December 9th for the funeral service of Alexander Mowatt, veteran stone-cutter. In 1912 Mr. Mowatt set the first stones in Bethlehem Chapel where his funeral service was held.

* * *

Miss Edith D. Johnston, director of the Every Member Canvass at St. John's, Savannah, Georgia, was presented with a loving cup at the annual parish supper on Dec. 4th. On the cup was inscribed, "They said it couldn't be done, so we went ahead and did it." The canvass in this parish, under Miss Johnston's direction, began in May with careful preparation which ran right through the summer. "The every member canvass," says Miss Johnston, is a process, not an event." The results in the parish bear her out.

* * *

Declaring that the Church has failed in large measure in her task with regard to religious education in the past, the Rev. Cyril Hudson, Britisher who is this year on the faculty of the Berkeley Divinity School, predicted a revolt against the "tyranny of mechanically-minded scientists" and revival of religion within the present generation. He said all this at the Western Seminary the other day where he delivered the Hale Sermon. "The days are long gone by in most places when teaching from a pulpit or from an episcopal throne is accepted as authoritative

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and true simply on grounds of its source. Every Christian teacher of today, at least outside the Roman Communion, must respect the intellectual freedom of his disciples; he must guide, not drive; educate, not dictate."

* * *

St. Luke's, Scranton, Pa., the Rev. Robert P. Kreitler, rector, in their Every Member Canvass, conducted the second Sunday in Advent, went over the top by several hundred dollars not only with their parish budget, but also with the diocesan and general Church program. It was the first report received by the authorities in the diocese of Bethlehem and naturally bucked them up a great deal.

* * *

The oldest church building in the diocese of Olympia, St. Luke's, Vancouver, built in the far off days of 1871, was destroyed by fire on December 6th. The tower, recently repaired, contained a bell which became detached from its beam. It came toppling to the ground, setting up a great shower of sparks which also set fire to the rectory, but it was put out before a great deal of damage was done.

* * *

The teaching mission on the great commission was held in the diocese of Lexington from December 6th through the 20th, with the attendance at all parishes and missions exceeding expectations. Reports came in also from this diocese that the every member canvass has been very satisfactory.

* * *

Romance developed in Smoke Hole —of all places. It is the name of a settlement in West Virginia where Captain Edward Hodgkinson of the Church Army has been at work among the mountain whites. Miss Adelaide Beatrice Moulson has been in training as a nurse in order to assist him in this work. They were married the other day in Massachusetts, and started immediately after the ceremony in an automobile for West Virginia.

* * *

A Brotherhood Chapter has been organized at St. John's University, Shanghai. It is expected that it will be the beginning of a national Brotherhood organization in China.

* * *

There seems to be considerable rivalry among bishops as to just which one has the "largest" diocese. The bishop of Huron, Canada, recently claimed it but he was set back by Bishop Fiske of Central New York, whose statement was published far and wide. Now along comes Bishop Abbott of Lexington who says that he can leave his see city and travel to Pisgah by way of Versailles, Paris, Frankfort, London, Berlin, Corinth and Athens, with a side trip to Paridise.

* * *

The diocesan paper of Florida, *The Church Herald*, has been suspended due to lack of cash to carry it on.

* * *

Christ Church, Red Wing, Minnesota, celebrated its 60th anniversary on December 6th. It was consecrated by Bishop Whipple in 1871. Last Sunday in this parish they had the "White Gift" service, when every child and teacher in the Church School brought a gift of some stable food, wrapped in white paper, and placed it in the manger. The gifts were later given to the visiting nurse of the city for distribution to needy families.

* * *

Bishop Maxon, Tennessee, is enthusiastic in his praise of the mission on the great commission, now under way in the South. His is the only diocese so far where the entire field has been reached. In many other parts of the province the mission has been put over until Epiphany or Lent so as not to conflict with the every member canvass.

* * *

A young men's conference was held in the diocese of Chicago sponsored by the Brotherhood of St. Andrew. There were addresses by Bishop Stewart, who urged these young men to "expose their personalities to the Person of Christ as a means of attaining success"; by Mr. William Pelham, prominent layman of the diocese, and the Rev. George W. Ridgeway of River Forest, who urged them to devote themselves more actively to Church work. One of the most interesting addresses was by Mr. Charles H. Kingman, high school principal, who said that young people were thinking seriously these days.

As proof of his contention, Mr. Kingman cited results of a questionnaire which he recently submitted to 150 senior students at the Ottawa High School. He asked what they expected to receive from the school and community and what they expected to give. Among the answers to the first were: protection, a trained mind, training in character, politeness, control of temper, control of personal habits, humility, self-reliance. Answers to the second included: loyalty and appreciation, right conduct, the ability to judge between right and wrong, service, honesty.

So you see, if these youngsters were not merely handing their Mr. Kingman a line, there is evidence that young people are not marching on the road to ruin.

* * *

A letter from a senior warden in Vermont who wants to start a drive

S. O. S. CALL

Help save St. Philip's Junior College and Vocational Institute! The State Department has put a time limit on the payment of our deficit, which is January 1, 1932.

The school must raise ($5000) by the first of the year, 1932, or lose its rating by the State Department of Education. Dr. F. D. Oppenheimer, a trustee, has pledged the first ($500), provided we can get nine others to pledge like sums, or smaller ones. We have just secured two others who have pledged similar amounts.

We are making a general appeal to Churches, individuals and organizations to come to our assistance. This year, we have signed affidavits to the effect that the school would run on a cash basis or close.

St. Philip's Junior College is the only Church school West of the Mississippi, Class "A" school, rated by the State Department of Education, and the only Junior College in San Antonio for Negroes. It has the endorsements of the Mayor of the City, Chamber of Commerce and Bishop Capers of the Diocese of West Texas.

The enrollment has increased one hundred per cent this year. Gifts may be sent to our treasurer, Mr. Ned McIlhenny, Vice President of Frost National Bank or to Rt. Rev. W. T. Capers, 108 W. French Place, San Antonio, Texas.

Thanking you in advance for your consideration of us, I am

Faithfully yours,
A. Bowden,
President.

Miss Artemisia Bowden, President of St. Philip's Junior College, is striving to raise $5,000, as the lowest sum possible by which she hopes to save the institution from losing its rating as a Class A, Junior College.

St. Philip's Junior College is at the highest peak of its success in every phase of its work. It has the strong endorsement of the State Department of Education, the enthusiastic applause of the Chamber of Commerce and of the City government and it also has the hearty cooperation of our public school system. Added to this, is the record of attendance, which is beyond any year of its history.

The college's present embarrassment is due to the terrible financial depression that is upon our whole country and for this reason the school has had a most difficult and trying experience in carrying on its current expenses. It would indeed seem a crime against the years of noble effort that Miss Bowden has made to bring this school up to this high point of efficiency, to allow it to lose its standing just for a comparatively few dollars. The friends of the Negro people should realize that St. Philip's Junior College is offering wonderful advantages to this race. No money could be better invested in behalf of the Negro people than to support Miss Bowden in her campaign to raise this $5,000.

Very faithfully yours,
William Theodotus Capers,
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for the relief from solicitation of senior wardens. His name, of course, is listed in the diocesan journal, handy for the innumerable people who are raising cash for one thing or another.

* * *

The young people of Chicago are bound, sooner or later, to have a Cathedral. The other day they presented some more cash to Bishop Stewart for that purpose—$4,424, bringing the total to more than $16,000. Seven hundred of them came to St. Luke's, Evanston, for a service of presentation.

* * *

Mrs. Stuart Burgess has become the secretary of the Church Mission of Help in Alabama.

* * *

The Chapel of the Resurrection, a rural mission in connection with Grace Church, Anniston, Alabama, has been torn down and moved three miles further out from town. The reason was to get nearer the center of the membership. This chapel ministers to a strictly rural population, none of whom were Episcopalians when the work was organized nine years ago. To date, there have been 201 baptisms and 67 confirmations, practically every one of whom were brought into the Church through the influence of the chapel. For the past six years, Grace Church has maintained a Sunday School bus, which has gathered the children who have no transportation and who live at a distance from the mission.

