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THE NEW YEAR by Bishop Fiske

The WITNESS

CHICAGO, ILL., JANUARY 7, 1932



BISHOP WILSON
One of Our Associate Editors

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Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
JOHN R. OLIVER
IRWIN ST. J. TUCKER

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A MIRROR FOR THE NEW YEAR

By

BISHOP CHARLES FISKE

AS WE come to the beginning of a New Year, I am thinking of the homely, practical language of St. James about beholding one's self in a glass and going one's way and straightway forgetting what manner of man it was whose reflection was seen in the mirror.

It will be profitable, for most of us, spiritually and in other ways, to hold up the mirror and let the procession of the past few years go by. Who can look back upon the "boom days" before October, 1929, without being heartily ashamed? Some may merely be mortified because they "guessed wrong" about the permanency of bull markets and the stretching of limits to the sky. Some may be humiliated at the consciousness of being just plain fools. Some may be disillusionized as to the ability and acumen of the American business man or banker.

A plain spoken acquaintance of mine recently declared in stentorian tones that investment bankers and international financiers are about seventy-five per cent fools, with a large part of the other twenty-five per cent little better than "crooks". I finally persuaded him to modify the statement, reduce the percentage of fools, substitute "greedy" for "crooked," and make allowance for a reasonable number of honest men; but it was a difficult task of persuasion. For the matter of that, as we look in the mirror we may wonder, perhaps, in which classification we should put ourselves and our friends.

There are other things which suggest that we may seek opportunity for steadily gazing into the glass. Frederick L. Allen has just written a book entitled "Only Yesterday," which reminds us of what absurd "boobs" we have been, time and again and upon every variety of occasion. Mr. Allen keeps us jumping high and fast in his quick survey of the last decade, from the week of the Armistice to the brown October days of 1929 in Wall Street. The story reflects the nervous pace of the decade and quickens our recollections of the mad excitement in which we lived, the foolish fads we followed, the national saints we canonized, the popular heroes we set up on pedestals, the silly and unwise things we did, the immoral (at least non-moral) standards we accepted, the unthinking way in which we followed the crowd, the shame and horror which sat upon our minds at the mere thought of not thinking as everybody thinks and doing what everybody does.

Perhaps by this time we are sufficiently chastened to look into the mirror, behold ourselves as we were, and then not forget. Perhaps we may see a silver lining in the dark clouds of depression in the fact that some of us, at least, are driven back to a simpler mode of life, freed from wild extravagance, orgies of deferred payment purchases, helpless submission to super-salesmanship, the jag and jazz of a hectic and artificial life, and all the ballyhoo that has muddled our American ways of thinking. If we can find some of the old values again, the price we have paid will be none too high.

WOULD that we might see clearer signs also of the liberation of religion from the conventionalities and obsessions of the decade. The American pulpit has much to be ashamed of in its recollection of the hysteria of the Great War, but it has had no better record since, with less excuse for its failure. Just as society, business, politics have been drenched with sensation, so the Churches have been deliberately drinking at the same streams.

When not sensational and with passionate attempt at the spectacular, our religion has fallen to other and lower depths. American religion is, for the most part, slushy, sloppy, sickly sentimentality, with the young men of the Associated Press acting as high priests of the Temple. Read their dreadful accounts of gangster funerals, with highly colored descriptions of weeping widows; or the stories which exploit youth in "humanizing Hoover." Read the sentimental Christmas messages of some of our Church leaders, with their high sounding words that mean nothing. It is dreadful to be forced to learn how soft and silly the ministerial mind may become. One grows sick of a Christmas which

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rises no higher in its thought of our Lord than to sentimentalize about God's leaving a baby on the doorstep of the world. One reaches the point of exasperation when Christmas cards come in from professed Christians to

"Send us the prayer, as the Easterners do,
May the peace of Allah abide with you."

So, I hope that, with this new year, we may look into our hearts and ask whether our religion has very much of reality or stamina. Why need the churches and their ministers rush to "get on the bandwagon" every time some new fad leads a procession of foolish folk rushing along in their unthinking herd-mindedness? Why should we not find more church leaders brave enough to make their people face facts?

Above all, why not make them face the question as to where we are heading in our modern civilization and what we must cast overboard to escape going to pieces on the rocks? I would not have church pulpits turned into forums for debate on proposed solutions of social or economic problems, but I do believe we may in our timidity go to such an extreme of caution as to make both preaching and worship a pleasant lullaby—or what our communistic friends call a spiritual soporific.

The best remedy for that is to look into the mirror and see ourselves as we were twelve years ago; ten, five, two. I honestly think that, with all our trouble, today's reflection in the glass is more encouraging and promises better health, even though we still feel rather ill. We have lost weight; but we shall not regret that if we have learned to live more rationally.

A Variety of New Books

By
GARDINER M. DAY

THE average rector knows full well how many times he has wished he had a brief account of various phases of church history to present to the layman who asks a question requiring half an hour to answer. Two such books have just come from the presses, namely, *The Church in England* by F. J. Foakes-Jackson (Macmillan, $1.25) and *Greek Church History* by Constantine Callinicos (Morehouse $1.20). Few men are better equipped than Dr. Jackson to compress the history of the church in England in its briefest compass. In 150 pages Dr. Callinicos carries us from Jerusalem after the Crucifixion through the little known period of the spread of Christianity in Greece and Russia to the new relationship which the Orthodox Church established with the Anglican Church at the Lambeth Conference in the summer of 1930. One who knows little of the history of the church in Russia, and judges largely by contemporary events, will find particularly interesting the latter part of the volume which gives the history of the continual warfare between the Western Church and Mohammedanism. From 1454 until recent times the feeling has been intense and the martyrs evidently have been legion. The action of Mohammed II in deposing Raphael, Patriarch of Constantinople, for not being able to pay him a sufficient tribute, and sending him in fetters into the streets to seek charity from passers-by, was apparently almost a typical event in the lives of the patriarchs of the 15th century.

Turning next to the church in our own land, the Woman's Auxiliary have chosen as their book for study in 1932 *Building a Christian Nation* (The National Council, $1.00). The volume contains eight chapters on various phases of the work of the church in the United States. The chapters are written by eight different authors. While the book is not as fascinating reading as were the volumes which the Auxiliary has had in the past two years, namely, *Roads to the City of God* and *India Looks to Her Future,* nevertheless it will undoubtedly give the women of our church a much needed insight into the wide variety of church problems and methods of meeting them. It is difficult to single out special chapters but the section by Ernest Pugh on "Those Foreigners" gives the most adequate description of the situation of the foreign immigrant in America that we have ever seen in so short a compass. Dr. Goodwin's chapter on "The Church and Rural Life," and the chapter on the Negroes, by Henry A. Hunt who won the Spingarn Medal in 1930 for his years of "modest, faithful, unselfish and devoted service in the education of the Negroes of rural Georgia," are both chapters well packed with information and insight. Another volume which might well be used in connection with the study of this book is one called *The Challenge of Change,* by John Milton Moore, published by The Council of Women for Home Missions and the Missionary Education Movement ($1.00; paper, 60c). Dr. Moore is one of the three general secretaries of the Federal Council of Churches and is particularly well equipped to state the problems that face the churches in our country today and to show the lines along which the different denominations have been meeting them.

Another volume has recently appeared from the pen of Dean Washburn, of the Episcopal Theological School in Cambridge, entitled *The Religious Motive in Philanthropy* (University of Pennsylvania Press, $2.00). These are the Boardman Lectures on Christian Ethics collected in book form. Using his customary biographical method, Dr. Washburn gives us his vivid

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portraits and charming studies of such different people as Samuel Barnett and Vincent de Paul and St. Francis of Assisi.

JUDGING by the titles of some of the modern books, one would think there were not many religious beliefs left which one could wholeheartedly believe. Fortunately, the titles are deceiving, and in most of the books the reader will discover a good many strong convictions. Dr. Herbert Parrish, who was for many years rector in New Brunswick, N. J., has given us his philosophy of religion in a book called *What Is There Left to Believe?* (Sears Publishing Co., $2.50). Glancing at the table of contents, one would suspect that the subject matter was most conventional, but further attention will reveal to the reader that Dr. Parrish covers a wide variety of topics. For example, in the chapter on "Faith" a large section is devoted to the subject of sex, in the chapter on "Problems of Joy and of Life," many truths about the clergyman's position in society are elucidated, and in the chapter on "Prayer," a good deal of space is devoted to the question of church attendance. The book reads easily and part of its charm is the way in which the reader runs across these rather unexpected subjects. The author believes above all in a cosmic consciousness. When man, through dint of spiritual effort, is able to achieve union with this consciousness, he reaches the mountain peak of religious development. In the author's own words: "He feels himself to be on a new plane of existence. Here is born the sense of immortality, a realization of eternal life, not as something stretching out into time and after death, but here and now, and with this faith there is the feeling that, when one moves with the purpose of the cosmos, one moves backed by the tide of irresistible power."

Writing in a similar vein, Dr. James G. Gilkey gives his answer to the point of view of the modern sceptic in *Meeting the Challenge of Modern Doubt* (Macmillan $2.00). In his most charming and persuasive style, Dr. Gilkey gives the reasons for the belief that is in him in reply to the non-belief of modern youth. Dr. Gilkey is a modernist of the type that believes in conserving the best that is in the past and yet at the same time is not afraid to stand for the complete eradication of what he believes to be outworn. In contrast with this and other books of similar title, it is interesting to turn to Dr. George Buttrick's Lyman Beecher Lectures on Preaching entitled *Jesus Came Preaching* (Scribner's, $2.50). The title well expresses the keynote of the book, which is positive belief in the eternal centrality of Christ in religious thinking. Beginning in the first chapter with a look at the world as he sees it from his Madison Avenue study, the author considers the question of the authority of Christ in relation to it. His remarks on the subject of authority form one of the most interesting discussions in the book. The question of authority is an old one which no one has satisfactorily determined. Should Jesus' authority be based on legal considerations of supernatural deeds, or upon His own claims? Dr. Buttrick's answer to this question is that authority is itself a pretex: "It is compulsion ruling us above the vagaries of mood and conduct, yet safeguarding our freedom. It is a finality needing no witness beyond itself, yet holding within itself an unknown by which it provokes our seeking and challenges us to hazardous adventure. The paradox of authority: a compulsion safeguarding our freedom—a faculty challenging us by an unknown." After showing that this view of authority is strikingly in accord with the facts of modern scientists, Dr. Buttrick goes on to the question of how the preacher can make his message most appealing to those who live at the present day. The style of the book is exceedingly beautiful and the reader quickly becomes aware that the writer is a man not only of deep spirituality but with a soaring imagination.

LEAPING from Madison Avenue, we land in China. Here we find two recent books that we especially would recommend. The first is a novel, *The Good Earth,* by Pearl Buck (Abingdon, $2.50). Writing from the point of view of one who has never been to China, we can say that no other book that we have ever read on an Oriental country has given us such a real sense of having visited the country and having learned something of how most of the people live. We understand also from Chinese friends that the book gives a remarkably true picture of the Chinese life which it portrays. How anybody could read the first chapter and not finish the book, is more than the reviewer can understand. It reads with a vividness that carries one through the several hundred pages in no time. Not only is it a good novel of Chinese life, but it has the additional quality of being written in English so beautiful that today it is truly rare. It is also quite reminiscent of the Bible. Although lacking in literary beauty, *Sun Yat Sen, the Liberator of China* (Vol. 2) by Bishop Henry B. Restarick, is an interesting companion for *The Good Earth.* In this brief volume Bishop Restarick tells the life story of Sun Yat Sen. Few political leaders have had a more interesting, dramatic and courageous life than has Dr. Sun. To start a revolution in America, as our colonial ancestors did, was cat's play compared with starting a revolution in an empire whose customs and traditions were as ancient and venerable as those of the Chinese Empire with its Manchurian dynasty. A rebel at heart before he was twenty years of age, Sun Yat Sen had entered into the sacred temple in his home village of Choy Hung and defaced the images. Turned out of the village, he fled to the coast and studied medicine. Shortly after becoming a doctor, however, his revolutionary ideas forced him to leave the country. A good portion of his life was spent in Japan, Hawaii, and America, raising funds and stirring up enthusiasm for the revolution. After three unsuccessful attempts, in 1911, as is well known, Dr. Sun triumphed, becoming the first president of China. Among other things, Bishop Restarick proves conclusively the formerly disputed point that Dr. Sun was born in China. It is interesting to note, incidentally, that Dr. Sun received his education as a boy at the Iolani School for Boys, which is to be the recipient of the Birthday Thank

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Offering for the next triennium. At this school, then conducted by the Church of England, Dr. Sun learned the truths of Christianity which he held throughout his life.

Books of well told and interesting stories which may be used in the Church School are so difficult to find that it is a pleasure to be able to recommend whole-heartedly Miss Hulda Niebuhr's *Greatness Passing* (Scribner's $1.50). Most of the stories are from the biographies of Christ-like men and women and consequently true. Another book which deals with children, but one which is meant for parental reading is Building Personality in Children by Dr. Garry C. Myers (Greenberg $2.50). In this volume the author covers a host of the problems which the parent faces in rearing a child today. The book is not a psychological treatise exploiting new-fangled ideas, but is a nice combination of modern knowledge and what the New Englander knows as "horse sense". It is a good volume to place in the hands of anyone entering the joys and trials of parenthood.

Let's Know

By

BISHOP WILSON

Declaration of Utrecht

OUR closer relations with the Old Catholics may make it advisable for us to look over their official Profession of Faith as adopted in 1889.

"1—We adhere faithfully to the Rule of Faith laid down by St. Vincent of Lerins—'we hold that which has been believed everywhere, always, and by all'. For this reason we persevere in professing the faith of the primitive Church, as formulated in the oecumenic symbols and specified precisely by the unanimously accepted decisions of the Oecumenical Councils held in the undivided Church of the first thousand years.