* * *

Record confirmation class for La Junta, Colorado, was presented to Bishop Ingley on the second Sunday in Advent when 18 were confirmed. They were presented by the Rev. H. N. Cooper, recent Nashotah graduate, whose missionary jurisdiction covers the entire Arkansas Valley, an area larger than a number of eastern states.

* * *

The Young People's Fellowship of the diocese of Quincy gathered at Trinity, Rock Island, Illinois, recently at the invitation of the rector, the Rev. Rodney F. Cobb. There was a business meeting on Saturday—and of course lots of fun too—and on Sunday a great service with Bishop McKim of Japan as the preacher.

* * *

Churches throughout the country are to set aside February 14th as Race Relations Sunday. The purpose of the day is to promote better racial relationships. The Federal Council of Churches is sponsoring it and is now sending out literature showing how best to observe the day.

* * *

The mission on the great commission got under way in Florida with a great day at Port St. Joe, though

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most of the parishes and missions of the diocese will not undertake it until this coming spring. The eleven o'clock service was held in the Methodist Church, with many of other communions joining us in worship. The celebrant and preacher was Bishop Juhan. After a picnic luncheon the program of the great commission was put on in the lobby of the local hotel, with addresses about the work locally, about the work in Florida, about the mission work of the Church, both at home and abroad. The speakers, in addition to Bishop Juhan, were Mrs. W. P. Cornell, executive secretary of the diocese, the Rev. J. L. Provost, once Archdeacon of the Yukon and now in charge at Panama City, Rev. Gladstone Rogers of Marianna, and Miss Margaret Weed, Mrs. John G. Ruge and Major A. Korst, who spoke for the laity of the diocese.

* * *

Imagine this: in the diocese of Texas there was a dinner the other evening for the vestrymen and clergy of the diocese, at which the clergy remained silent. Anyhow that is the report as we get it. Bishop Quin sent out word to the clergy in advance telling them that they were to let the laymen do the talking. There were 170 vestrymen present, some travelling three hundred miles to get there. Whether they all talked or not I was not informed.

* * *

St. Andrew's Chapter Guild, Providence, claims to be the oldest Churchmen's Club in continuous existence in the country. They observed their 36th anniversary this week. There are 584 members, drawing from a wide radius, including towns in Massachusetts. They have a country home which is put into operation in the summer. Then too they have a 22 piece orchestra. Quite a club, what?

* * *

The Rev. Charles Campbell, recently ordained by Bishop Ferris, has been instituted as rector of Trinity, Fredonia, N. Y.

* * *

Mexican parish papers publish the names of godfathers and godmothers along with the names of those baptized.

* * *

Hebrew, Indian, Chinese and Negro were among the candidates confirmed lately at All Saints, Henry Street, New York City.

* * *

The Rev. David W. Howard has resigned as rector of St. Luke's, Norfolk, Virginia, after serving for 24 years.

* * *

Bishop Davis of Western New York is to be enthroned as Bishop of Western New York at St. Paul's Cathedral, Buffalo, on January 15th. On the first of January the present diocese of Western New York becomes two dioceses, with Bishop Davis presiding over one and Bishop Ferris over the other. Bishop Davis at the moment is Bishop Coadjutor.

* * *

Here is another mission on the great commission, this time in North Carolina—on the whole well attended. We will have an article for you presently about this whole business written by the Rev. David Cavill, secretary of the National Council, who in large measure has been running it.

* * *

An Indian woman confirmed by Bishop Whipple fifty-three years ago—her Indian name is Good Bear Woman but she is known as Susan Windrow—is still one of the most interested Church workers in the diocese of Minnesota. At Prairie Island, where she lives, the Indian women have had a Woman's Auxiliary sewing society for more than thirty years.

* * *

Japanese in the White River Valley, state of Washington, diocese of Olympia, since the death of their missionary, the Rev. Paul Ito, last spring, have been under the care of a

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Rev. Randolph Ray, D.D., Rector
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Week Days: 8 A. 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.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago
The Little Church at the End of the Road
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Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston
Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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young Japanese physician, Dr. Shigaya, a product of the mission and a keen Churchman, who combines his work of healing with the service of the Church. He was recently married. The latest news of him is that he now intends to study for the ministry.

* * *

St. John's Mission, Spencer, central New York, has but seven communicants, and yet from that small group comes a future missionary, a young woman now in training.

* * *

The new suffragan bishop of Mexico, the Right Rev. Efrain Salinas, on Sunday, October 25th, was inducted into office and confirmed his first class, five girls from Hooker School. The long service, all in Spanish, with Mexican flags in the procession, crowded the Church of San Jose de Gracia, in Mexico City. All the Mexican clergy were present, except one who was ill. Bishop Salinas has been assigned the oversight of all the Mexican missions.

* * *

A family in Calvary parish, Pittsburgh, Pa., ever since the days when their children were very small have hung an Advent Buzzard in their hallway during Advent. This is a strange ungainly creature made something like a scarecrow, very repellent. Every time a member of the family goes up or down stairs, he strikes the horrid creature a vigorous blow and exclaims, "I cast away the works of darkness and put upon me the armor of light." The rector of Calvary last Lent had one of these hateful birds hung in the hall of the parish house and every one who passed it was bidden to strike it a blow and say the Advent motto.

* * *

Dr. Hilary Clapp, an Igorot of Bontoc, known to numbers of Church people as one of the early products of the Philippine Islands mission, has been appointed representative in the Philippine legislature, the first Igorot so honored. The Philippine Herald describes him as the recognized and trusted leader and spokesman of 300,000 mountain people. He is also public health officer for Bontoc province and director of Bontoc Hospital. An excellent maiden speech to the Legislature, printed on the front page of the Herald, pleads for good roads, village schools, and health education, that the mountain tribes may make their contribution to the progress of the country.

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The WITNESS

CHICAGO, ILL., DECEMBER 31, 1931

Adventurous Faith

by

DUNCAN H. BROWNE

ADVENTUROUS faith is needed to face the great difficulties and perplexing problems which confront the world. Man's inventive genius has conquered space, bridled vast stores of electrical power, and created machines that have changed the globe on which we live. The result has been the creation of wealth, vast riches held by a few; overproduction and a drifting world. We must attack our problems, war, lack of understanding between nations, a work week that will permit the worker time for leisure, by bringing into play all our best mental energies. As man created a machine which brought our present woes, so shall he find better used for the machine to reduce human poverty.

MESSAGE OF THE WEEK

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THE WITNESS

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THE MINISTRY OF PRAYER

By

BISHOP EDWARD M. CROSS

UNTIL we can find time to pray there can be no time for work. The hardest work we have to do as Christians is to pray. That is the reason most of us would rather work—at something else. We are just that human. We would find some way other than God's way for doing God's work. Yet in our sanest moments we discern that there can be no power without prayer. Prayerlessness or ineffective prayer reveals itself in a lack of poise and in fatigue and a sense of frustration.



BISHOP CROSS

It is reasonable to say that the truest helpers of the Church's missionary cause are those who have learned the secret and acquired the habit of prayer for the work and the workers in the field. Wherever there are evidences of incompetence or indifference in the work of the Church, either at home or abroad, were it possible for us to trace effects back to causes, the relation of them to a prayerless Church and a people unschooled in the art and practise of intercessory prayer, would be immediately apparent.

A hard, matter of fact, materialistic world does still place a certain amount of emphasis upon good deeds; but this matter of fact world has been hard at work deceiving Christian people into a tacit estimate of prayer as impracticable—something for futile dreamers; nothing for people who would be about the real business of solving human problems. Thus the world robs the Church of that one peculiar instrumentality which is the essence of Her proper being and without which Her mission to a prayer-rejecting world has no remote possibility of fulfillment. Here we are in the hands of a certain inexorable law; not a ruling arbitrarily imposed by God, but a condition inherent in our very spiritual nature. The law is that only through prayer can our faculties be sublimated and fused for wise and effective service. Nothing can so cripple God's power as that it shall be used without regard to and recognition of its source. It is through such disregard, such unwillingness to pay the necessary price for the end to be attained, that faculties are perverted and personalities debased. One can see farther on one's knees than on one's feet. It is not more method that our Church work needs, but more vision; not more action, but more power.