"2—We therefore reject the decrees of the so-called Council of the Vatican, which were promulgated July 18, 1870, concerning the infallibility and the universal Episcopate of the Bishop of Rome—decrees which are in contradiction with the faith of the ancient Church, and which destroy its ancient canonical constitution by attributing to the Pope the plenitude of ecclesiastical powers over all Dioceses and over all the faithful. By denial of his primatial jurisdiction we do not wish to deny the historic primacy which several Oecumenical Councils and Fathers of the ancient Church have attributed to the Bishop of Rome by recognising him as 'Primus inter pares'.

"3—We also reject the dogma of the Immaculate Conception promulgated by Pius IX in 1854 in defiance of the Holy Scriptures and in contradiction to the tradition of the first centuries.

"4—As for other Encyclicals published by the Bishops of Rome in recent times—for example the Bulls 'Unigenitus' and 'Auctorem fidei', and the Syllabus of 1864—we reject them on all such points as are in contradiction with the doctrine of the primitive Church, and we do not recognise them as binding on the consciences of the faithful. We also renew the protests of the Catholic Church of Holland against the errors of the Roman Curia and against its attacks upon the rights of the national Churches.

"5—We refuse to accept the decrees of the Council of Trent in matters of discipline, and as for the dogmatic decisions of that Council we accept them only so far as they are in harmony with the teaching of the primitive Church.

"6—Considering that the Holy Eucharist has always been the true central point of Catholic worship, we consider it our duty to declare that we maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and Blood of our Saviour Jesus Christ under the species of bread and wine. The Eucharistic celebration in the Church is neither a continual repetition nor a renewal of the expiatory sacrifice which Jesus offered once for all upon the Cross; but it is a sacrifice because it is the perpetual commemoration of the sacrifice offered upon the Cross, and it is the act by which we represent upon earth and appropriate to ourselves the one offering which Jesus Christ makes in Heaven, according to the Epistle to the Hebrews IX: 11, 12, for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. IX: 24). The character of the Eucharist being thus understood, it is, at the same time, a sacrificial feast, by means of which the faithful, in receiving the Body and Blood of our Saviour, enter into communion with one another (1 Cor. 1: 17).

"7—We hope that Catholic theologians, in maintaining the faith of the undivided Church, will succeed in establishing an agreement upon questions which have been controverted ever since the divisions which have arisen between the Churches. We exhort the priests under our jurisdiction to teach, both by preaching and by the instruction of the young, especially the essential Christian truths professed by all the Christian confessions, to avoid, in discussing controverted doctrines, any violation of truth or charity, and in word and deed to set an example to the members of our Churches in accordance with the spirit of Jesus Christ our Saviour.

"8—By maintaining and professing faithfully the doctrine of Jesus Christ, by refusing to admit those errors which by the fault of men have crept into the Catholic Church, by laying aside the abuses in ecclesiastical matters, together with the worldly tendencies of the hierarchy, we believe that we shall be able to combat efficaciously the great evils of our day, which are unbelief and indifference in matters of religion."

The Lambeth Conference in 1930 adopted a resolution saying—"The Conference agrees that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England".

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Missions for Children

By

LEWIS B. WHITTEMORE

THE Church School, like patriotism, is not enough. It should be supplemented in its steady year round effort by the intensive week in which the emotions are stirred and there comes a *love* for the things which are noble, pure, heroic, Christ-like. In other words, there is a distinct place for the right kind of a children's Mission.

Give the emotions, the feelings, the sentiments, the youthful idealisms a chance! Frankly, some of us are not afraid of the emotions and the feelings. In a reaction from a certain type of sensational revivalism, the Church has forgotten that the feelings and the affections do play a vital part in life. Especially do they play a part in the life of childhood and in the formation of character.

The right kind of a Mission for children frankly presents the good life with a certain glamour. It is given with the lure of the heroic about it. There is an atmosphere charged with a feeling tone in which the heroes of the faith seem symbols of what the children fain would be. This, I maintain, is a character forming experience for character is the result of a succession of voluntary right choices. Now here is the point: we choose in accordance with our emotions and our imaginations. The feeling of duty plays but a secondary part. The saints are saints because they wanted to be saints—not because they felt that they ought to be saints. Please pardon me if this be heresy.

There may be some Church Schools in which the atmosphere of each Sunday has this thrilling tingle and the child leaves the session with his eyes on the Holy Grail. I have not come across them, however, in my own experience. I doubt whether they exist. The Church School corresponds with the every day tone of life with its duties and disciplines. It corresponds to the vast level of experience. But, if the average Sunday experience represents the plain, provision should also be made for the mountain peak. There should be a period set apart in which the child can look at life as a whole, see its glories, admire its heroes, feel the lure of greatness, the call to follow the gleam. Here is experienced the emotional tone which will issue during the average days in that succession of right decisions and choices which mould the character of the man to be.

This argument would help but little if the proper technique for such a Mission had not been found and made available. It does exist. I refer to the Adventuring With Christ program prepared by a committee of the department of religious education of the fifth province. It works. That is my first point. The program is fitted to the heart of childhood. It understands children. It is astounding how they will come back day after day in ever increasing numbers. Astonishing, too, how it creates that atmosphere in which the ideal seems attractive and alluring.

One mother said to me, a year after I had my first mission, "Do you know, after your mission, my boy, out of a clear sky, told me that he wanted to be confirmed. He said that he felt entirely different about things after that week." There was a right *voluntary* choice and it was a character forming experience.

It is also astounding to find that one does not have to be a trained missioner to conduct such a children's week, if he will follow directions. Where missions fail it is because the technique recommended both for the preparation and the week itself has been neglected. Any rector who cares at all for children (and how can anyone be a professed follower of Jesus and not) can have this invigorating experience.

It seems to me to be real news that the national commission on evangelism and the Church Army, in looking for material for children, should have decided that this is the best to be found. So now these two agencies have associated themselves with our department in the use of this material. We have joined hands for the child.

Incidentally, the whole project, which has grown into a nation-wide movement from its own inherent vitality, is one answer at least to those who ask, "Can anything good come out of the provincial system." Only a provincial department could have brought together such a group of people as have produced this program and given their means whereby they were enabled to do their work.

Five mission programs have been published, the last one being called "Ambassadors for Christ." One more is now in process of being written. The Morehouse Publishing Co. is handling all the material.

A Hymn of Liberty

By

WILLIAM PEARSON MERRILL

WE KNELT before kings; we bent before lords;
For theirs were the crowns, and theirs were the swords;
But the times of the bending and bowing are past;
And the day of the people is dawning at last.

We cringed before gold; we deified wealth;
We laid on its altar the life and the health
Of manhood and womanhood, childhood and youth;
But its lordship is doomed in this day of the truth.

The strength of the State we'll lavish on more
Than making of wealth and making of war;
We are learning at last, though the lesson comes late,
That the making of man is the task of the State.

Great Day of Jehovah, prophets and seers
Have sung of thy coming thousands of years;
Thank God for each sign that the dark night is past,
And the day of the people is dawning at last.

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WOMEN HAVE BEEN REAL LEADERS FOR A WARLESS WORLD

By Eleanor H. Wilson

"We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace and imposes a needlessly heavy burden on the peoples of the world. We therefore appeal for a determined effort on the part of our government by example as well as precept to secure immediate substantial reduction, especially at the approaching and epoch-making Disarmament Conference."

So reads the final paragraph of the resolutions adopted by the Woman's Auxiliary assembled in Denver. We pledged ourselves on returning to our own communities to conscientiously strive to create an intelligent, constructive public opinion toward making world peace a reality. I wonder if others have had the same experience I have had. The president of our woman's club appointed me to take charge of the circulation of the petition in our community in favor of international disarmament, and I was amazed at the number of women who refused to sign. It is only an indication of how much work there is yet to be done along educational lines. The responsibility does not rest alone with the statesmen who will be meeting in Geneva. The opinion of each individual in the world is a vital factor in the success of the conference. The fact that President Hoover is appointing a woman representative among the delegates is a splendid tribute to those women who have so whole-heartedly worked in behalf of this great cause.

In 1926 Mrs. Carrie Chapman Catt, long a leader in the suffrage cause and a keen student of international affairs, conceived the idea of forming a conference of representatives of the great women's organizations of the country to formulate a study program, so that those who really wanted authentic information might have it. Thus was created the conference on the Cause and Cure of War. Numbered in its membership are: the American Association of University Women, the Federation of Women's Boards of Foreign Missions of North America, the League of Women Voters, the Federation of Business and Professional Women, the General Federation of Women's Clubs, and six other national women's organizations. During the six years of its existence it has continued to function as an educational forum. In its program each year an attempt has been made to present both points of view on any issue under discussion. In no instance has the conference advocated radical reductions in armament not compatible with safety, nor has it urged our country to abandon a sane plan of national defense. It has brought to many women in the United States a useful knowledge of economic relations among nations, international treaties existing between our own and other countries, and the principles of arbitration and conciliation.

Its particular work during the past year has been to formulate public opinion in advance of the 1932 Disarmament Conference, to insure a favorable reception of disarmament proposals and to disseminate information about the League of Nations. This year's Conference will take place in Washington, D. C. January 18-21. The general subject of the program will be "World Paradoxes" and it will deal with those problems which handicap the progress of the coming substitution of peace for war. It will be of interest to follow the reports of the Conference.

At a service held in St. Paul's, London, on December 15th, dedicated to the success of the Disarmament Conference, the Archbishop of Canterbury said:

"The Conference which meets at Geneva in February will be the most momentous assembly since the peace conference. More than 10 years have passed, yet in spite of all the reductions achieved at the naval conferences in Washington and London, the level of armaments remain as high as ever. Our country will enter the conference in a position of strong moral authority. She has already made more substantial reductions than any other country. Many think she has already reached the lowest point consistent with her safety and obligations."

Let it be one of our New Year's resolutions to set ourselves to learn more about the institutions now functioning for the peaceful settlement of international difficulties, "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."

NEW DIOCESE NAMED ROCHESTER

They have voted to call the new diocese in New York "Rochester" after the see city. But it wasn't a walk away I can assure you, the debate being long and often snappy before "Rochester" was decided upon after three ballots and then winning by but one vote. The name of "Genesee" a regional name in western New York was fought for valiantly by a considerable group. The new diocese has 69 parishes and missions, 48 parochial clergy and 13 non-parochial.

BROTHERHOOD IN JAPAN OUTLINE FINE PROGRAM

By Paul Rusch

Following the organization of a National Brotherhood of St. Andrew in Japan on St. Andrew's Day, a comprehensive program of activities was planned by the leaders of this young organization. In addition to planning for an annual national convention, to be held in a different diocese of Japan each year, there will also be a diocesan conference or convention covering a week end, in each of the dioceses. A summer leadership training camp is to be founded and will operate during the months of July and August, in weekly periods for groups of twenty-five or more members of the Brotherhood. The camp will have a chapel, dining hall, and living quarters, and will carry on a full program of educational, devotional, athletic, and recreational activities, as a part of the leadership training program of the national organization.

For the local parish chapters the following four-fold annual program has been developed: (1) Church Attendance Campaign; during the four Sundays of Advent each year, after careful planning and organization some weeks in advance, a parish-wide church attendance campaign is to be conducted. Every member of the parish will be asked to promise to make an earnest effort to attend church service on each of these four Sundays and, on the closing Sunday, to bring someone else with him.

(2) Bible Classes; through the Epiphany and Lenten seasons, short term Bible classes, or intensive effort in connection with a permanent Bible class, are to be carried on. An endeavor will be made to enlist all the men and boys within the influence of the parish in Bible study.

(3) Family Prayer Campaign; from Easter to Trinity, each year, there will be an organized effort, indicated by sermons by the parish priest, to enlist every member in the parish in the practice of regular family prayer, including the reading of the Scripture, prayer, and grace at table.

(4) Men's and Boys' Communion; with the resumption of activities in the early autumn, through the months of September, October and November, an effort will be made to develop a strong monthly men's communion on the third Sunday of each month, sponsored by the Brotherhood Chapter but reaching the men and boys of the parish generally, and culminating (but not ceasing) with the annual church-wide corporate communion on the first Sunday in Advent.

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TRINITY CHURCH HONORS THE GREAT PHILLIPS BROOKS

Each year on the Sunday nearest the anniversary of Phillips Brooks' birthday a special service is held in Trinity Church, Boston, in his memory. As time passes it becomes more difficult to find men who knew Dr. Brooks or who had the privilege of hearing him preach. Especially happy was the choice this year by the rector, the Rev. A. L. Kinsolving, of the great Congregational preacher, formerly pastor of the Broadway Tabernacle, New York, Dr. Charles E. Jefferson. Having heard Brooks while studying near Boston, Dr. Jefferson came so strongly under his influence that as a result he decided to give his life to the Church. Persons who have listened to these commemoration sermons for many years report that Dr. Jefferson delivered one of the most memorable which has ever been heard from the famous old pulpit.

* * *

The Pilgrim Press Book Store at 14 Beacon Street in Boston recently opened a Children's Corner where everything which is being published to aid in the worship and devotional life of little children is on display. Within a small doorway is a beautiful small altar exquisitely decorated to make a chapel especially appealing to children. It will be helpful in showing people how to construct such a corner in a church or parish house and already has been seen by many visitors.

* * *

A committee of leading citizens has been formed in Boston to correlate the information which is available in regard to crime. It is called "The Citizens Committee on the Cause and Cure of Crime" and held its first meeting on December 8. Among the Episcopalians on the Committee are: Bishops Lawrence and Sherrill, Mrs. Charles L. Slattery and Prof. Francis B. Sayre of the Harvard Law School.

* * *

The topic of the evening at the winter meeting of the Episcopalian Club in Boston on Dec. 14, was "The Church and Youth" and addresses were given by Pres. Sills of Bowdoin and Dr. Kinsolving of Trinity and formerly of Grace Church, Amherst.

* * *

Early in December the friends of the House of the Good Samaritan in Boston, a hospital devoted particularly to caring for children, were gratified in seeing a new wing dedicated.

* * *

A meeting was held in December in Ford Hall in the interest of the starving families of the striking miners in Kentucky. A Harvard graduate student and Churchman writes of the meeting: "Arnold Johnson, a third year man at the Union Theological Seminary, gave a very clear account of the hideous brutalities he had observed on the part of the coal operators . . . Others spoke well . . . I was horrified at the plight of these families, about which I confess I had only a hazy notion. Failing direct experience, we certainly do need detailed facts, presented by first hand observers, to shock us out of ignorance of the terrible conditions in certain parts of this country and others".

G. M. D.



WILLIAM P. S. LANDER
Rector at West Palm Beach

ST. PAUL'S NEW MISSION

They have had a difficult time figuring out the name of a mission located six miles from Amherst, Virginia. It was founded in 1908 by Mr. Arthur P. Gray, Jr., then a seminary student. For a time it was known as the "Indian Mission" due to the people to whom it ministered. Then it was consecrated by the late Bishop Tucker as "St. Paul's" but somehow or other when the Bishop's diary was published in the next diocesan journal the report of the consecration gave it the name of "Christ Church". So through all subsequent records it was put down as "Christ Mission". The chapel was burned a year ago and there was found in the corner stone a printed service for the "Laying of the Corner stone of St. Paul's Chapel". A new chapel was constructed and was consecrated this fall as St. Paul's, so St. Paul's it is to remain unless matters are again bawled up by someone. Miss B. W. Savage is missionary-in-charge.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

If you could announce to the people of your community, during the coming day of the international conference on disarmament, that meetings were to be held in your parish house to discuss these vital matters I rather imagine there would be a good response. If on top of that you told them that these meetings were to be addressed by seven or eight of the foremost authorities in the country I doubt if your parish house would be large enough to take care of the crowds.

We can't deliver these authorities to you in person unfortunately. However during this coming Lent they are going to send messages to you through a series of articles on "The Christian Way Out" in which they will deal with the present international and economic crisis. And I can assure you that these articles come to you from real experts. We will announce their names presently and then you can judge that matter for yourself.

The world is in a sorry mess. We all seem to agree as to that. We also want leadership. There are many who say that the Church can supply none. It is for us to demonstrate that the Church can.

Here is the suggestion I have to make. Organize a study group in your parish this coming Lent to discuss these subjects. They are alive, not only because of the times in which we are living, but also because the disarmament conference will be bringing them to the front. THE WITNESS will supply the leadership for your study group through this series of articles. And when you see the names of those who are to contribute to the series I know that you will agree that we have lined up the best brains in the country. There are Christian answers to the many problems that face us. Let us, together, this coming Lent see if we cannot find out what they are.

In addition to this series we are to begin, with the first Lenten Number of February 11th, a series of articles on "The Story of the Church" written by Bishop Johnson. I do not have to tell you much about that. You who have been readers of THE WITNESS know how instructive and entertaining he can make any series of articles, particularly on such a subject.

Plan now for a WITNESS Bundle during Lent. The cost is but four cents a copy for Lenten Bundles, and less when the bundle is taken for a longer period. There will be further announcements about all this, but

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since Lent comes very early this year I thought I had better pass the word along now so that you can plan accordingly.

* * *

In past years the New York branch of the Church Mission of Help went in for theatre parties. This year instead of a party, on which they received a percentage on the sale of seats, they sent out "no performance" notices to their many friends and asked them to send the price of their ticket to help the ever increasing work of the society. They are selling tickets for this Stay-at-Home benefit at $25 for box seats; $15 for orchestra seats and $5 for balcony seats which makes me wonder what theatre they ordinarily go to. My limit is generally $1.10, though I do remember paying $1.65 for a seat to "The Green Pastures" since I couldn't get in for less. Well it is all a grand idea, paying for a ticket and then sitting before your own fire at home, particularly if it works. It is a worthy cause and I wish them luck.

* * *

There is an advertisement on the back page of this issue which I am sure will be of interest to many rectors and Altar Guilds. The Mary Fawcett Company, which has been serving people throughout the Church for many years, and is well known to THE WITNESS, is now offering Pure Irish Linens at prices that have not been equalled since before the war. I am no authority on Linens but the samples sent to us were examined by a man who is and he assures me that they are wonderful buys. It is a great chance to lay in a supply if you need vestments of Altar Linens.

* * *

Reports have it that Christmas services this year were unusually well attended. The weather throughout the country was unusually mild—almost too mild for Christmas—but it was perhaps partly responsible for the crowds.

* * *

Bishop Lawrence has resigned as the president of the Church Pension Fund. The annual meeting was held the other day in New York and he said that, being eighty-two years of age, he thought it should be turned over to another man. Resolutions were adopted expressing appreciation for the eminent services which Bishop Lawrence had rendered in leading from the beginning the entire movement for the establishment of the pension system, and in supervising the fifteen years of its very successful operation. Mr. William Fellowes Morgan of New York was elected to fill the vacancy. Mr. Morgan has been a trustee since the beginning of the Fund and has always been prominent in Church affairs, having been a deputy to three General Conventions, a trustee of the General Seminary, trustee of the Cathedral of St. John the Divine and a vestryman of St. George's, New York.

* * *

Bishop Stewart of Chicago was at the Cathedral Shelter for Christmas day services. After the service he went down a long line of fully 1000 unemployed men who had gathered outside to await their turn for dinner. The Shelter serves hundreds, and in addition sent out 2400 Christmas baskets to families.

* * *

Out of the Young People's Service League at Holy Trinity Mission, Wallace, Idaho, seventeen members went away to the university this year. Handicapped by the loss, but undismayed, the League will soon be active again. The Church Club in Moscow, where the state University is situated, had fifty-four at its first meeting and more to come.

* * *

Rather late with this—even at that I rather have an idea we reported it before. In any case there was an anniversary service at St. Paul's, Syracuse, N. Y., recently when about 1000 people turned out to do honor to the Rev. Henry H. Hadley, rector there for fifteen years. Bishop Johnson of Colorado was the preacher.

* * *

The Holiday House of the Girls' Friendly Society at White Lake, N. Y., has been improved to the extent of $1000 worth.

* * *

I dislike begging but when you receive a telegram picturing distressing conditions there is nothing to do but pass it on. I have just received a wire from the Rev. James Myers, industrial secretary of the Federal Council of Churches as follows: "Tour of inspection coal fields West Virginia and Kentucky reveals alarming need. Children are without clothing. Saw them barefoot in snow. Some evicted families living in tents. Sickness is taking its toll. Starvation is stalking this country. Hot lunches served by Quakers already show good results but money is urgently needed if their work is to be carried on." We have told you the story of the mining fields of West Virginia before so there is no need to repeat that story. If any of you are able to send funds, and wish to have them go through Church channels, they should be sent to the Church League for Industrial Democracy, which has been assisting with the relief since last Spring. If you have clothing to send, particularly children's, send it to the American Friends Service Committee, Morgantown, West Virginia.

* * *

The Rev. John Edward Kinney was ordained to the priesthood by Bishop Fiske on December 23rd, the service being held at Christ Church, Binghampton. The sermon was preached by the Rev. J. DeL. Scovil, rector of the Good Shepherd, Binghampton.

* * *

Dr. Miriam Van Waters, an authority of international reputation on social service and kindred subjects, for a number of years the judge of the juvenile court in Los Angeles, has become the head of the Sherborn Reformatory for Women in Massachusetts. Dr. Van Waters, a Churchwoman, was the president of the National Conference on Social Work in 1930, a rare distinction for anyone and particularly for a woman, since few have held the office. Friends of Dr. Van Waters let it be known some months ago that she was available for new work, and many hoped that she might be chosen for social service work of a definitely Church character but nothing ever came of it. The Church is unquestionably the loser.

* * *

One of the first activities reported by the newly formed National Brotherhood of St. Andrew in Japan was the securing of a number of subscriptions to the National Church Weeklies in this country, through the Brotherhood's subscription campaign for this purpose. It is expected that this effort will be continued and repeated from year to year, as it is the desire of Brotherhood leaders in Japan to keep their membership fully informed on general Church activities.

* * *

Mr. Lu is a Chinese gentleman in Chicago who operates a restaurant. Dance music is broadcast from his place each evening. On Christmas Eve however, though Mr. Lu is not a

CLERICAL SKETCHES

THE Rev. William P. S. Lander is the rector of Holy Trinity Church, West Palm Beach, Florida, where he is doing an exceptionally fine piece of work, particularly with young people. Mr. Lander was born in Brooklyn, New York, attended Trinity School, New York City, later taking his academic degree at Columbia University. He graduated from the General Seminary in 1915. His first charge was at Dunton, New York, leaving there to become the rector at Glendale, N. Y., where he remained until 1924. Since going to Florida he has played a leading part in diocesan and in community affairs.

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Christian, he donated the time on the air which he purchases for the broadcasting of the midnight service of the Church of Our Saviour.

* * *

Dean Powell of the Pacific Divinity School is leaving on a six months' trip to the Holy Land. The trip has been made possible partly through the contributions of a number of friends who are members of Dean Powell's Bible classes.

* * *

Fully a thousand people attended the annual service of lights held on December 20th at Christ Church, Poughkeepsie, N. Y. The service was in behalf of social welfare and was attended by many social workers. The address was made by Mr. Monell Sayre who made an appeal for enlightened and consecrated individualism. The offering was for the associated charities of the city.

* * *

Mr. George H. Lewis, vestryman of Christ Church, Norfolk, Va., has been awarded the gold medal presented each year by a club of the city "for distinguished continued service to the community in promoting the civic and social welfare, and especially for services rendered for relief of the unemployed during the year 1931."

* * *

The Rev. Harold F. Bache was advanced to the priesthood on December 31st by Bishop Wing at All Saints', Fort Lauderdale, Florida, where he is in charge.

* * *

They are trying the experiment of a Church school at eleven o'clock for a small group at Grace Church, New York. The children come with their parents, remaining with them at the service through the first lesson. They then go to the parish house for an hour of instruction. Miss Dorothy Williams, in charge, writes: "The eleven o'clock hour is chosen, not for convenience in transportation, but particularly so that the children may be a part in worship as a common human experience. There is a difference between being sent to Sunday School and coming to church with the members of the group with which you live.

"It is around this idea of religion being an integral part of their lives that the plan for these children is being built. Since they are ready to think and to feel wonder, and no one does either of these things more directly than children of this age, we hope to help them in their religious growth through these abilities. But it must be the kind of food for growth that means something vital to them now. So we want to make as much as we can of the being together of the group, finding the religious content in situations that are in their play and work together. There should be growth in learning to make judgments about fairness, leadership, sharing, etc., that come up continually between Mary and John and David. The material of everyday life will be added to that of the beautiful stories of ethical content that we have in our religious history. That situations to make class material do arise in and out of the children's thinking was evident on the first Sunday.

"All in a few minutes on that Sunday we plunged into questions of race prejudice, the use of force and war, and of creation. Mary said, 'There are so many things I want to know. Who made the first things, for instance? I ask and I ask and I never get any answer because nobody knows.' She was much interested in the talk that followed about the first houses and how men lived before that and felt the thrill of the history of men learning to manage their environment. John said, 'I am drawing a cannon.' Someone said, I wonder why you like that so much.' 'I can kill people with it,' he said. 'Now that's funny too,' said Mary.

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'Why do you want to kill people?' John thought for a minute. 'Well, I could kill the colored people.' 'Why?' he was asked. 'Because I don't like them, that's all I guess, just like the Pilgrims.' Here were several leads for following up in understanding.

"In addition to using the exploring mind and its desire to find truth, we want to feed that awareness there is in children of things spiritual, a sense of wonder and of reverence, spontaneous and not based on fear. We hope to make the most of situations when we feel the love that is around us, when we will share together experiences of fellowship in joy and thankfulness, in kindness in the fun of giving and sharing, in the thrill of discovering the beauty in life."

* * *

The Rev. George S. Gresham, rector of the Ascension, Norfolk, Va., was recently elected chairman of the Norfolk Clericus for 1932.

* * *

William Spear Knebel, whom I have erroneously referred to in the past as the Rev. Spear Knebel, was ordained deacon on December 21st by Bishop Stires. The service was held at Grace Church and the Rev. George Parkin Atwater preached. Mr. Knebel is a very live young man who is the social service secretary of the diocese of Long Island. The Rev. Joseph E. Mills, Jr. and the Rev. Louis S. Luisa were ordained priests at the same service.

* * *

Christ Church, Greenwich, Connecticut, have secured the Rev. John H. Chapman and the Rev. Clarence R. Wagner to act as priests-in-charge pending the election of a new rector to succeed Bishop Budlong.

* * *

Bishop Stewart was the speaker at the Christmas service of the Chicago Sunday Evening Club on the 27th. Bishop Anderson had given the address at this service for a number of years and in introducing Bishop Stewart the president of the club paid a tribute to the late Presiding Bishop. Many hundreds of people attend the meetings of the club which are held each Sunday evening in a large auditorium in the Chicago Loop. The speakers are always internationally known men and women.

* * *

A beautiful children's service was held at the Cathedral, Albany, N. Y., Christmas Eve when the story "When the Chimes Rang" was told by the Rev. Charles F. Brooks and enacted by the children at the creche. The organ chimes pealed as their gifts of money were laid on the parcel gifts brought for several children's institutions.