THERE is a form of intercession, not commonly so regarded and therefore in all too little use. We are familiar with the intercession of petition. We dare not neglect it. It is an ordained way in which we make the power and purpose of God available for the extension of His Kingdom. But that other form of intercessory prayer, little if ever used; what is that? We have in mind the *Intercession of Thanksgiving*. There are times when our wanting is so urgent and strident that we close every possible door to the attainment of our goal. There are times when we want so much more than we *can have* because we understand not the significance of what we *do have*. There is a definite ratio between gratitude and progress; between thankfulness to God for what He *has* enabled us to do and what He *may* enable us to do. The thankful heart and the destructive life—how far they are

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apart! Ingratitude is the mother of so many ugly children such as pride and envy and lust. It so effectually prevents one from possessing what one has. There are so many poor rich people, victims of the things they have not grace enough to be thankful for. How near akin are the miser and the prodigal, seeing that the one knows not the meaning of the thing he hoards, nor the other the value of the thing he throws away.

But ingratitude, what magic! The spirit of thankfulness! How it crowns with dignity and beauty every possession and every relationship of life! How it plumbs the depth of value and discovers the source of life and the things of life! It removes the imagination from the corroding atmosphere of suspicion and discontent. It heals the heart of the disease of self-pity. It frees the spirit from the shackles of selfishness. It releases the energies of the whole man for devotion to a greater work and a higher cause. One might speak of *salvation through thanksgiving*. Effectiveness in the use of any gift is inseparable from a thankful heart. For so is the fountain head of all good things acknowledged and thus does man enter partnership with God. For this reason do we speak of the Intercession of Thanksgiving.

One is reminded that in the feeding of the five thousand, Christ lifted his eyes to heaven and gave thanks before he worked the miracle that fed the multitude.

A Perspective of Convention

By
A. L. BYRON-CURTISS

TWO months is sufficient perspective I think, for undertaking to write comments on an important current event. It is from this slight ascent of time I write about our General Convention at Denver. The gathering was the eighth I attended; not as a deputy or casual visitor, but in the interest of church journalism always.

The recent Convention was average in regards to the serious activities of both official and unofficial workers and participants. The best energies of four previous Conventions were devoted to revision of the Prayer Book, which kept their proceedings on a high level. This will explain the dismay and bewilderment of many when flashes of the old Adam were more discernable at the last gathering. But such flashes were inevitable when delegates had to labor over such knotty problems as cash budgets in hard times, with discussions of social palatives and even episcopal elections thrown in. Even the place of the next Convention did not escape some seesawing. Complaints were current that Church politics were more prevalent; hints even of trading in elections on the part of "281". But these claims were so extravagant that I put them down to distorted imagination. If there was any log-rolling I am sure it was confined to gentlemen's agreements.

In the heat and excitement of carrying an objective through, or of preventing its going through, there did come to my attention curious distortions of Christian statesmanship. Two bishops were explaining to me why a particular man who had been nominated and voted on as bishop for a certain area, would not do. His background, while admirable and noble would hamper him; the field had some disagreeable hang-overs from the war, and the like. I finally interrupted them by blurting out in my own exasperation: "But bishops, in your cold calculation you don't leave any room for God the Holy Ghost to work! Would you not grant that this man might be able to summon enough grace to overcome the obstacles you speak of?" And I mentioned such misfits, as they appeared to be at the time of their election, as Bishops Kemper and Hare, but whose work was so blessed of God. Probably such a criticism may be made not only of General Convention but of all legislative bodies of an ecclesiastical character. The highest Christian ideals get crystalized into very worldly moulds.

TO MANY of us, the best and most heartening feature of the Denver Convention was not the evading of a discussion on the Morehouse *Missal;* was not the passing of the budget or even the election and consecration of two bishops for far off posts, though this last was inspiring. But radicalism taking the bit in its teeth and running free was a glorious fact. To one who has watched the cautious conservatism of the Church for over thirty years, this was sufficient to cause *Te Deum* in the heart. True, fear had a good deal to do with wringing out the radical expressions, with a small dash of Apostolic fevor. But God can use fear to His glory as well as the wrath of men.

I saw and heard enough to indicate that some of the leading members of the Convention were actually frightened over the portents of uprisings and revolutions that loom as a possibility, in the offing. One deputy asked me if I thought there would be an uprising in America this winter. A bishop said to me in effect: "We will all have to turn socialists to save our skins." Such an atmosphere will explain in part why deputies voted down the fulminations of some of their conservatives who gave every indication that they are living in the last decade of the nineteenth century instead of the third of the twentieth. It will explain in part the Bishops abandoning the ponderos-

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ity of dignity so often cluttering their pronouncements, and in their pastoral letter giving clear cut, straight from the shoulder expressions on the social disorders and needs of our times. True the same had been expressed, and more forcibly by one of their number, forty years ago, when Bishop Frederic Dan Huntington, president of the old Christian Social Union wrote the brochures of that pioneer Christian radical organization. As for the good Bishops' expression of pacificism; well, Erasmus, a free lance priest, had said all they said and more, 400 years ago. But we can thank God for their belated pronouncements. It proves again the doctrine of economic determinism can penetrate the souls of bishops as well as sway industry.

THE most puzzling thing to many of us was the insistence on the part of the Bishops, that the meeting place of the next Convention be Atlantic City. To many it is a vulgar place for a church conclave. Personally I cannot discern the fundamental difference between the vulgarities of the rich at Atlantic City and the vulgarities of the poor at Coney Island. Both need to be refined and purified. Maybe General Convention can contribute towards it.

The atmosphere of the closing service in the noble Denver cathedral was strikingly impressive. Brief devotions, hymns and the pastoral letter, with but seven ecclesiastics vested and in the chancel. As I listened to the subdued but clear reading of the letter by Bishop Sanford I could not rid myself of the conviction that the note of the whole service was subdued also; that the bishops, deputies and others making up the large congregation were in a chastened and humble mood after their fortnights wrestling with problems of holy Church in these ominous times. That conviction remains. If my hunch was of the right pitch, it was in a minor key, wholesome and hopeful.

Special Blessings

By

IRWIN ST. JOHN TUCKER

"YOU forgot to say my birthday prayer" or "You forgot to give thanksgiving for our wedding anniversary today"—have you ever been met with that reproach after service? If your people are trained to write down all their special prayers and thanksgivings and deliver them to the ushers who take up the offering, or to you before-hand, well and good. But many times they do not understand, or get there too late.

So here is an idea. Just before the closing hymn, announce "I will remain in the sanctuary after the close of the service, after the choir (if you have one) leaves. If there are any of you who desire special blessings, please come forward to the altar for that purpose."

The result eventually will be that those in trouble, who do not want their particular difficulty announced; or those having birthdays who do not want curious inquiries about their ages; or those about to undergo operations, or about to leave the city, or those who are in perplexity, will come forward and whisper to you what their problem is. Then, if you will offer a special prayer and give them a special, private and individual blessing, you will find that they grip your hand with tears of thanksgiving.

After all—and also before all—the church is not primarily a place of preaching, but a place where people come desiring to meet God. You, as a servant of God, are there purely to help them meet Him.

A doctor knows that general lectures on health are not enough. There must be consultations. These need not be confessions, but friendly encouragement.

It is God's blessing they want, coming through you. Special blessings at the close of the service will send them away strengthened and at peace.

Let's Know

By

BISHOP WILSON

CANONS AGAIN

WE HAVE already explained in a previous article that the word "canon" comes from a Greek word meaning a rod or bar, and, in a secondary sense, a rule or standard. For that reason it was employed to designate the regulations embodied in Canon Law; for the same reason it became a title for certain ecclesiastics who, originally, lived under a definite rule or whose names were inscribed on the official list of some Cathedral church.