* * *

Canon Adye Prichard, convalescing

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from a serious infection which has had him laid up since early summer, is now on a cruise to the West Indies. He is to return the middle of this month and will be back on his job at Mt. Kisco, N. Y., but will have to take it very easy, his doctors say, throughout the winter.

* * *

The old buildings of the Berkeley Divinity School in Middletown, Connecticut, are being torn down and new buildings, to rent as commercial establishments, are to be constructed at once. The new property is to be managed by officers of the school and it is hoped that the income from the venture will be substantial. Meanwhile on the new property of the school in New Haven an extension is being made to the library.

* * *

The new St. John's church at Sandy Hook, Connecticut, was dedicated last month by Bishop Acheson. The original church was destroyed by fire two years ago. Immediately following announcement of plans to build a new church the young people of the parish manifested a lively interest and have made generous contributions to the fund which made the present building possible.

* * *

Stanley F. Hemsley and Lynde E. May were ordained deacons by Bishop Acheson at the Epiphany, New Haven, on December 20th. The Rev. Fleming James of the Berkeley Divinity School faculty was the preacher.

* * *

The last of the chancel windows in the Ascension, Mount Vernon, N. Y. was dedicated on December 20th, completing the series, all of which have been made by James Powell and Sons (Whitefriars) of London.

* * *

The Rev. William E. Cox of Bisbee, Arizona, was stricken with paralysis while preaching on a Sunday this fall. He has since been confined to the hospital where he has shown marked improvement.

* * *

The Rev. Q. E. Primo, colored priest of Georgia, has resigned as vicar at Albany and Hawkinsville, to accept a call to Delray and associated missions in Southern Florida. Mr. Primo has done splendid work in Georgia, both for the Church and for the communities which he has served.

* * *

Leaders in religious education in the 5th province are to meet at Brent House, Chicago, January 11 and 12, under the auspices of the national department of religious education. This is one of a series of such conferences that the national department is holding.

* * *

Do you know what a "mummers" service is? Neither do I. But they had one at Holy Trinity, Chicago, last week. It is patterned after a service held in the little town of Tenby, Wales. The service in Chicago was featured by the presence of Mr. Walter Kilday, expert bagpiper. Awful, bagpipes, I think, but then I presume some folks like them.

* * *

A reunion of those who attended

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the Sycamore Conference, diocese of Chicago, last summer, was held at Christ Church, Chicago, on January 3rd. Afternoon reception, a supper, and speeches by Bishop Stewart and the Rev. LeRoy Burroughs of Ames, Iowa.

* * *

There are 26 students this year at Seabury Divinity School. Of these nine are doing pre-theological studying at Carleton College.

* * *

The Rev. Dr. Kramer, warden of Seabury Divinity School, resigned last June and his resignation became effective the first of this year. Bishop Keeler is serving as acting dean until a new dean is elected. As the boss there is to be a dean hereafter and not a warden—a change for the better I think.

* * *

The first Church Army Men's Auxiliary has been organized. Captain Mountford went recently to Dobbs Ferry, N. Y., spoke to the men's club and as a result nineteen men agreed to stand back of the Army by prayer, influence and financial aid.

* * *

There is a men's club at Montrose, N. Y., consisting of about 75 fellows, now engaged on the very useful enterprise of building a guild hall; doing the job themselves of course.

* * *

Have you an old furnace in your parish? If it is old enough you might get it in the great Smithsonian Institute in Washington along side Lindbergh's plane and other famous relics. One that was used in Christ Church, Tarrytown, N. Y. as far back as 1836 was such a relic that it was recently given this honor.

* * *

The Rev. Bertram J. Mortlock was ordained priest on December 20th by Bishop Manning at Christ Church, Pelham Manor, N. Y. The candidate who is 53 years old, was a layreader for many years.

* * *

The Episcopal Actors' Guild, of which George Arliss, famous actor, is president, has expressed itself as definitely opposed to Sunday performances. There has been a move in that direction recently, due to the financial difficulties that many producers have run into during the past couple of years.

* * *

The new bishop of North Dakota surely was well consecrated. Fifteen bishops participated in the laying on of hands. They might have had a little General Convention of their own up there in Fargo had they been so inclined.

* * *

A meeting of the Executive Committee of the National Brotherhood

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of St. Andrew has been called for Saturday, January 9th in Philadelphia, to be preceded by a conference of the Young Men's Division Committee. At the meeting plans for the coming year's work will be considered with especial reference to the series of older boys' conferences being arranged for on the Pacific Coast, in the Middle West, and in New England.

A dinner at which Courtenay Barber of Chicago, president of the National Brotherhood, will be the guest of honor, will be given in Washington on Thursday, January 7th, and a similar dinner in Philadelphia, at the University Club, on Friday, January 8th.

* * *

On the Second Sunday in Advent, the Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri, confirmed a class of 73 candidates in St. Andrew's Church, Kansas City. Through a series of parish dinners the candidates were brought together by committees from parish organizations and sponsored by individuals so that the contacts were equally made by the laity and clergy alike. The preparation for the dinners was unique inasmuch as no set charge was made for the dinners but a silver offering was taken to defray the necessary expense which in each case more than covered the cost of the dinner. Reservations were taken and an average of over 200 was made for each of the eight dinners. Through a prepared instruction and a question box many vital and pertinent questions relating to the Episcopal Church were discussed and answered in a convincing and authoratative manner by the rector. During the fiscal year of 1931 St. Andrew's has added one hundred and eleven communicants by confirmation and fifty-two by transfer, a total of 163. The Rev. James P. DeWolfe is the rector.

* * *

The biography of the late Bishop of Vermont, the Rt. Rev. Arthur C. A. Hall, written by the Very Rev. George L. Richardson, dean of the Cathedral of All Saints, Albany, is announced on sale shortly after the first of the year. The title of the book is, *Arthur C. A. Hall*, and the introduction has been written by the Rt. Rev. Philip M. Rhinelander. Dean Richardson was an intimate friend and close associate of the late Bishop of Vermont, and spent the summer following the bishop's death in his house at Rock Point, Burlington, where he had access to the library and papers of Bishop Hall in preparing material for his biographical volume. In addition to these advantages, Dean Richardson possesses gifts of penetrating analysis, personal appreciation and literary charm that promise a thorough and beautiful writing of the life of Bishop Hall.

* * *

Rhode Island takes care of its retired clergy who have served it for 22 years, in such generous fashion that the diocese always has an unusually large number of aged rectors, many of whom have presided over one church for a great many years. Through a fund of $234,000, the diocese permits these clergymen to retire at the age of 65, which is three years earlier than the age permitted by the General Pension Fund and pro-

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vides an annuity of $600. At 68, clergy in this class receive upon retirement an annuity sufficient to raise the combined pensions of General Church and Diocese to a minimum of $1500. It is provided also that upon the death of any clergyman, no matter how long his term of service in the diocese his widow be given a sum of money to bring her combined pensions up to $750; the allowances for orphans are as follows: under 7 years $200, between 7 and 14, $150, between 14 and 21, $100. The schedule in these classes for the General Church is $100, $200 and $300 respectively. There are now eight clergymen receiving the two pensions and nine widows and four orphans.

* * *

There follows certain items of recent news from various sections of this wide-spread territory of early times.

Up in the northeast section lies the district of Spokane, with Bishop Cross in charge. In the city of Spokane they have a beautiful new cathedral under way, about half completed, known as the cathedral of St. John the Evangelist. The completed portion, in use for more than a year past, already is serving as a real missionary asset among the people of that section. The district, not unmindful of its duties to others, last year gave $6,000 to the work of the general Church.

* * *

Writing in the Christmas number of *The Oregon Trail Churchman*, The Rt. Rev. Wm. P. Remington, says: "Nothing can save our civilization but the honest effort to take Christmas seriously. It means love and peace, giving not getting, the power of a life laid down, a child cradled in a manger. The majesty of man is not what he has but what he is, not his earthly possessions but the spiritual treasure of his eternal relationship to God." Not a bad sauce for some of us to serve with our New Year's pudding!

* * *

In its announcement of thirty-one "Awards of Merit," given during the year 1931, the Order of the Sangreal, shows the name of Mr. Blaine B. Coles, Chancellor of the Diocese of Oregon. The award is made for "Service Among the Negroes."

For a number of years past Mr. Coles has served the Colored members of the Church in Portland, as Lay reader, rendering faithful service Sunday on Sunday, through rain or shine. His efforts have been rewarded not only by the friendship of these people, but by the development of a group of workers; a fine Church school; a congregation of more than fifty communicants, and church property in a splendid condition, valued at $7,000, a work not to be accomplished save by such faithful service as he has rendered. Mr. Coles, still a young man, is an attorney associated with the Securities department of one of Portland's leading banks. His is the type of character that gives promise for a new day, when the world recovers from its present spell of dizziness and frozen assets.

* * *

Word from Mississippi states that the results of the annual parish canvass were distressing beyond measure. Drought, bank failures, low priced cotton, with increasing demands for the relief of people both cold and hungry are the reasons given.

* * *

Clerical changes in Chicago; the Rev. J. H. Scambler, Belvidere, has accepted the rectorship of St. Christopher's, Oak Park; Gardiner A. MacWhorter, assistant at St. Luke's, has accepted the rectorship of Calvary, Batavia.

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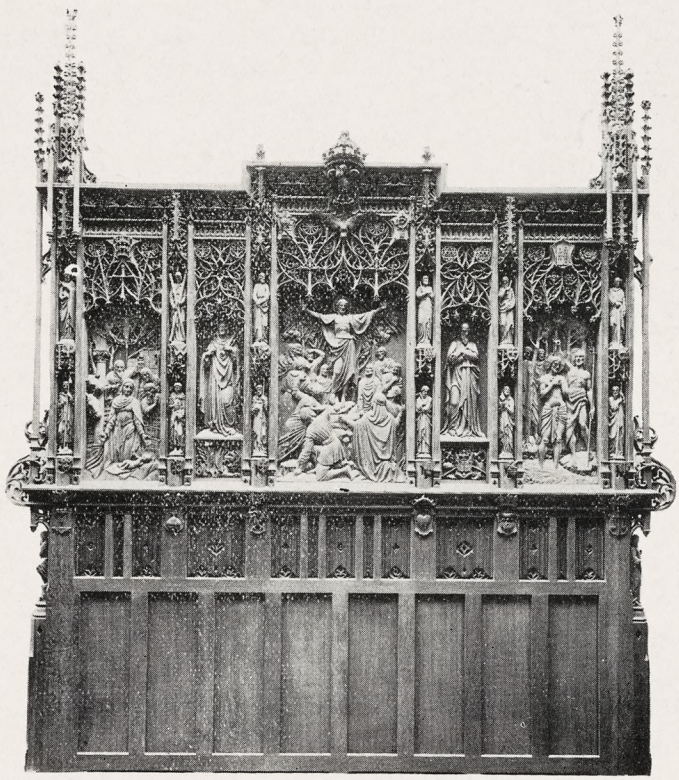
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CHICAGO, ILL., JANUARY 14, 1932



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FRANK E. WILSON
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THE LIGHT STILL SHINES

By
DU BOSE MURPHY

JUST a little over eight years ago, I sat in the great Auditorium in Indianapolis, at the opening session of the Student Volunteer Convention. Studdert-Kennedy ("Woodbine Willie") was speaking as only he could speak. And I shall never forget the half-wistful, half-triumphant ring in his voice as he said, "The Light still shines in the darkness, and the darkness—oh, thank God—cannot swallow it up. It still shines."

Has Christianity lost its radiance? Not so long as there are human lives who reveal its glory in the world. And I can think of names faster than I can write them down, names of those who have brought the light to this generation. There was Studdert-Kennedy himself, through whom the light never failed to shine. There were Charles Henry Brent and Lucien Lee Kinsolving, who carried the radiance of Christ to foreign lands, and William Hoke Ramsaur who shone no less brightly for the shortness of his day on earth. There were Henry B. Wright and George Hodges, who not only taught men about Christ but who also demonstrated Him in their lives.

Nor can I forget those who are still on this earth, for the saints are not by any means all on the other side. There is Wilfred Grenfell in Labrador and Stanley Jones in India, Albert Schweitzer in Africa and Logan Herbert Roots in China, Kagawa in Japan and Vida D. Scudder in America.

"And these are only a couple of names from a list of
a thousand score
Who have put their glory on the world . . ."

For I know many others, some prominent and some humble, in whose lives Christ is a present force. And I mention some by name, not by way of drawing comparisons but simply in order to make the picture definite and contemporary.

In fact, I think that the Twentieth Century comes out pretty well when we compare it with the First. The men and women of whom I have already spoken are in themselves rather convincing evidence that the Light still shines, that Christianity has not wholly lost its radiance. It is very easy to idealize the past. The world has always been going to the dogs, and men often fail to remember that the human mind tends to attribute to the past an honor which it will not give to the present. I have no quarrel with the men of the First Century; I am very grateful to them for many things, not the least of which is the presence of human weakness.

TAKE the Letters to the Seven Churches, for example. Why are so many series of sermons preached about them? Because they are so contemporary—so full of warnings against worldliness and apathy and sensuality and spiritual slackness. Only two out of the seven get off without a sharp rebuke. Or, read the Epistle of James and you will find that even in the First Century the rich and well-dressed were likely to be ushered up to the best seats, and that faith sometimes failed to issue in good works. Or, go back earlier to the days of Paul. Paul spent a year and a half in Corinth, surely long enough to have imparted some of the first principles of the Gospel. But read his letters to the Corinthians and you will be surprised to learn that there was strife and jealousy, self-indulgence and immorality, right inside the church, even after the careful teaching of the great Apostle.

But you may say that the degeneration had already set in, that I should look at the Gospels and the early chapters of Acts, when the influence of Jesus was at its height. All right, what do I find?—the disciples disputing who was the greatest, falling asleep in Gethsemane and then running away in the face of danger. I find them rebuking Bartimaeus for bothering the Master, and criticizing Peter for eating with the gentile Cornelius. Instead of going into all the world, I find the Apostles still living in Jerusalem years after the Ascension and turning a rather cold shoulder to the missionary enthusiasts Barnabas and Paul.

I do not think that Jesus had an easy time of it, nor did He foresee a quick and speedy triumph for His

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followers. He warned them, "If they have kept my saying, they will keep yours also." There is much comfort in those words. If Jesus Himself did not succeed in convincing everybody, why should the Church today be blamed for failing to convert the whole world? "A disciple is not above his teacher, nor a servant above his lord."

AS a matter of fact, the First Century is surprisingly like the Twentieth. And the truth of it all is that in both—and in the centuries in between—we have human, very human nature.

"Our Padre, 'e says I'm a sinner,
And John Bull says I'm a saint,
And they're both of 'em bound to be liars,
For I'm neither of them, I ain't.
I'm a man, and a man's a mixture,
Right down from 'is very birth,
For part ov 'im comes from 'eaven,
And part ov 'im comes from earth.
There's nothing in man that's perfect,
And nothing that's all complete;
'E's nubbat a big beginning,
From 'is 'ead to the soles of 'is feet.
There's summat as draws 'im uppards,
And summat as drags 'im down,
And the consekence is, 'e wabbles
'Twixt muck and a golden crown . . ."

And there is muck in every century, and—thank God—there are many golden crowns.

That is the challenge and the opportunity of the present day. There is a lot of muck for us all to clean up, and all around us there are brave men and women hard at work with brooms and shovels. God has never left Himself without a witness. We do not have to go back to the First Century to recapture any "lost radiance" of our religion. Nor should we sit down under a juniper tree and forget the knees that have done homage to Baal. When Paul drew near to Rome, he found brethren there already coming to greet him, and when he saw them he thanked God and took courage. When we face the tasks which God places before His Church today, we do well to remember that "The Light still shines in the darkness, and the darkness—oh, thank God—cannot swallow it up. It still shines."

Family Life

ON THE subject of Family Life, the findings committee of the Woman's Auxiliary triennial convention (Mrs. Robert Happ of South Bend, Ind., chairman) presented the following report:

Why the study of family life? Because the family unit has the central place in the scheme of life.

What is a family? A family as the phrase is usually accepted is considered to include a man and a woman living together in marriage, with or without children.

Recognizing the fact that there are both happy and unhappy families, it was considered what elements contribute to each type.

It was found that the following factors tend to make for unhappy families:

1. Lack of preparation for marriage. 2. Sexual maladjustment. 3. Selfishness. 4. Economic problems. 5. Family interference. 6. False values. 7. Intemperance of any kind. 8. Psychological factors, such as lack of balance, and fear in all its forms.

Out of these varying situations comes the question, when is separation justifiable?

Each soul is born with a definite mission in life and a duty to perform. If through contacts of marriage one's self-respect be undermined and one's usefulness to God and fellow man destroyed separation or even divorce may be necessary.

Though the Church will ever uphold her high standard of marriage, it is believed that she will not withhold the sacrament of Holy Communion from a remarried person who feels the need of its sustaining power.

One practical means by which Christian women may strengthen the Church's ideal of marriage, is to help bring about the adoption of uniform marriage and divorce laws throughout the nation.

A sense of God is the foundation stone upon which permanence in marriage is built. On this rests the structure of respect for one's self, and each for every other member of the family. Love is the mortar which holds fast the stones.

"Home is the converging point of vast biological, social, economic and spiritual comprehensions."

Preparation for marriage should include instruction in each of these fields, and should be the joint responsibility of the home, the church and the school.

A. The Biological Aspect.

Proper sex instruction is of prime importance and the knowledge of birth control of great value. Information concerning these subjects when given, should be imparted by clear-headed, high-minded persons.

B. The Social Aspect.

There must be in the home respect for the rights of others, articulate appreciation, self-control and a wholesome amount of discipline for each member of the family. Recognition of the fact that the family cannot live to itself alone, will throw into the community the best that the family has to offer.

C. The Economic Aspect.

A sense of economic security is essential. Shared knowledge of family income and expenditure, coupled with a sense of individual stewardship, makes for such stability.

D. The Spiritual Aspect.

Emphasis should be placed upon the spiritual aspect of the marriage union and an atmosphere of love developed,—through Christian training and example, which will create a Christ-centered home.

Finally, Christian women are bound to emphasize wherever they are, the possibility of every home being so established and so conducted as to contribute to the building of a Christian nation, which shall in turn help build a Christian world.

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THE WAY OF LIFE

By
BISHOP JOHNSON

THE Apostles were always misunderstanding Christ. They looked at things from their viewpoint, and He was looking at them from God's. While they subsequently adopted His views, they did so because He dwelt in them and guided them. In order to get Christ's viewpoint you must be filled with His Spirit. In the same way, His disciples in other ages have been guilty of the same errors. They have twisted His sayings to suit the natural man's desires, so that the Church has suffered from those who served Christ, but without His Spirit. They have tried to make His Church fit into their program, instead of seeking His Spirit, and so doing His will.

In every age the dominant Spirit of the age has endeavored to warp the Church into the zeitgeist of that particular era. So the Hebrew tried to make it a Jewish Church under the law, and the Greek tried to make it a Philosophical Church, splitting hairs over theological definitions, and the Romans tried to make it a Latin Church, regimentating everything to Church organization, and the Teutons tried to make it a National Church, reflecting the limitations of Germany and Sweden. The English have tried to make it an English Church combining princes and bishops in the bracket of ceremonial pomp, while we Americans have tried to make it an American Church, reducing it to chaos, and flooding it with ballyhoo. But the amazing thing is that through all the ages Christ has redeemed His bride from all those who have tried to capture her, and has kept her from their bondage.

I think the first thing we must learn from these facts is that Christ's promise to be with His Church until the end of time has been fulfilled and that He has kept His Church from being exploited by the long line of emperors, soldiers, statesmen, ecclesiastics, scientists, scholars and diplomats, who have tried to bring the Church captive to their one compartment minds. She has ever been delivered from the snare of the fowler and escaped from the lion and the eagle alike.

THE next thing that it illustrates is that the world never has known nor can know what the Church is and what its divine mission is, unless it get Christ's viewpoint. And first of all it is His lamp, shining through the ages, sometime dim and sometime bright, but always burning, so that the wayfarer may see the path and walk in His light. Even under its dullest and most unworthy leaders this has been done. There have been saints in all ages. Whether the Church succeeds in making many righteous it has always found a remnant who are faithful, and then it is the salt of society. Sometimes it has lost its savor as an institution, and then men have trampled it under their feet as they did in France and are doing in Russia, but the restoration of society has sprung from a new savor which lifted Europe out of the decay of the Dark Ages, and England out of the rottenness of the Georgian Era.

The Church does exist to make saints where and when it can, but that is not its fundamental mission. Christ told us what its mission was when He gave His parting orders to the Apostles—"Be ye witnesses unto me." Without that function the Church would long ago have been left in ruins. The light cannot continue to shine, if the light house falls. No age, no country can appropriate the Church to its own prejudices. It belongs to all the world in all the centuries. In order to do this and to be this it must be kept intact, so that if we are not worthy, those who follow may not be deprived of it.

The curious thing in the United States is that everyone regards devotion to the Church as a mark of weakness, but they all fall back upon the Church as their basis of operation. For example: those clergy who want to do away with the Virgin Birth and the Resurrection, demand that they shall make their experiment from a citadel which has been built upon the foundation which they themselves reject. They want to air their negations, but they want the historic Church as the platform from which to do it. I do not mean that they consciously do this, but that they actually do it. It is along the line of trying to orientate the Church to the age, regardless of the fact that the age has little to recommend it, except material things. It is a reproach which I have frequently received that I seem to put the Church first. I admit the impeachment and defend it on the ground that I believe that was what Christ intended us to do because otherwise there wouldn't be any second or third worth mentioning.

Russia has started the experiment of deposing organized religion as France did and I believe it will be with the same result. I do not expect any great harvest of love, joy and peace from bureaucratic commissions. Even in America they are not very inspiring.

IF a man puts his family first or his country first, he is conscious of rectitude, but if one believe that the Church is a divine institution for the purpose of furnishing light and leaven to a drab world, he is looked upon as a moron. If I were more conscious of my mental inferiority to those who accuse me, I probably would surrender to their demands. But as yet I have failed to see just what other institution can take the place of the Church. I prefer the wisdom of Christ in giving the Church to the world to the ability of any voluntary group of self-constituted reformers to institute something else. It isn't that the Church is impressive or particularly effective in the U.S.A. It isn't. But I prefer to account for this by assuming that the

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material is poor rather than that the Church is unimportant. As someone has said, "You can get gold out of low grade ore but it is hard work."

I am not impressed with the spiritual receptivity of our people. As the manager of a radio station said to me recently, "If we put on a nutty program, we get a flood of enthusiastic letters. If we put on high class music we are not bothered with much correspondence." I wonder in the last analysis whether we will not be found wanting rather than the Church; whether the fault really lies in the instrument which Christ has proved and which has survived the centuries; or whether it lies in the fact that a nation has scrapped convictions for theories and facts for sentiments, and therefore is not able to comprehend the purpose of the Master.

His disciples, now as then, seem to misunderstand that which He said and did, and to offer their own way as a substitute for His.

In spite of all its local limitations of time and place, the Church has been wonderfully faithful in preserving the faith, in conserving the sacraments, in perpetuating the ministry, in guarding the scriptures. This is its prime function. We may use it or misuse it, but we ought not to abuse it, or substitute our theories for its experience.

I believe in the Holy Catholic Church as the medium by which all people everywhere and for all time may receive the forgiveness of sin, the resurrection of the body and the life everlasting from the Father, Son and Holy Ghost.

It is the divine medium for perpetuating the faith and assembling the faithful in an adequate way. It is the way of life.

Let's Know

By

BISHOP WILSON

CHAPEL

ST. MARTIN was a soldier in the Roman army toward the end of the fourth century. One bitterly cold day, when he was stationed near Amiens, in France, he met a ragged beggar shivering in the wind. Martin promptly whipped off his military cloak, cut it in half with his sword, giving one part to the beggar and using the remainder as a cape for himself. That night he had a vision of the Savior wearing the cape which he had given to the beggar. From that time on, Martin was a devout Christian.

His own half of the cloak was cherished as a relic and was carried by the French kings in subsequent wars. The tent which sheltered it came to be known as the "capella." The priests who celebrated the Holy Eucharist in the tent were called "capellani" or chaplains. In between wars the relic was kept in the oratory of the palace and the service there offered was known as the "capella." In the course of time the name came to be applied to the oratory itself and was gradually evolved into the word "chapel."

That's how we got the name for these houses of worship which are included within or distinct from the normal parochial organization. There are many kinds of them—private chapels and public ones, royal, pontifical, episcopal, mortuary and so on. The first private chapel of which there is record is the royal chapel of Constantine which was a portable affair for use in his palace in Constantinople and also capable of being carried about on his military expeditions. Several of the popes have built special chapels for their own use, the most notable one being the famous Sistine Chapel made by Sixtus IV in the fifteenth century. By ancient custom every bishop has a right to a chapel of his own in his own home. We also have them in schools, institutions, cemeteries to serve special needs for a distinct and limited group of people. Many cathedrals have chapels for extra purposes and, in the Middle Ages, these were multiplied because of a rule that no more than two Masses should be said at an altar on one day. Parish churches frequently have them nowadays as a matter of convenience, where brief services for a small number of people would be lost in the large main building.

There are also Chapels of Ease, tho they do not represent what the name might imply. These are separate structures, in fact distinct churches in everything but name, which are built in remote parts of a parish in order to "ease" the burden on the main parish church. The clergy in charge of such chapels are properly called "Vicars"—that is, deputies of the rector of the parish itself.

In any well regulated ecclesiastical organization there must be certain fairly well defined spheres of activity wherein responsibilities may be allocated and corresponding rights preserved. Hence—parishes. But no organization should ever be so rigid that it cannot meet extraordinary circumstances. Chapels within parochial limits have served just such a generous and useful purpose. St. Martin would have been greatly surprised if he could have known what a far-reaching effect upon the Church his impulsive act of charity was to produce.

Frontier Pioneers

By

HUGH L. BURLESON

BY WAY of Colorado we approach Montana, Idaho and Utah in the person of Daniel Sylvester Tuttle, who was consecrated May 1, 1867, having been compelled to wait several months after his election in order to reach the canonical age of thirty years! Now and then, in human experience, there appears a personality which seems completely to typify a certain activity, interest or ideal. Such an one was Bishop Tuttle—apostle, prophet, pioneer, patriarch—and if

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there be any other "p's", add them for yourself. When one thinks "missionary bishop" or even "pioneer preacher", the minds of those who knew him instantly visualize Bishop Tuttle.

He has told his own story to the Church in a book of reminiscences, vivid with the atmosphere and color of pioneer life in the Rocky Mountain region. He tells of preaching in little towns and camps, of talks with simple sturdy men, the building of plain little churches, the starting of institutions on a shoestring; hard-fisted grappling with elementary conditions. And the tale has for its setting the peculiar prairies, bogs and streams of the Rocky Mountain region. If one wishes to understand the pioneer life of a generation past, it can be found here—the Indian troubles, the early settlers, the unique stage driver of the Rockies, the old-time mining camp, the real cowboy, those strange people called the Mormons — they are all within the pages of his book.

For thirteen years Bishop Tuttle travelled his vast diocese, establishing strong centers in places like Helena, Boise and Salt Lake, but never forgetting the scattered sheep on the outlying fringes.