The word has further meanings in ecclesiastical usage. For example, the core of the Communion service is, of course, the Prayer of Consecration. Preliminary or subsequent forms of worship in the Holy Eucharist may vary almost indefinitely but in all liturgies a formal Prayer of Consecration, containing a recitation of our Lord's words of institution, is the central act around which everything else gathers. Therefore that prayer is traditionally called the Canon of the Mass or the Canon of the Holy Eucharist or the Canon of the Holy Communion, as you prefer, because it constitutes the essential rule or standard of the service.

Then there is also the official list of those whom we call saints. It is not meant to arrogate saintliness to a few chosen persons, for undoubtedly there have been many inconspicuous persons whose lives have been models of Christian piety. It is simply the list of those whose known contribution to the cause of Christ has been formally recognized by the Church. Therefore because their names are entered on such a list, they are said to have been canonized.

Finally there is the canon of Holy Scripture. In pre-Christian days there were many holy writings preserved by the Jews, some of which were considered more highly than others and about which opinions

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differed in the various rabbinical schools. At last a conclusion was reached that certain ones of them should be generally recognized for religious purposes and the list was definitely settled. It was called the Canon or rule of the Old Testament. In a similar fashion Christian writings were circulated freely among the early Christians, different ones being owned and read in different congregations. The standard by which they were judged was their apostolic authenticity. The time came when they also were reduced to a definite number and the list was put forth as the canonical writings of the New Testament. Taking them both together, the Church preserved an official record under the name of the Bible and we now call those books the Canon of Holy Scripture.

So the word has travelled a long way from its original significance and has found a special place of its own in ecclesiastical terminology, with various shades of meaning. We might add that this word should not be confused with "cannon", meaning a large gun, which comes from the Latin "canna", translated a reed or a tube. The tubular form of the large guns led to the adoption of this name for them but, properly speaking, it has nothing to do with "canon" in spite of the similarity in pronunciation. Yet the combination is always a source of frivolity when some gentleman by the name of Ball or Noyes happens to be inducted into the office of Canon of a Cathedral. Language is a queer thing, isn't it?

Economic Conditions

ON THE subject of Property and Economic Conditions, the Findings Committee of the Woman's Auxiliary Triennial Convention (Mrs. H. C. Lucas of Dallas, Texas, chairman), presented the following report:

The fundamental principle underlying all questions of Property and Economic Conditions is the recognition that Christian men and women should hold their possessions, both spiritual and material, as a sacred and social trust, and that they should respect a man for what he is rather than for what he owns.

Attention was called to the fact that the concern of the Church over property and economic conditions is not new, and that in earlier industrial upheavals, as is true today, men and women of the Church have endeavored to bring about a better social order.

It was agreed that because women control the buying of 80% of the world's goods, they should have an understanding of the ethics of buying, i. e., a knowledge of the conditions under which products are made and sold.

The effect upon the public of ostentatious spending and its injury to Christian relationships should be recognized.

In these days when many lack food, shelter and clothing, the purchase of necessities should take precedence over that of luxuries.

Christmas giving should be in the light of service and giving, rather than that of exchange.

It was emphasized that there is a very real individual responsibility to know conditions and policies in the industries and institutions in which one's money is invested. The further suggestion was made that workers be protected against wage-cuts when dividends of investors are augmented.

In view of the present widespread unemployment, serious consideration should be given, both in the home and in industry, to retaining present employees, wherever possible, at the present scale of wages. Furthermore, it was felt that those who do not need remuneration for their work should find an outlet of self-expression in volunteer work, thus leaving salaried positions for those who need a means of support.

Enforced leisure presents a challenge to the Church to provide recreational, educational, vocational and cultural opportunities for the unemployed. With the shortening of hours of labor, increased leisure may be anticipated with a corresponding responsibility on the part of the Church to provide for its right use. The definite suggestion was made that Parish Houses be used for such purposes.

In these days, which are comparable to war times, criticism should be constructive, rather than destructive, and every individual should, so far as possible, co-operate with the established and organized agencies for welfare and relief.

The way in which the relief situation is met this winter will have a great bearing on the final adjustment of our economic system. In the words of a Lambeth pronouncement, "We must be ready for study, for work and for sacrifice in order that in our industrial system, and our economic structure, as well as in our homes and Churches, His Kingdom may come, and His will may be done."

Religious Thinking

ON THE subject of Religious Thinking Today, the findings Committee of the Woman's Auxiliary, Triennial Convention (Mrs. Charles P. Deems of San Francisco, Calif., chairman) presented the following report:

We realize we are not bringing you any new truths in this field nor have we, as a result of our group thinking, any adequate statement of beliefs. But we are convinced that something far-reaching has been accomplished in that we have been thinking about our religion. That we have really wanted to think about our religion seems to be evident in the fact that there have been more of us enrolled in these groups than in any of the others. And through this act of mind has come a renewed spirit within us to be of use in the Kingdom of God.

There are three reasons why we have wanted to think about our religion:

1. To interpret to ourselves religion in terms of modern thought.
2. To discover ways of helping others in their religious thinking.

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3. To find practical suggestions for making more effective that "beloved community" which we know as the Church.

Certain definite conclusions have been reached as a result of our efforts to meet these problems.

1. While recognizing the fact that conflict between modern thought as represented by science still exists in the minds of many people, basically religion and science are not antagonistic but mutually helpful in revealing God. Seekers after religious truths are helped:

A. By the scientific method of approach—the method of tested experience.
B. By the proofs of science that there is an orderly plan for the Universe and that this plan has a spiritual significance.
C. By appropriating the gifts which the scientist brings to his search—will power, open-mindedness, patience, humility, sincerity, joy in the seeking.
D. By discovering that science finds beyond tested experience, intangible values that cannot be proved by science but are no less real because they are apprehended only by the spirit of man.
E. By the example of science in the use of the authority of past tested experience. We find that authority in the records of great religious thinkers and especially in the history of the Church which through the ages has gathered in, preserved and passed on the tested experience of God.

2. That, while humanism has contributed much to our religious thinking by putting new emphasis on the value of human personality, it limits our religious thinking by refusing to see beyond man. Man, though the greatest thing in God's creation, is not sufficient unto himself. The spirit within him reaches for a Spirit without and beyond him—an "Other One"—whom we call God.

3. That doubt which has assailed mankind through all the ages when met honestly and with a will to think it through, is of great value in giving us an additional way by which we may grow mentally and spiritually.

We come now to a consideration of the second reason for our seeking. How are we to help others in their religious thinking?

1. By thinking through our own religious problems.
2. By surrendering our will to God's will in overcoming our self-consciousness, our fear of being misunderstood and our sense of inadequacy in the face of our inarticulateness.
3. By the activity of prayer as a means of keeping in touch with the source of our power to witness, especially the sort of prayer that listens—the "discipline of receptivity."
4. By an emphasis on worship individually and corporately which reaches its consummation in the Holy Communion because, in the long list, the consensus of experience shows that power from spiritual values is best found in a worshipful life.

To sum up, our ability to interpret God to others is in direct proportion to our communion with Him.

Finally, we came to believe that we as Church members may do certain very practical things to help clear Religious Thinking and so aid in the solution of present day problems.

A. By a definite effort to understand and sympathize with seemingly divergent thought within our own Church.
B. By trying to discover what beliefs we hold in common with members of other communions rather than by stressing differences.
C. By praying and working for Christian unity, with an emphasis on the value of the world day of prayer.
D. By furthering discussion groups in
   1. Church History
   2. Personal Religion
   3. Comparative Religion.
E. By the use of books through approved lists and lending libraries.
F. By retreats and church conferences.
G. By furthering in every way the missionary enterprise of the Church.
H. Above all, by making our daily contacts of every sort a joyful witness to our religious convictions.

As you have listened to the results of your findings committee, you may feel that there are many spiritual values which have not been touched upon. The committee wishes to remind you that it can only give a picture of those things which have been thrown onto the canvas of the discussion groups. We also bring before you no resolutions. What we think about God is of supreme importance because it underlies all that we have been considering in the other discussion groups. Although there is value in corporate resolutions, responsibility for our religious thinking is an individual one. For in spite of the fellowship which surrounds us here and in our homes and our churches, our resolutions are only of power as they are made between the individual and God.

"Each one of us must go up to the altar alone."

Preacher, Pulpit and Pew

By
E. P. JOTS

An old farmer was complaining bitterly to the minister of the terribly bad weather for the crops, when the latter reminded him that he had much to be grateful for, all the same.

"And remember," said the good man, "Providence cares for all. Even the birds of the air are fed each day."

"Aye," replied the farmer, darkly, "off my corn."

* * *

There is not enough bread to go around. Economists explain that this is because of the overproduction of wheat. Yo, ho! Mr. Ripley.

* * *

J. B. says that his 8-year-old boy defined "encyclical" as "a machine the pope rides around on for exercise."

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JUST WHAT DOES CONSTITUTE NEWS OF THE CHURCH?

By A. Manby Lloyd

An esteemed correspondent writes: "Are you not supposed to give your American readers some Church news?....I know a good many readers of this paper who do not care to read theatrical news, political, socialistic items in a Church paper....then a sneer at the idea of Religious book week....do give us some real good news....I know you can write about better things, then why don't you?"

So glad to get a friendly kick from anybody. The sad fact remains that the "better things" this good lady refers to go mostly to the waste paper basket. There is also the danger of covering other people's ground. Then there is that question-begging word, "religion." Eating and drinking was religion to Paul. Whatever he did he did to the glory of God. Charles Kingsley smoked his pipe to the glory of God. Paul and Kingsley were live wires and their works live today. We can still read "Alton Locke" and enjoy it. How many of the religious books of the last two centuries are readable today? We did not say there were no religious books worth reading; those that are do not require my recommendation. The question is, how many of them will be readable in ten years' time?

* * *

But now for some Church news . . . as some of our readers understand it.

"A wonderfully happy though very strenuous eight weeks" is the description given by the Bishop of St. Albans of his recent visit to the United States. In a letter to the diocese he writes:—"Out of the fifty-four days actually in the country I had seven days on which I neither travelled nor spoke, though on three of these I had to spend some time in preparing lectures or sermons. On the forty-seven other days (and nights) I spent one hundred and fifty-six hours travelling by train. I covered over four thousand five hundred miles on the railroad, and did about five hundred miles by car, and spoke seventy-five times, besides twice on the ship."

* * *

In Selby Abbey there is a window bearing the Washington arms—the white shield with three red stars and two bars—which are said to be one of the inspirations of the "stars and stripes." The vicar of the abbey, Canon Solloway, does not think that the founder of George Washington's family came from the district around Selby, but, having given considerable time to investigating the association of these arms with the abbey, he hopes soon to be able to publish a detailed statement on the subject. An unpublished manuscript of his is at present in America. This deals largely with the history of the family, and so deeply do the Americans appreciate the historic research undertaken by Canon Solloway that recently Professor Bushnell Hart, the American historian, presented him with a bust of Washington on behalf of the Washington bi-centenary commission.

I copy the above extract from the *Guardian*. The question of the origin of the Stars and Stripes has been dealt with in my little book, *American Shrines in England*, published by Talbot and Co., Paternoster Row.

* * *

Something of the work which is being done by the Brotherhood of St. Francis of Assisi, at Flowers Farm, Batcombe, Dorset, and elsewhere, for the rescue of the "down and out" men who tramp the roads, was told by the Warden, Brother Douglas, in an address at St. Martin's, Ludgate Hill. The brotherhood, he said, was run on the two principles of poverty and prayer. They were dealing with young tramps who wanted to get off the road. The brotherhood might not have more money in the bank than would pay six months' bills. If any more came in, it was put into an expansion fund, which was held by the diocesan finance board of the Salisbury diocese, to found new homes; and new homes were coming into being. Young men were taught handicrafts, and were engaged also in market-gardening, and other industries. The brotherhood was further endeavouring to secure a reform of the Vagrancy Laws.

THE CHRISTIAN WAY

PEOPLE generally seem to agree that the world is in a sorry mess. There are two economic systems fighting for supremacy, which at any time might result in a world conflict. There is a race on between the great nations of the world for naval and military supremacy. The Far East is seething. At home, and throughout the nations of Europe there are millions unemployed and in dire want while all about them are mountains of goods ready to be consumed. IS THERE A CHRISTIAN WAY OUT? Is there any question before us that is more vital? And if it is an all important question has the Church any leadership left that will show us the Christian Way Out? THE WITNESS will have more to say on this subject in forthcoming numbers.

RELIGION SCHOOL ESTABLISHED AT ST. JAMES' CHURCH

By Eleanor Howes

As the third step in transforming St. James' Church, Philadelphia, from a conventional parish church to a city church, a weekday school of religion has been established for adult education. With the Rev. Dr. Leicester C. Lewis as director, the school is being carried on along the lines of similar work being done in England, largely under the leadership of the Rev. Cyril E. Hudson, of the Church tutorial association.

There are about 150 persons enrolled in the School. The Rev. Dr. Joseph Fort Newton is giving a course on "The Great Prophets", and the Rev. Dr. John Mockridge is teaching two classes on the Bible and the Creed. Dr. Lewis has four courses, entitled "Prophets and Problems of the 19th Century", "Education in Churchmanship", "Our Christian Library" and "The Nature and Practice of Prayer".

* * *

In a recent sermon, Dr. Newton declared that Gandhi is the greatest world figure today, and cited the need for spiritual leadership as the most potent factor in leading civilization out of the present depression.

"The world is passing through a period of stress and strain," he said "a period which is long overdue and one full of much-needed jolts. The only way out is through spiritual insight and understanding."

"Gandhi, the greatest world figure of today, is a remarkable spiritual leader. He has shaped a great empire through soul force. He is the shining embodiment of religious spirit."

* * *

A service of Choral Evensong has been inaugurated on Sunday afternoons at five in St. Paul's Church, Chestnut Hill, the Rev. Malcolm E. Peabody, rector. The services, of which the boy choir is the special feature, are followed by organ recitals by Arthur W. Howes, Jr., choirmaster and organist. The Rev. John H. Norris, rector of the Church of St. Luke the Beloved Physician, intones the entire Evening Prayer. Mr. Norris was the soloist in Old St. Peter's Church, Philadelphia, for several years before entering the ministry. There is no address at these services. The organ recitals are made up entirely of religious music, chiefly choral preludes.

Bishop Fiske, Mr. Milo H. Gates and Mr. Frank Polk have been elected trustees of the General Seminary by the alumni. Their terms will expire January 1, 1935.

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SIR HERBERT AMES THINKS WE SHOULD JOIN THE LEAGUE

By Eleanor H. Wilson

Sir Herbert Ames, for seven years treasurer of the League of Nations, gave an address recently in the parish house of Christ Church Cathedral, Eau Claire, his subject,—"The League of Nations and disarmament." He told the following story apropos of Uncle Sam's reluctance to join the League, fearing that the smart European diplomats would steal his very clothing.

Three men were travelling in a first class carriage of a train in Germany, an Englishman, a German and an American. The American took out a cigar, lit it and proceeded to smoke. The German spoke up:

"You must not do that!"

"Why not?"

"Because this is a 'Nicht Raucher', it is not a smoking compartment and it is strictly 'verboten' to smoke in here."

"Well, what are you going to do about it?" said the American.

"I'm going to call the guard", and the signal was promptly given.

The American, from his seat in the corner, could see the guard approaching down the corridor and was ready. Before the German could open his mouth, he said: "Guard there's a man in here who is breaking rules."

"Who is it?" asked the guard, and the American pointed to the German.

"The gentleman there. He is travelling in a first class carriage on a second class ticket!" The guard asked to see the ticket,—and it was for the second class.