I cannot resist quoting a paragraph that shows the young Bishop during his first winter: "That winter, lived in my log cabin, was an education to me. To learn to know the miners and to discern the wholesomeness and helpfulness and kindness and goodness hidden under their wildness and wickedness; to visit the sick and sad, and to see their tears and to receive their thanks and to guide their prayers; to find almost human companionship and sympathy in my cat, Dick, in the loneliness that would beset me; to gather funds and build a little church, the first one in Montana, and to enter it with every bill settled and not one cent in debt—these were my experiences, and they were indeed nothing less than a most valuable education."

At the end of thirteen years, Montana received its own missionary bishop in the person of Leigh Richmond Brewer, who gave to it thirty years of splendid service and before his death made it a diocese. Bishop Tuttle remained missionary bishop of Utah and Idaho until translated to Missouri in 1886.

The story of the nineteen years of Bishop Tuttle's missionary episcopate can never be adequately told. During that period, he had confirmed more than 1200 persons and had held 4000 services. The miles which he had travelled on foot and by stage, on horseback and by buckboard, had made him universally known and beloved. The three communicants in Salt Lake had become 300. In schools which he had established, 3000 boys and girls had been taught. Such was in part the fruitage of a life spent in what people called the Desert, but giving itself unsparingly to reproduction after its kind.

Bishop Tuttle is of course best remembered as our great Presiding Bishop. With a face and a carriage that reminded one of Michael Angelo's Moses, he led the Church through long years, but they are not the years which come within our assigned area. Nevertheless, I venture to call attention to the fact that during his episcopate he took part in the consecration of 91 Bishops and was the chief consecrator of 80. Bishop A. R. Graves is the oldest of these now living, and Bishop Carson was the last. Surely, in the lives of those who were commissioned and sent forth by this great patriarch, "He, being dead, yet speaketh."

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THE WITNESS

6140 Cottage Grove Avenue

CHICAGO

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RELIGIOUS GROUPS ISSUE STATEMENT ON UNEMPLOYMENT

A statement was issued last week jointly by the social service department of the Federal Council of Churches, the department of social action of the Catholic Welfare Conference, and the social justice commission of the central conference of American Rabbis, dealing with the present unemployment situation. They heartily comment the movement for relief and feel assured that all faiths may be counted upon for generous support. At the same time these committees express the conviction that relief is not enough. "The very assistance of church forces," the statement goes on to say, "makes increasingly imperative their moral duty to challenge the social injustices which have made relief necessary. We must recognize that the community relief plans as at present proposed, or even supplementary federal appropriations which it seems to us will be needed to meet the problem of unemployment, are in effect nothing but a temporary dole—a palliative, not a solution. Such relief is in fact grossly inadequate to prevent tragic demoralization of individual and family life.

"Employment is the only cure for unemployment. Yet the bald fact remains that regardless of whatever improvement may occur in general business conditions we are entering the third winter of severe unemployment without seeing put into actual operation any statesmanlike or constructive program to provide work for any but a small minority of the idle.

"We believe that immediate and adequate appropriations should be made available by national as well as local governments for such needed and useful public works as road construction, development of parks, elimination of grade crossings, flood control projects, reforestation, and the clearing of slum areas in our cities. If such a governmental program be undertaken now we will face the months that lie ahead with prospects of work for a large number of the unemployed and consequently increased purchasing power which will stimulate all business. The economic wisdom of this proposal has been attested by leading economists.

"We note with satisfaction the tendency to institute a shorter work day and week without reduction in wages in the effort to solve the problem of technological unemployment.

"Society's responsibility for the preservation of human values in industrial life makes the principle of social insurance, particularly insurance against unemployment and want in old age, an indispensable part of sound social policy and the most self-respecting form of relief. We protest against the misleading use of the word 'dole' to describe systems of unemployment insurance.

"We affirm our belief in the necessity of a more equitable distribution of wealth and income which would increase purchasing power and tend to balance production and consumption. We, therefore, particularly deplore indiscriminate wage cuts at this time as socially unjust and tending to intensify bitterness and industrial unrest, and still further to lower the purchasing power of the masses.

"We hold that it is now time that the engineering principle of planning which has been so successfully introduced into individual factories should be extended to the control of entire industries and of industry in general. The suggestions made by Mr. Gerard Swope are a welcome indication of the awareness of some of our industrial leaders of the necessity for some kind of economic planning. Participation of labor through representatives of their own choosing and an equitable distribution of wealth and income should be incorporated in any form of national planning and control.

"The principle of cooperative planning must be extended also to world economic relations including balances of production, consumption, and exchange, access to raw materials, questions of tariffs, movement of gold, intergovernmental war debts, and the economic waste of armaments.

"Unemployment is so devastating in its physical, mental and moral consequences that the present conditions constitute to our mind a national and international emergency which calls for courageous social action and the adoption of heroic measures adequate to the gravity of the situation."

PARISH ENDOWMENTS

Here is a note from the Rev. George Parkin Atwater of Grace Church, Brooklyn ("Cheerful Confidences" Atwater): "May I, through your paper, address a word to the clergy and treasurers of parishes. For many years I have endeavored by a book, and by addresses, to interest parishes in endowments. Many parishes are using the Method which I originated. I shall be grateful if the rectors and treasurers of such parishes would inform me that the Method is established in their parishes." Only one objection to that letter so far as I am concerned. I don't like that "your paper." Certainly it is "our paper" with Dr. Atwater if it is with anyone. He has been connected with it since the first copy came from the press. His address is 29 Grace Court, Brooklyn.

CLERGY RETREAT TO BE HELD AT DUBOSE SCHOOL

By Malcolm S. Taylor

During the past year or more the Commission on Evangelism and Personal Religion of the Province of Sewanee (Fourth Province) has been working for the development of a greater interest in schools of prayer, quiet days and retreats. Slowly but surely a movement along the line of the purpose common to these three forms of spiritual activity has been making headway throughout the Church and in the Fourth Province, as elsewhere, more and more of our clergy and laity are manifesting an increased interest in the movement.

Last February a most helpful provincial clergy retreat was held under ideal conditions at the DuBose Memorial Training School, Monteagle, Tennessee, (six miles from Sewanee), with forty-one clergy attending. A similar clergy retreat will be held there February 2-5, 1932—Tuesday afternoon through Friday breakfast —to which all clergymen are cordially invited. The Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, Missouri will be the conductor. The cost to each retreatant for the above period at the School will be nine dollars, payable on arrival.

Without at all stressing differences of churchmanship, the commission wishes to emphasize the fact that they especially want at this retreat men who are evangelical and men who are not familiar with retreats. The most extreme Anglo-Catholic will be just as cordially welcomed; but they are particularly desirous of giving those who do not know retreats and those who are prejudiced against them an opportunity of finding for themselves their unique and very great spiritual value. Many are convinced that they offer the line of activity most needed in the Church to-day and they hope that the opportunity for testing this idea offered by this particular retreat will be seized by many of our clergy.

The Provincial Commission has also completed arrangements for the Presiding Bishop to conduct a retreat for the bishops of the Fourth Province at the College of Preachers, in Washington, February 23-26 which it is hoped all of the bishops in the Province will be able to attend. This will be the first bishops' retreat ever held in this country.

This past year was a banner one for ordinations in the diocese of Colorado, with five deacons and three priests. Confirmations for the past year were 700, well over 100 in excess of those in 1930.

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CHURCH LOSES A GREAT MUSICIAN IN LUTKIN DEATH

By Eleanor H. Wilson

"A great life has passed into the tomb and there awaits the requiem of winter snows." These words inscribed under a beautiful mural of the Angel of Death in the Auditorium of Chicago, for many years a temple of music, came to my mind when I read of the passing of that beloved musician, Peter Christian Lutkin.

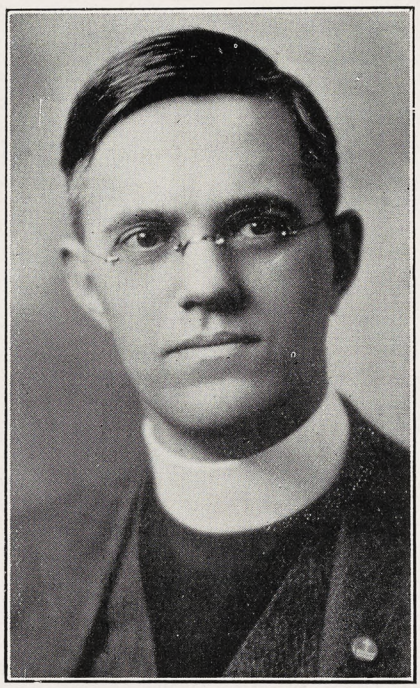
Dean emeritus of the Northwestern School of Music and founder of the North Shore Music Festival, he was a familiar figure on the campus at Evanston. He was active in musical circles in Chicago and the north shore for more than half a century. Until his retirement last spring he had been on the staff at Northwestern University for forty years, thirty-four years as dean. The Musical Festivals were begun in 1908 in Northwestern University Gymnasium, and were eagerly looked forward to each year by men, women and children who participated in the chorus under the leadership of his kindly spirit. Madame Ernestine Schumann - Heink and Frederick Stock took part in the first Festival and last year again joined in the twenty-third Festival honoring Dean Lutkin.

A loyal churchman, member of St. Luke's church, Evanston, he was appointed by the General Convention of 1913 as a member of the Commission on the Revision of the Hymnal. The music for the hymn "Come my soul, thou must be waking" was composed by him and the melody bears his wife's name "Carman." He was a founder of the American Guild of Organists and a lecturer of Garrett Biblical institute and Western Theological Seminary.

On December 29th several hundred of his friends gathered to pay tribute to him at St. Luke's church, where the funeral was held. The services were conducted by Bishop George Craig Stewart and the Rev. Charles E. McAllister, rector. In the chancel were the Rev. Robert Holmes, honorary associate of St. Mark's, Dr. Arthur Rogers, rector emeritus of St. Mark's, and Dean Frederick Grant of Western Theological Seminary.

"Four qualities", said Bishop Stewart, "endeared Dean Lutkin to his friends—his dignity that reflected the nobility of his soul, his simplicity, his virility and his humility. He was 'a humble man who walked with child-like faith in God.' "

At the close of the service his friends bade farewell to their beloved dean with his own farewell anthem, sung by St. Luke's choir and Dean Lutkin's A Cappella choir. A full length portrait, painted recently by Paul Trebilcock, showing him in black gown, the familiar full bow necktie, baton in hand, is to hang in the Lutkin Memorial hall of the School of Music Building to be erected in the near future by Northwestern University.



Robert E. Gribbin
Rector at Winston-Salem

WILL ADDRESS FORUM ON FREE SPEECH

Mr. Roger N. Baldwin, director of the American Civil Liberties Union, is to address the forum of Holy Trinity, Brooklyn, on the evening of January 17th. His subject is to be "What do you mean—Free Speech?" The Civil Liberties Union is an organization which, strange to say, has the reputation of being a radical organization even though its one concern is to protect the people in the rights guaranteed them by the constitution of the United States. All of which is possibly indicative of the distance we have travelled since our forefathers gave us these cherished rights which we sing about in songs and read about in histories, but which are being violated every day in the year. The Civil Liberties Union is the nearest thing to an hundred per cent American organization that I know anything about. A representative of the National Security League is also to be present, and you may be sure he will object to some of Mr. Baldwin's pure Americanism. It should be a lively evening so get over there for it if you possibly can. Service at 8 o'clock in the church, followed by the forum in the parish house.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

The Rev. Roelif Brooks, the rector of St. Thomas', New York, preached a sermon the other day that got nice big headlines in the New York newspapers. He said, according to the reports, that this business of taxing the rich and allowing the poor to be exempt was a silly idea. Sort of a Happy New Year sermon to his own fortunate parishioners I take it. Then too he spoke of Mr. Gandhi as a firebrand. There is no question about Dr. Brooks being right there. The important thing to consider, it seems to me, is whether or not he is a useful one. I am quite sure we need a great many more firebrands in this world, and the Episcopal Church is in particular need of them. Of course we never like these disturbing people. They blurt out with very uncomfortable facts every once in awhile. Then we all do our best to discredit them by calling them insane, since it is a lot easier to do that than it is to meet their arguments. But these "insane" menaces perform a very useful function. Most of us in our relaxed moments, which means such times as we ourselves are not quite so completely off the handle, are willing to admit it. Check up on the heroes of the past whom we honor today. It is startling the number of balmy folks there are among them. The strange thing about Mr. Gandhi, menace or no menace, is that he is recognized by the majority of his own generation as a saint. Most people have to wait a hundred years or so for the honor. Gandhi certainly is a disturbing person to have about, particularly to those people who wish to exploit their fellows, but to condemn him by calling him silly names is not to injure his character but rather your own.

* * *

The Witness will announce next week the names of those who are to contribute to the series of articles on "The Christian Way Out" which is to be our Lenten Feature for this year. The articles, coming at the time of the disarmament conference, will deal with the international situation and the underlying economic causes. They will be written with study groups in mind by people who speak with authority. You can judge that for yourself after you see their names. We hope that you will organize a study group in your parish this Lent to really tackle these problems, using these articles as a basis for your discussions. Harping constantly about the seriousness of the present situation is not going to accomplish a great deal. But I do be-

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lieve if Christian people can come together this Lent once each week and really face up to these vital matters it would do much good. There ought to be a *Christian* Way Out. We certainly must believe that. If so it is important that it be discovered. And the way to discover it is to set to work at it.

Our space is limited but even so we want to make room also in the paper during Lent for brief findings of various study groups. That is the paper will be a medium for passing on the discussion from one group to another—providing you take this business seriously enough to really formulate the thoughts of your group on paper for us.