"I'll have to ask you to find your proper coach." And the German withdrew without a murmur.

The Englishman, a quiet observer of all that had taken place, looked over at the American who was contentedly puffing on his cigar and said:

"I say, I beg your pardon, you know that was very clever of you, but what puzzles me is, how in the world did you know that that man was travelling on a second class ticket?"

"Oh, that was easy", replied the American, "I saw a bit of his ticket sticking out of his vest pocket, and it was the same color as my own." A broad smile lit the Englishman's countenance as he exclaimed: "And you Americans say you are afraid to join the League of Nations!"

Another in similar vein:

Three Americans were travelling together on a German train when, just before the guard came to collect tickets, one of them discovered he had lost his. Followed a mad search through his pockets and grip to no avail. His two companions, more travelled than he, painted a dire picture, telling him he would not only be put off at the next station but arrested as well, and held in jail for trial. They had him pretty well scared. Finally one of them said:

"You get down and hide under the seat when the guard comes, you're a little fellow and we'll spread our coats over the seat."

He proceeded to do so. Just before the guard stepped in the door one of the men, in taking down the coats from the rack discovered the missing ticket, but said nothing to the little fellow under the seat. He presented the three tickets. Looking about, the guard said:

"Where's the third passenger?"

"Oh, you mustn't mind him," said his companion, "he's a very eccentric fellow, he never wants to behave as others do, he prefers to ride under the seat."

Sir Herbert explained that he had been once asked to speak at a dinner in Boston given by the Sons of the American Revolution. He hesitated to accept, thinking they had made a mistake in inviting him, not knowing his views, but they insisted it was he they wanted so he went. He was seated at the speakers' table amid a formidable array of military and naval uniforms, and when it came time for him to speak, he prefaced his remarks with these two stories. Thus adroitly did he make his point.

The Rev. Walter H. Gray, assistant at St. John's, Hartford, has been called as dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. He was at one time a practicing attorney but quit that job to study for the ministry at Virginia Seminary.

RENEWALS PLEASE

THERE are a great many renewals that come due at this particular time of the year. We know that with Christmas, every member canvass, taxes and perhaps decreased income that you all feel poor. But after all THE WITNESS costs you but four cents a week and we really believe that it is a good investment of that sum of money. So won't you please send in that renewal of yours as soon as you possibly can. It will be a great help to us. Also the offer made before Christmas of your own renewal and a new subscription for some friend for $3 still holds good and we hope that many of you will take advantage of it.

MISSIONARY IN CHINA TELLS OF VIRTUES OF TEA

By G. W. Browning

Speaking of tea, Mildred Capron of the district of Anking, China, while almost submerged in work resulting from the flood, took time to send the following lyrical English from the wrapper on a package of local tea:

"Our tea merchant," says the wrapper, "has been established for hundred years more in making of every kind of pure and finest tea which is picked from the famous tea plantations of Chekiang and Anhwei provinces by ourselves. It is made into the Complete Tea through many hands and its flavour without very during a long time. In modern our traffic is prosperously that the pretenders used the similar trade mark to deceive purchasers, but we expressed and hoping the customers would recognize our trade mark 'Green Bamboo' that you will never be deceived when patronized.

EFFECTS OF DRINKING TEA
to talk with pleasure.
to quiet one's heart.
to awaken the drunkard.
to strengthen the brain.
to write poet in high spirits.
to unfeel one's lonesome.
to lengthen one's life.

It is the precious article both for domestic and travelins."

* * *

History was made at a place called Santiago Loma, up in the mountains in Mexico, in November when Bishop Creighton made a visitation to our mission. He had been there before, but only on horseback as the place had never had a road and no wheeled vehicle had ever entered.

A new church, provided by a member of the Woman's Auxiliary of the Diocese of Pennsylvania, on the Advance Work program, was to be consecrated, and the Bishop was taking in a bell for the tower. For this great event, the people had made a road. As the procession of a truck and two Fords approached, Indians ran from all directions to see the sight.

The church is lovely, one of the largest and best constructed in Mexico, made of "tepetate', a volcanic rock. The bell is the gift of the Church school of St. James Parish, Elmwood, Long Island. Almost a thousand people came for the service, the majority of them unable to get into the church. Some came from curiosity but, as the Bishop says, an objective lesson is often the best form of propaganda.

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BRIEF NEWS ITEMS FROM REGIONS OF CHURCH PIONEERS

By C. H. L. Chandler

There is an unusually interesting bit of history in the articles of The Witness, by Bishop Burleson, entitled "Frontier Pioneers", and especially so to one who like myself, as a young layman worked under Bishop Morris, and had a personal acquaintance with many of the old church pioneers. It was a large territory, covered by Bishop Morris and his predecessors, —some 163,000 odd square miles. This is approximately the amount of territory covered today by the states of Ohio, Kentucky, Pennsylvania, Virginia and West Virginia. And travelling, in the days of these pioneers, was done on foot or on horseback, or by ox team or stage.

Yet, they did their work well, and in various stages of growth and development that work is progressing today.

* * *

In a recent letter to his clergy, the Rt. Rev. S. Arthur Huston, Bishop of Olympia, says: "The kind of prosperity which culminates in engulfing a nation in a vast orgy of gambling in fictitious values is not the kind of prosperity for the return of which the Church can conscientiously pray. We are paying for our former prosperity now, by salvaging the human wastage of an era, the supreme symbol of which was the dollar sign . . . . I repeat, material prosperity will not save the world. Sacrifice alone can save what His supreme sacrifice has declared to be worth saving."

* * *

In the eastern part of Oregon, and immediately south of the district of Spokane, lies that of Eastern Oregon, with Bishop Remington in charge. A recent issue of the *Oregon Trail Churchman*, mentions five of the cities where The Young People's Fellowship is doing a fine piece of work that would be a credit to the young people anywhere.

* * *

At Bend was held in November, a get-to-gether gathering, attended by a number of delegations coming from a distance. One of these chartered the school bus with funds they had earned for the occasion, in order to make the trip. Other groups came from Burns, Klamath Falls and Hood River. The gathering was held over a Saturday and Sunday, with devotional services and business meetings, and games and refreshments.

* * *

In the southern part of the diocese of Olympia, on the Columbia River lies Vancouver, Washington. Here is located, or was, until a few days ago,



Norman Nash
Lectures at the Pacific

St. Luke's Church. On Sunday, December 6th, it was destroyed by fire.

A newspaper account of the fire says "the building was one of the landmarks of the city and of the northwest, the oldest edifice in the city and built in 1871." The "fire was discovered by the rector, the Rev. C. E. Byram, shortly after the morning services." Mr. Byram "braved the flames to save the altar furnishings and a number of rare books kept in the vestry." The fire is supposed to have started from the furnace. The building was a complete loss, the rectory and parish house being saved "only by the heroic work of the fire department and a fire squad of soldiers from Vancouver barracks."

* * *

In Portland, Oregon, Bishop McKim, of Japan, was a week-end visitor on the last Sunday in November. He preached in Trinity Church, Portland, in the morning and at a united service of the East side congregations, in St. Michael and All Angel's, in the evening. On Monday night, Bishop McKim, introduced by Bishop Sumner, and the Japanese Consul, the Hon. Hiraso Acini, spoke to a gathering of laymen at a supper served in the Cathedral parish house in Portland. In view of the great work being done by the Church in Japan, and of the present disturbing relations between Japan and China, both these addresses were of more than unusual interest. The Bishop confined himself strictly to the religious and missionary life of the people and his words coming from one so intimately connected with the religious affairs of that country, were timely and instructive.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Just when it was pretty generally understood that Church magazines were all going out of business along comes the announcement of a new one. Just what the name of it is to be is not stated, but it is to be issued with the approval of the General Convention, is to be a quarterly I take it, and is to deal with such matters as parish histories, diocesan histories and biographies. The announcement states that they have cash enough to carry on for three years. Imagine—cash for three years. I was told yesterday that Editor Shipler of the *Churchman* was done up and had to sail for Bermuda for a rest. I'll bet the receipt of this announcement about a paper with all that money was the blow that laid him low. Most of the weeklies, I judge from what I see in the papers, have hardly enough to carry on for three weeks. Oh well The Witness is all right for a little time yet—at least we were up until last night. I haven't had word this morning. Of course one can never really know these days from one day to the next. Then too we were all made to feel very good by the resolutions passed at the last meeting of the National Council about the Church weeklies; nice pat on the back and three rousing cheers, that. No butter for parsnips to be sure, but with so many parsnips to butter —but I did not mean to get off the subject, and certainly not on to that one. This new magazine is to be edited by Historiographer E. Clowes Chorley. We wish him luck and may he find more gold when his present supply is exhausted.