The first Lenten issue is that of February 11th. Bundle orders for this number can be filled as late as February 6th, but it will help tremendously if they are in our hands a bit earlier. The price for the seven weeks of Lent is $2.80 for a bundle of ten; $7 for a bundle of twenty-five; $13 for a bundle of fifty and $25 for a bundle of one hundred.

In addition to this series there is to be a series on "The Story of the Church", written by Bishop Johnson. This is not merely for the seven Lenten Numbers but will continue after Easter. But it will start with the issue of February 11th, and will be the sort of substantial reading that rector's will be glad to place in the hands of their people. So plan that Bundle now; look for the more complete announcement next week and then send your Bundle order in as soon as possible, please.

* * *

There is pictured on the cover a carved oak reredos recently installed in Christ Church, Grosse Pointe, Michigan. The work was executed by A. R. Mowbray and Company of England. The central panel contains a representation of the Ascension. The larger panels, from left to right, are the Nativity, St Mark, St. Paul and the Baptism of Jesus. The entire reredos measures thirteen feet in height and twelve feet in width.

* * *

Bishop Ingley, for the tenth Christmas since his consecration, took the midnight celebration in one of the missions of the diocese of Colorado which otherwise would have been without a service.

* * *

Bishop MacInnes, Anglican Bishop of Jerusalem since 1914, died on Christmas Eve, according to a delayed cable sent to the Church Missions House. He had been ill for some time but it was not considered alarming and it was thought that he would return to Jerusalem from England by mid-January. Bishop MacInnes was a visitor to the General Convention in Portland in 1922. As a result of



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this visit the Rev. Charles T. Bridgeman became a member of the staff of the Cathedral in Jerusalem, and was placed in charge of the educational work of preparing young men for the priesthood of their native churches.

* * *

The Rev. Bertram L. Smith of Fort Worth, Texas, is to become the rector of Christ Church, Dallas, on February 1st, taking the job of the Rev. Goodrich R. Fenner, who becomes that day the secretary for rural work of the National Council.

* * *

Here are the enrollment figures for our many seminaries, conveniently arranged like a baseball score by Miss Gladys Barnes of the publicity department of the National Council.

	1929-30	1930-31	1931-32
Berkeley	28	28	25
Bexley	26	20	22
Bishop Payne ..	11	10	11
Cambridge	36	44	63
Delancy	11	10	7
DuBose	29	29	30*
General 155		154	171
Greeley	32	..	30
Nashotah	39	62**	69**
Pacific	9	13	13
Philadelphia ...	61	76	72
Seabury	25	26	26
Sewanee	17	24	20
Virginia	79	77	74
Western	30	41	50
	588	626	683

*Including 13 in the academic department.

**Including those in the academic department.

* * *

The Rev. Gerald R. Minchin was advanced to the priesthood on December 22 by Bishop Cross at the Cathedral in Spokane. Mr. Minchin is in charge of the Okanogan County Missions comprising churches in six towns. A considerable increase in activities, especially among the young people, has been noted since his arrival last October. It is especially noteworthy that under him a church school for members of all denominations has been organized at Loomis, where for a time all religious activities had been discontinued. He has also made plans for the erection of a chapel at Twisp.

* * *

A two-light stained glass window has recently been installed in the aisle of Zion Church, Rome, New York, being one of a series executed by James Powell and Sons (Whitefriars) Ltd., of London. The window was designed by Mr. James H. Hogan in conjunction with Mr. Hobart B. Upjohn, the architect, and depicts the story of the Flight into Egypt and Christ in the Carpenter's Shop.

* * *

And here is some more on that "largest diocese" business. If people continue to send them in we will have to start a department. This is from the Rev. James R. Sharp of Nashville who wants to know why Tennessee hasn't been mentioned before. And to prove that it should have been he writes:

"Starting from three of the see cities of the 'seven churches,' Philadelphia, Sardis, and Smyrna, we can go right back through the Old Testament, by Joppa, Sharon, Lebanon, Ebenezer and Bethel (and used to have Ai too, but its name was changed) all the way to Genesis.

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ROBERT EMMET GRIBBIN was born in South Carolina in 1887 of Irish parentage. He graduated from the College of Charleston in 1909 from the General Theological Seminary in 1912. He was then the assistant at Grace, Charleston for three years, going from there to be the assistant at St. Luke's, Atlanta. In 1916 he became the rector of St. John's, Wilmington, N. C., where he remained until 1921 when he became the rector of his present parish, St. Paul's, Winston-Salem. He entered the war as a chaplain and has since been active in the affairs of the American Legion. He has also been active in many community affairs (Rotary and Kiwanis, Red Cross chairman, Boy Scout commissioner) and in diocesan affairs is an examining chaplain, member of the executive council and has been a deputy to the last two General Conventions. His parish has also constructed one of the most beautiful churches in the country during his rectorship.

dust and Greenback; if you are down and out, Life, Liberty and Friendship are here for you."

Who can beat that?

* * *

The Cathedral in Providence, R. I., has opened rest and recreation rooms on the first floor of the parish house for the unemployed of the city. The free lodging houses of the city are closed all day so that this provides for a part at least of the workless men who are turned out into the cold. The rooms open at ten and remain open until six. Magazines, newspapers, games and stationery are provided. On the first day they were used by 97 men but the number is increasing rapidly. To reach the younger class of men and women who have felt the effects of the depression but not so disastrously as the unemployed, the Cathedral plans to conduct a dance once a week throughout the winter.

* * *

There is to be a large missionary mass meeting as a feature of the convention of the diocese of Chicago, which meets January 30 through February 3rd. It is to be held in St. James' Church the evening of the 30th. Speakers have not yet been announced. On February 1st the Auxiliary meets and in the evening the usual Church Club dinner will be held. On the 2nd the convention proper will be held.

* * *

The Rev. Robert I. Parke, class of 1931 of the Berkeley Divinity

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School, has taken charge of St. Matthew's, Grand Junction, Colo.

* * *

Robert Turner Walker, for twenty-two years ceremonarius and head of the acolyte guild of the Church of the Advent, Boston, died on Christmas Eve. He was not brought up in the Church but in later years became more and more interested in Catholicism as the true background of all Christian art, to which he dedicated his life in his profession as an architect. His real work however was always at the Church and in the Church, and it is said that innumerable boys were won to religion by his gentle and persuasive influence. He became leader of the acolytes at the Advent in 1908 and shortly after began admitting boys from beyond the bounds of the parish to the local guild of St. Vincent. This was the nucleus of what later became the national order.

* * *

The Rev. Randolph Marvin Evjen and the Rev. Claire Lee Mills were advanced to the priesthood on St. Thomas' Day by Bishop Schmuck of Wyoming. The service was held at Rock Springs, Wyoming. Mr. Evjen is serving Encampment, Saratoga, Hanna, Medicine Bow and Rock River. Mr. Mills is in charge at Jackson and at Menor's Ferry in the famous Jackson Hole country.

* * *

There is an interesting experiment being tried at Holy Trinity, Brooklyn. Instead of the clergy calling upon the parishioners, they are asked to call upon the clergy. There was a feeling that the house-to-house calling system, so long the standby of parochial work, was outmoded. The minister too frequently does not find his parishioners home and if he does his call can be a spiritual occasion only on rare occasions. The plan at Holy Trinity makes sure that those who really want to see their minister can really do so with a minimum of inconvenience. Writing in the parish leaflet of the plan the rector says:

"Two criticisms, however, have very properly been raised. There is much to be gained by both minister and parishioners for the minister to know the homes as well as the persons of his people. And there are many people in every parish, who will not call on the minister no matter how warm the invitation, and who must therefore be seen by him. These points are well taken and clearly indicate the limitations of the plan: it can only supplement other kinds of personal contacts, all of which are needed.

"The test of fruits is still the best. How does it work in practice? Up to the present time over fifty people have taken appointment cards to call on the minister and have come for a half hour conference. Many of these have been out year after year when the parish call was made at their homes. At least a real contact is now being made. If they come again each year as they have been asked to do, a very precious personal relationship will be created which it has not been possible to establish before."

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ing for an appointment, and leave with one of the ushers. Just how the person is reached who seldom occupies a pew is not stated in the item but I presume there must be some way. I rather gather that this method is not meant to do away with home calling entirely but merely to supplement it.

* * *

On Christmas Eve the pioneer congregation of Minnesota, that of Christ Church, St. Paul, worshipped for the first time in their new church. The church was consecrated the next morning by Bishop McElwain. It is a beautiful structure, built upon the side of a hill so that it overlooks the business district of the city. An adequate parish house was dedicated some time ago. The completion of this church and parish house in so short a time, free of all indebtedness, is a real tribute to the leadership of the Rev. Walter S. Howard, rector for the past twenty years. Not that the congregation should be left out when it comes to handing out praise. They furnished the stuff which prevented indebtedness I presume.

* * *

It is a fine thing for a city of more than two hundred and fifty thousand inhabitants to induct into office the newly elected members of its city government with an invocation of the Divine blessing.

On January 1st Bishop Gailor, as has been his custom for the past twelve years, officiated at the inauguration of the newly elected mayor and board of commissioners of the city of Memphis, Tennessee.

The Bishop said a prayer at the opening of the ceremonies and pronounced the benediction at the close.

* * *

Bishop Stewart of Chicago, commenting on the new marriage canon, which became effective with the first of the year, said that he did not plan to set up an ecclesiastical court in the diocese. Cases arising in Chicago requiring adjudication will therefore be referred directly to the Bishop. Several of the clergy of the diocese have already taken cognizance of the three-day notice of intention to marry, required by the canon.

* * *

A dinner conference on the ministry as a vocation was held at Minneapolis on December 27th with about fifty young men present. Mr. Ivol L. Curtis, young student at Carleton College, the Rev. W. J. Spicer, young clergyman, and Bishop Keeler, young bishop, did the talking while Bishop McElwain, wise and silent, presided.

* * *

The Girls' Friendly of Rhode Island have a dance every year. One was held on December 28, with delegations present from a large number of parishes. The cash raised

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goes to the Holiday House at Saunderstown, R. I.

* * *

The entire estate of the late Joseph Jellyman, affectionately known in Chicago Church circles as "Uncle Joe," will eventually go to Church organizations, the filing of his will has revealed. It is valued at about $40,000. Those to receive money will be Christ Church, Western Seminary, Cathedral Shelter and St. James' Church. St. James' and the Shelter will receive the larger portions.

* * *

Here is a warning from Bishop Freeman of Washington:

"A man is traveling from city to city, posing as a gentleman of great wealth and well acquainted with outstanding bishops, presbyters and laymen of our Church, who is victimizing some of our people, by having them cash bad checks after he has promised aid and various forms of philanthropy, in some cases leaving his personal check in fulfillment of these promises. In some instances he is posing as a Parish Treasurer, seeking clerical assistance, and in others, as an officer of a large Trust Company. The man is wanted by the police in several large cities, including Washington, D. C., and our people are warned of his activities."

* * *

Bishop Graves, retired bishop of The Platte, and second in order of precedence in the House of Bishops died at his home in California on December 30th. He had been failing for some years. Born in Vermont in 1842 he went to the far West immediately following his graduation from the General Seminary, and was consecrated bishop in 1890 and took charge of a territory covering 50,000 square miles. This territory was later doubled by the addition of Wyoming. He resigned in 1910 after his health failed.

* * *

At the end of a year of depression in most cities in the country, it is encouraging to have a report of an "inflation" spiritually at least in Christ Church, Burlington, Ia., of which the Rev. Harold Brown Hoag is rector. The year 1931 generally speaking was not a year for breaking records, but two were broken at Christ Church this Christmas-tide. First, at the Christmas Eve Choral Eucharist, which was preceded by a candle procession of the choir and a short carol singing service in a candle lighted church, there were one hundred and forty-seven Communions made. This is the greatest number of Communions that have ever been made at any one service. Secondly, the total number of Christmas Communions made in Christ Church within the octave were two hundred and four, more Communions than have ever been made in the entire history of the parish. There are now 255 Communicants in Christ Church parish.

* * *

The Rev. George S. Pine, a retired clergyman of Rhode Island, has written a booklet called "The Shadow of Peter." In it he recounts in dramatic form a dozen or so of his experiences in hospital visiting. For sixteen years he has been going through the Rhode Island Hospital every Friday, and other hospitals only less frequently. At present he is himself a patient in the Rhode Island Hospital recovering from an automobile accident which resulted in a broken leg. The doctors and nurses, the instructors and students in the nurses training school and interested visitors have all received a copy. The stories which are brief, confined usually to two or three pages and sometimes to one, illustrate in a dramatic way the best methods of visiting the sick in hospitals. Bishop Lawrence of Massachusetts has distributed a number of copies among the clergy of that diocese and Professor Angus Dunn of Cambridge Theological Seminary

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Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland
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Daily: 10:30.

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Holy Days: 10:30.

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Rev. Bernard W. Hummel
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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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Holy Days: 10 A. M.

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is using the little book for the instruction of his class in pastoral Theology.

* * *

Here is advice given to the clergy of Chicago by Bishop Stewart which is surely worth passing on: Shorten your announcements and give a three minute instruction on the customs of the Church. Explain the lights on the altar,—and why the Missal is carried over to the Gospel side,—and why we kneel to pray and stand to praise;—and the meaning of the Church's seasons and the use of liturgical colors; and the symbolism of the priests' vestments; and the reverence at the Sacred Name; and the sign of the Cross, and the Church's daily lectionary, and the plain duties of a Churchman. The prone is not a labored argument; it is a pointed, simple, definite, brief instruction. And how our people long for instruction and rejoice in it,—if it is presented clearly, reasonably, interestingly and briefly!

* * *

I do not know who the window decorating expert is at the Church Missions House. Whoever it is my hat is off to him (or her) for the grand job done over the holidays. And I like that tie-up with the disarmament, showing people the results of war and of peace and asking them to take their choice. Then too it states definitely the position of the Church on the matter. It is a grand job all around.