* * *

According to that story by G. W. Browning, that appears in another column, there is merit in tea also. I must try it some time. I never have any difficulty in talking with pleasure, but I should like sometime "to write poet in high spirits" and I know some of you will write in to suggest that I also might try it "to strengthen the brain."

* * *

The diocesan convention of Colorado is to meet at Pueblo this year instead of Denver; January 26th and 27th.

* * *

Miss Bertha Conde, author and lecturer, conducted a quiet day for 350 women on December 14th at Gethsemane, Minneapolis. The day was sponsored by the Minneapolis deanery of the Woman's Auxiliary.

* * *

Rev. Lisle H. Cone was ordained priest by Bishop McCormick of West-

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ern Michigan at the Good Shepherd, Allegan. The Rev. Lewis B. Whittemore of Grand Rapids preached. There were fourteen of the diocesan clergy present. Mr. Cone is in charge of the Allegan parish.

* * *

The preachers at the noonday services during January at Trinity Church, New York, are the Rev. H. B. Jones of Albany, the Rev. John Mockridge of Philadelphia, the Rev. W. A. McClenthen of Baltimore and the Rev. Edward S. Travers of Rhinebeck, N. Y.

* * *

The conference on Church Architecture was held in New York December 18 and 19th, opening with a service at the Cathedral of St John the Divine. One of the highlights of the conference was an address by Mr. Ralph Adams Cram who stated that colonial church buildings were pretty awful and that nothing really decent was built until 1880. In 1900 the reform really got under way "until now ecclesiastical architecture in the United States stands higher than in any other country in the world. There is a complete return to the architecture of Christian Europe and today Protestant churches are even more insistent than are Catholic churches on having the most ecclesiastical and beautiful structures their architects can produce."

There was an address also by Dean Milo H. Gates, a member of the Church Commission on Architecture.

* * *

The Rev. Edgar H. Goold, president of St. Augustine's College, has been speaking on the work of the college before large audiences in the south. He spoke at St. Philip's, a colored congregation in Hawkinsville, on December first. This is a particularly active congregation.

* * *

In order that their church school might hear the recent radio address by Bishop Perry, St. John's, and St. Paul's, Savannah, had radios installed. The children listened to the address in place of their regular classes. Writes our correspondent: "The talk was greatly enjoyed but the music was a disappointment. We felt that our Presiding Bishop should have been supported by a great choir."

* * *

The Rev. Thomas Hill Carson was ordained to the priesthood at St. Stephen's, Wilkinsburg, Pa., by Bishop Mann on December 13th. The sermon was preached by the Rev. Fleming James, professor at the Berkeley Divinity School.

* * *

Mrs. Clarence Carpenter has given to the new chapel at Trinity College, in memory of her husband, Clarence Carpenter, Class of 1882, a processional cross of sterling silver with coloured enameled shields of the seals of the college and the diocese of Connecticut. The work was carried out in co-operation with the architects, Frohmann, Robb and Little, at the studios of A. R. Mowbray and Company, Ltd. of London. This is one of the finest individual gifts to the new chapel.

* * *

The Rev. Norman Nash, who is rapidly becoming distinguished as a professor, of all things, has gone to the west to lecture during the month of January at the Pacific Divinity School. When he is home he is at the Cambridge Seminary.

* * *

Bishop Green of Mississippi got a new title the other day. He says that he has often been called "Bishop Coadjutator" and "Bishop Coadjustor" but that the letter addressing him as "Bishop Court of Judah" which he received the other day was entirely new.

* * *

The Rev. W. T. Capers Jr., Okmulgee, Oklahoma, has accepted the rectorship of St. Stephen's, Terre Haute, Indiana.

* * *

The Auxiliary of Central New York has promised $3000 toward the fund for equipment for the new church hospital at Sagada, P. I.

* * *

Fathers present sons for ordination; at St. Paul's, Syracuse, the Rev. Dr. H. H. Hadley, rector, presented his son for ordination to the diaconate .... Henry Harrison Hadley Jr. is the name. At St. Mary's, Reading, Pa., the Rev. Eugene A. Heim, rector presented his son, K. E. Heim for ordination to the priesthood.

* * *

Three long established Church schools for girls failed to open their doors this fall: St. Mary's, Knoxville, Grafton Hall, Fond du Lac and St. Mary's, Dallas. The General Convention instructed the National Council to make a survey of the situation in our Church schools with an idea of aiding them if possible.

* * *

Bishop Casady of Oklahoma advanced the Rev. Edwin A. Morton to the priesthood on the 16th at Sapulpa, Oklahoma; and on the 18th he ordained priest George H. Quarterman at Ardmore. They are in charge at these places.

* * *

Chicago is to have a diocesan Normal School with the idea of bringing every church school teacher into a definite program of training. The school will meet in St. James' parish house from January 11th through the 22nd of February. There is a faculty of a whole flock of people, all of whom have specialized in some phase of religious instruction.

* * *

The fellowship of social workers of the diocese of New York held their mid-winter gathering on December 14th at St. James' parish house, with the Rev. and Mrs. Crowder as hosts. The Christmas spirit was introduced when the secretary, the Rev. Floyd Van Keuren, told them that they were all to sing car-

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ols rather than to listen to an address. The quiet hour before the dinner was conducted by the Rev. E. C. Russell, rector of St. Ann's. There were close to one hundred present.

* * *

The consolidation of the Hospital of St. Barnabas and the Hospital for Women and Children, both of Newark, is soon to be effected. It is hoped soon to construct a new building on the site of the present St. Barnabas', to house the consolidated institutions.

* * *

At the Holy Comforter, Richmond, Va., there is a Church Club made up of officers and men of a large railroad company. They had a meeting recently with 150 present with addresses by the president and the vice-president of the company and by the rector of the parish, the Rev. W. E. Mann, who is said to be the only railroad chaplain in the country. The club, which is called the Boosters', has regular monthly meetings in the parish house.

* * *

Church Army expects about ten candidates to attend their training school when it opens for another term in Providence this coming month. Among them will be women who for the first time are now eligible for Church Army service.

* * *

A new history of Grace Church, Providence, R. I., commemorating its 100th anniversary which was celebrated in 1929, has appeared. It is written by Professor H. B. Huntington of Brown University, who is the clerk of the parish vestry. The parish has given three bishops to the Church, Bishop John Henshaw and Bishop Thomas M. Clark, the latter becoming presiding bishop. It also gave Bishop David Greer to New York. Among its famous rectors have been the Rev. Floyd W. Tomkins, now of Holy Trinity, Philadelphia, the late Dean Rousmaniere of Boston, Dean Sturges, the present dean of the cathedral in Boston. The present rector is the Rev. William A. Lawrence, son of Bishop Lawrence.

* * *

The "tiniest sanctuary in the world" is said to be St. Thomas' Chapel of the Church of the Redeemer, Brooklyn. Soon after the war ended, the rector, the Rev. Thomas J. Lacey, created this chapel as a memorial of the establishment of peace. He took for the purpose a long-disused vestibule or porch of the Church, fastened the inner door and set an altar against it on the top step. The outer door is never closed. The chapel is close to the street, and is said to be used by many passers-by. Since it was set

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apart it has been beautified with a number of gifts, the latest being a marble foot-pace with mosaic insets. Two or three people may comfortably kneel in this "tiniest chapel"; a half-dozen would crowd it.

* * *

There was a lively discussion of the marriage canon at the meeting of the Des Moines, Iowa, deanery, held at Ames.

The most interesting feature of the Des Moines Deanery meeting, held at St. John's, Ames, Iowa, Dec. seventh, was the spirited discussion of the new Marriage Canon. The Rev. Harry S. Longley, Jr. told the story of the action of the Convention in the passage of this interesting piece of legislation. When the question of preparing people for marriage was considered, the most valuable help was given by The Rev. Clarence Reimer of Council Bluffs. He told of how he talked simply and frankly with both the parties to be married, then with each of them separately, and finally with them both together again. He discusses with them the importance of the new economic arrangements that must be made; advises the settlement before marriage of the question of whether one or both shall work, how the income shall be handled, the value of having a home where there is room for some privacy from each other, and many other intensely practical matters. Then the social and family adjustments are talked over: the "in-laws", the friends of the husband and the wife, and the importance of religious understanding and sympathy in the new home. Finally advice is given on the physical side of marriage to avoid the numerous hazards that arise through the ignorance of both parties in the early days of marriage. The subject of birth control came in for its usual interesting and fruitless discussion.

* * *

St. Paul's Church, Flatbush, has two early Eucharists every Sunday, at 7:30 and 8:30. The second of these is especially for young people, and has a special choir and an address. Attendance at this 8:30 service has grown to an average of 200 every Sunday, and it has been necessary to engage an extra priest to help in the administration, so as not to prolong the time of the service unduly.

* * *

The Rev. Edward Burleson, injured in a hunting accident during the summer is still in St. Luke's Hospital, Spokane, Washington. While hunting this venerable missionary, who retired a couple of years ago, accidentally discharged his gun and shot most of the lower part of his face away. There have already been 12 operations and there are to be several more before the plastic surgeon has constructed a new face for Mr. Burleson. He was the general missionary in North Dakota and in Idaho for many years and is the brother of Bishop Burleson.

* * *

The Rev. Alva E. Carpenter, dean of the convocation of Providence, R. I., died on December 14. Practically his entire ministry has been spent in Rhode Island. He retired a few years ago but since then has been teaching history at the Church Army School.

* * *

The House of Happiness is a settlement house in an isolated spot in the mountains of north east Alabama. It is a diocesan project and is conducted by Miss Augusta Martin. In that particular community, there is a word that carries with it the supreme of insult, it has all the bitterness and hatred of many maledictions rolled into one and intensified many times. That word is "catholic." One of Miss Martin's early tasks was to suffer from the taunt of being a catholic, and to overcome the handicap. Once she had in her home a little mountain Miss whose hair was ragged and shaggy. She tried to give the girl a hair cut but was met with defiant resistence, "No. I don't want none of your catholic haircuts." Some time later, the son of an Englishman, who had settled in that particular cove,

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was talking with some cronies in the cross-roads store. He listened to the horrible abuse piled on Miss Martin's head and finally he spoke up: "You knew my father, and you know he was no catholic. His Church was the same as Miss Martin's Church. So who talks against Miss Martin talks against my dead father, and he is going to have me to whip." This settled for all time the question of the catholicity of the House of Happiness. The neighbors are all satisfied now that it "ain't catholic."

* * *

Triple ordination at the Cathedral in Albany when Bishop Oldham ordained the Revs. Lester Martin and William D. Orr to the priesthood and C. Kenneth Acherman was ordained deacon.

* * *

The Rev. Skipper H. W. Bell of the sea scout ship "Wasp" was the speaker on December 10th at the dinner of the Utica, N. Y. Scout Council. He spoke on sea scouting.

* * *

The Rev. James F. Root, St. Luke's, Utica, was the preacher at a special service of the Young People's Fellowship of the diocese of Central New York, held in Calvary, Utica, on December 13th.

* * *

Teaching missions have been held in every parish and mission in the diocese of Mississippi since the General Convention. Both Bishop Bratton and Bishop Green have been running all over the diocese, and there have been in addition a number of speakers from outside the diocese.

* * *

Chicago has raised its ten million to take care of those in want. Now the Church, according to an announcement made by Bishop Stewart, is to complete its diocesan emergency fund to take care of the social service stations of the Church. They are seeking $54,000, and Mr. Samuel Insull Jr., who was the chairman of the committee to raise the city fund, is tackling the job.

* * *

Dr. Grafton Burke, for twenty-five years director of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, will address the Professional Staff of St. John's Hospital, Brooklyn, at their monthly meeting in January. Mrs. Burke will speak to the Brooklyn Branch of the Guild of St. Barnabas for Nurses at their monthly meeting in St. John's Chapel Dec. 21.

* * *

The Very Rev. Henry A. Post of St. Mark's Cathedral in Salt Lake City has been busy the last few weeks completing a plan whereby he will take care of many of the unemployed members of the Church in Salt Lake City. He has organized

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a pantry in which he has stored canned goods, groceries, etc., and a storeroom where he has stacks of 2nd hand clothing, gifts of the congregation of St. Mark's. In addition to this he has an employment bureau where those needing help and those needing work may apply. Both enterprises are filling a long felt need in our church. The Woman's Guild have undertaken to mend articles of clothing sent in for distribution, St. Margaret's Guild has undertaken to look after a large family for the coming months. 100 envelopes have been distributed to members of the congregation who have pledged monthly donations for this type of work and in this way many who have been unemployed have been cared for.

* * *

From India, in a station near Bombay another missionary suffering from the persistence of ancient customs writes, "The funeral of some of these old men would certainly cheer me up wonderfully. Some of the elders of certain castes seem to spend their old age trying to undo the good effects of much of the hard work that we have put into education. Apparently they would rather arrange an unsuitable marriage than a suitable one; there is more likelihood of quarrels and divorces in which they can enjoy their power. They sit around like vultures over a difficulty which they have created through their own wickedness."

For example, they arranged a certain highly unsuitable marriage not long since, which was soon followed by a divorce that was unjust, and then the wife had a serious illness which they said was sent by the gods, as punishment. They demanded that the young man involved should have a trial by ordeal and things had reached such a pitch that the missionary to avoid actual bloodshed permitted the ordeal. The young man was supposed to remain submerged in a tank of water while his brother ran a distance of 200 yards. His ability to stay under water was supposed to establish his innocence, and fortunately it did.

* * *

The students of many middle-western colleges, come from home towns where there is no church. So that they may enjoy some of the pleasures of the festival, one college church—St. John's-by-the-Campus in Ames, Iowa, has a Candle-light carol service the last Sunday before the Christmas holiday season. No light but candle-light is used. On every window sill, on crude, tall candelabra fastened to the ends of pews, and wherever a holder can be placed, candles burn. A mystery play of the Nativity is presented in a series of tableaux, and appropriate carols are sung by the congregation to interpret the meaning of the pictures. Interspersed are Bible readings read by a lector. After the service, the students pile into waiting cars and go about the town singing at the hospitals and homes of the sick and shut-in. Thus they contribute to the holiday pleasure of those unable to attend the service. To wind-up the day, they return to the student center and have a bowl of hot soup. By using this service and by making an occasion of the Twelfth-night ceremonies, the students are able to share in the Christmas festival in a way they could not if the college church did not make this special provision for them.

* * *

If you have occasion to give missionary talks to children, you may find this, from the Rev. William Payne of California, useful to illustrate a connection between the home parish and the far-off mission field.

"What is a telegraph?" asked an Arab.

"A telegraph," replied his friend, "is a long dog. You tickle his nose in Beirut and he wags his tail in Damascus."

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Grace and St. Peter's Church
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The Rev. Harold F. Hohly
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Week Days: 8 A. 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.

Trinity Cathedral, Cleveland
Dean Francis S. White, D.D.
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago
The Little Church at the End of the Road
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11 A. M. 4:30 P. M.

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Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
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Tuesdays: 10 A. M.

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Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

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Rev. E. Reginald Williams
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