* * *

The Rev. Caleb R. Stetson has completed his tenth year as rector of Trinity Parish, New York. Imagine that—ten years. Funny thing about years: they roll around rather slowly for a time but as you accumulate more of them they seem to mount up with ever increasing rapidity. Maybe you have noticed it—not that it matters. The thing is that it seemed but recently that the genial Dr. Stetson became the rector of this great parish. May he go on doing his grand job for many more decades.

* * *

Preliminary steps have been taken in the diocese of Newark looking toward the election of a Coadjutor Bishop.

* * *

The Rev. John S. Cole, St. Christopher's, Oak Park, Illinois, has been placed in charge of Trinity. Belvidere, Illinois. He succeeds the Rev. John H. Scambler, who has become the rector of the Oak Parparish. Sort of swapped jobs as it were, If I read the item correctly.

* * *

Not to harrow your sympathies at all but to give you a more real appreciation of just what it means to have an epoch-making flood running in and out of the second and third story windows, you should read The Hankow and Anking Newsletters dated October but just recently issued. It is one of the queer tricks of the human mind that when history is in the making and our own friends are recording it, we exert so little effort to read their first-hand documents which a future generation may hunt for diligently. The Spirit of Missions and THE WITNESS have had a number of stories but cannot go into detail as these issues of the Hankow and Anking Letters do, with such stories, for example, as Mildred Capron's accidentally becoming the official welcomer of the Lindberghs at Wuhu, or the unexpected visit of Chiang Kai Shih, then national president, to Central China College where he found the college president, Dr. Francis Wei, dressed in shorts out helping refugees. Or the snakes and turtles roosting in the trees around St. Hilda's, or the "voyage" of a social service hospital worker to a city under thirty feet of water: "Here and there were rooftops with a half-starved dog or cat guarding what was once their home. It seemed like a dead city, with hardly a sound to be heard but the lapping of the water."

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SELF DECEPTION by Bishop Johnson

The WITNESS

CHICAGO, ILL., JANUARY 21, 1932

Is There a Christian Way Out of Our International and Economic Difficulties?

The question will be answered this coming Lent in a series of fourteen articles; two each week. The names of the contributors you will find in this number.

MESSAGE OF THE WEEK

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Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
JOHN R. OLIVER
IRWIN ST. J. TUCKER

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SELF DECEPTION

An Editorial by
BISHOP JOHNSON

A PROMINENT doctor said to me recently that many people today are "kidding themselves that they can indulge in intemperate and immoral practices without being penalized in health and morale."

St. James made a similar statement nearly two thousand years ago when he spoke of those who "deceive their own selves". The laws governing physical health and our social relations are just as inexorable as the laws governing chemical reactions. I think that the first thing we need to absorb is that God is no respecter of persons; that he plays no favorites; that none of us has either a physical or spiritual anatomy which is exempt from the penalties which follow the abuse.

It is so easy to rationalize, which means that we construct our arguments to meet our wishes. For example, as Dr. Hart points out in his "Psychology of Insanity", the man who always votes the Republican or the Democratic ticket will do so again next fall. But in doing so he will deceive himself into thinking that he has arrived at the conclusion by a process of reasoning, whereas he wishes to vote that ticket, he proposes to vote that ticket, he is going to vote that ticket, and what he calls reasoning is really the same sort of thing that dominates the mentally unbalanced. Your voter goes through a process of logic in which his conclusions determine his reasoning. In the same way your insane person desires to be a very rich man. Therefore he is a very rich man and the fact that he asks you for ten cents with which to buy some tobacco has in it no element of inconsistency. He has determined before hand what he is and therefore no unfavorable circumstance can alter his conclusion.

The psalmist says that "the fool hath said in his heart there is no God", and the Russian Soviet is so confident of this rather impossible explanation of the universe that it actually legislates God out of the heavens. There is no argument which could possibly influence either the fool or the Soviet. Each of them has adopted his conclusion as his major premise, and all of his thinking is merely persuing a vicious circle of assertion, based upon his own personal bias.

NOW someone may say that the man who believes in God goes through the same process. It may be so but not necessarily. If I assert that there is no such force as electricity I have closed the door to any further investigation. The statement is final. But if I state that there is such a force as electricity I may not know much about it, yet I am still able to investigate and to reason.

Why does the atheist get so wrought up over my being a believer in God, and why does he seek to dissuade me from pursuing my investigation? If I am a collector of postage stamps you may be persuaded that it is a silly habit, and yet you do not interfere with my folly. Moreover if, as a collector, I invite you to look at my collection I have some excuse for my zeal. But if you, who scorn collecting, invite me to your room to see that you have no postage stamps it is rather absurd.

The anger of atheists is like the wrath of a savage who resents being put to work because it interferes with his hunting and fishing. After all it is the interference with some cherished desires that prompt the negative rationalist to become excited over his negations. It is because religion opposes immorality that the sensualist hates it. His major premise is found in sex relations. Anything that interferes with his passion is not only false but also irritating.

In Russia the Christian religion is hostile to the theories of Karl Marx because those theories eliminate human sympathy. The state, when administered by disciples of Marx, is supreme and its decisions are to be accepted without question. As one Russian expressed it, "If religion is an anaesthetic, communism is more so", because in religion you are permitted to think, though under certain ecclesiastical dominions

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you may not be permitted to act, but in Russia you are damned if you happen to be the child of a thinker, even though you do no thinking yourself.

The only difference between the old imperialism and the modern communism lies in the group who will do your thinking for you.

IN OUR own country the muckraker occupies the seat of the scornful. He specializes in pointing out the inconsistencies of decent people and the people lap it up because, not being remarkably decent themselves, they find comfort in proving that others are not so decent as they supposed. Again it is a negative complex based upon a perversion of desire. It is most comfortable to feel, if we have soiled our own lives, that we do not have to associate with the immaculate.

After all we cannot base our logic upon our wishes for then we deceive ourselves into supposing that we are reasoning, whereas we are only rationalizing.

If I pursue a study in the laboratory and learn certain relations and reactions of the chemical world, I am not impressed by the logic of the man who has never been in a laboratory and who says that my experiences are not reasonable.

Reason must follow an hypothesis worked out in experience, not a negative complex prompted by desire.

If I say that I believe in God and act upon that hypothesis I may be able to lead a reasonable, religious life, but if I begin by saying "There is no God" then I will unconsciously adapt my life to my desires. This is the logic behind behaviorism. I want to do so and so, therefore I ought to do what I want to do. God and the conscience are inconvenient obstacles to self determination, therefore there is no God and there are no morals.

The difficulty with this theory lies in the fact that it never has worked except in the mind of the theorist. It does not satisfy the equation of a world in which police courts and penitentiaries are necessary factors. If all parents were to bring up children without any moral restraints or ideals they would soon change society into bedlam. We would have an army of undisciplined adults, defying all law and order. If there be no God we are living in a purposeless world in which, strange to say, the elements have order but man has not. As Voltaire remarked in one of his lucid intervals, "If there were no God man would have to invent one."

To banish God from the educational system of our country is a philosophical game for the high brows who have attained decent habits, but it is a pathetic tragedy for the silly sheep who have no background of mental or moral training.

It is a curious nemesis of our modern educational system that crime is increasing with our universal education, until we have reached the point of saturation. If crime continues to increase under its present tutelage the time is not far distant when society will be unable to give free board and lodging to its criminal population.

If any theory were ever discredited by facts it would be the one which predicates that if you educate men they can live without God in the world. However plausible the arguments may sound it is not working out in these United States. As Judge Kavanaugh intimates, "when the churches are full the jails are empty and conversely when the churches are empty the jails are full."

Possibly we are deceiving ourselves by our rationalizing tendencies.

A Reply to the Pope

By

JAMES DE WOLF PERRY

Presiding Bishop

IN RECENT times the thoughts and prayers of Christians have been directed toward the fulfillment of our Lord's purpose that his Church may be one. Despite long delay and repeated disappointment the hopes of the faithful cling to the promise contained in St. Paul's Epistle to the Ephesians that in the dispensation, of the fulness of times, God would gather into one all things in Christ. By this single aim all the movements toward the union of Christendom must be estimated. There have been many such. They comprise an important chapter in modern Christian history. They have their significance and permanent value, however, in the contribution which they make to the cause of pure religion. This is the ultimate. Christian unity considered as an ecclesiastical arrangement for effective administration loses divine sanction. It is as witness to the eternal truth made manifest in Christ; and to the divine love revealed in Christ that we declare in the Nicene Creed our belief in one Catholic and Apostolic Church. Catholic Christianity is essential to a united Church because in its real meaning the word Catholic describes the whole of Christian faith which is everywhere and through all time believed.

When nearly five years ago the Christian Churches of the world were invited to meet in Lausanne for conference on the questions of faith and practice, of ministry and sacraments, it was to gain through the mutual and sympathetic understanding of each other's positions, a comprehensive outlook. The representatives of all communions gathered there manifested a desire to look beyond the sectional or sectarian lines dividing them, that they might take into their purview the Christian experience of all the world and of all time. Such inquiry offered, and still offers, the hope of union. One consequence of the event was the joint conference eight months ago, and again three months ago of Eastern Orthodox Bishops with Bishops of the English and American Church. They represented two branches of Catholic Christendom, both possessing Apostolic Orders of the Ministry, both preserving the historic creeds, both receiving as the means of Grace the Catholic sacraments. Here again is a reasonable approach toward unity through intercommunion.

The only large Communion which refused the invi-

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tation for the Lausanne Conference, making that Assembly insofar incomplete, was the Roman Catholic Church. Her absence was entirely consistent, because by her claim since the Fifth Century to Papal Supremacy, she had separated from the Eastern Church, and by the exercise of it, she had alienated from herself the ancient Church of England. This attitude under her present policy she was unwilling to discuss or to reconsider.

NOW there has come from the head of that great communion in his encyclical "Lux Veritatis," celebrating the fifteenth centennial of the Council of Ephesus an appeal addressed to Eastern Christians and to other Churches separated from the Roman See, expressing confidence that "they will feel a longing for one fold under one shepherd, and for a return to that faith which is jealously conserved in the Roman Church". It is a sincere and gracious appeal addressed as it is to the "Separated Brethren" and should have respect and reply from those whom it most concerns. The whole Christian world does indeed look with longing for the return to one fold, but it believes that this can be realized only through the acknowledgment of Jesus Christ as the sole Head of the Church, the Shepherd and Bishop of the souls of men. Thus would be fulfilled the hope that "in the dispensation of the fulness of times, God will gather together all things" —not under any earthly ruler—but "in Christ; all things which are in Heaven and which are on earth; in Him".

Speaking as one Bishop for many others, I would quote from St. Jerome writing in the Fourth Century:

"The custom of the Roman Church has no more authority than that of any other. The Episcopate at Rome has no more authority essentially than any other Episcopate. Wherever there are Bishops, at Rome or at Constantinople, or at Alexandria, they have the same merit, the same priesthood. They are all successors of the Apostles." And still more clearly St. Augustine, Bishop of Hippo, pointing St. Paul's words, writes: "Since the whole (Church) is made up of the Head and the Body—the Head is the Saviour Himself who...sits at the right hand of God, but His body is the Church, not this Church or that, but the Church scattered throughout the world." Here is a Catholic conception of the Church to which the Christian world waits to return that it may find its unity and peace in Christ.

A seat of Government which has been reared for the exercise of ecclesiastical power by one part of the Church, involving breach of union with the other parts, and fortifying its authority with the doctrine of infallibility, can never be accepted as the center of reunion. By substituting the part for the whole, in doctrine and in polity, it has become less than Catholic. For Anglicans and Easterns to submit to it would be to fall short of Apostolic faith and fellowship.

THE appeal of His Holiness is made not only to the Churches who cherish the ancient Order, but with equal affection and sincerity to other Christian Bodies as well. Speaking, as I may, for that great Protestant World, in the thought and life of which our Church is privileged to share, I know that the desire for reunion is no less ardently felt by Protestants than it is by Catholics. Nevertheless, with them also, the cause of pure religion has first consideration. There are two great principles which they find embedded in the life and teaching of the early Church, principles for which they have struggled at the cost of persecution and separation. One is the right of private judgment, the other the test of scriptual authority. Each of these is consciously subject to enlightenment and guidance by the corporate mind and authority of the whole Church. Neither of them can be set aside by official decrees without sacrificing the individual soul to the integrity of the organization. A united Church will give a rightful place to individual freedom within the bonds of the divine society, fulfilling its mission which is primarily the redemption of the individual through the whole body of believers.

So also must there be preserved for the protestant mind the standard of Christian teaching contained in the Scriptures. They are no more the source of authority than is the Papacy. They are, however, the record and the test of truth. This for which the Protestant contends is a Catholic doctrine, taught by St. Athanasius who insisting on the sufficiency of Holy Scriptures writes: "In them alone is the instruction of religion revealed to which let no man add, from which let none detract. They are sufficient of themselves for the enunciation of truth."

Wherever appear in any Christian Communion articles of belief, expressions of loyalty and allegiance, standards of truth and of life, these are elements waiting to be gathered into the reunited body of Christ. They must be viewed without disparagement, without prejudice, whether they be found in Rome or Canterbury, Alexandria or Geneva. They may not be excluded without loss to the whole of Catholic experience; they may not be brought under subjection to any power save to the authority of Christ as this is vested in His whole Church. It is not for any part of that Church to bear toward any other the attitude of condescension or of judgment.

IN THE sight of God we are together guilty in our responsibility for the wounds from which the Body of Christ is suffering. It is a lamentable truth that Christ's ambassadors have been never immune to weakness and temptation. Our service in His Name has suffered equally from the sins, here of worldliness, there of arrogance, or again of selfishness in the face of human need. Only He Whose power we proclaim is infallible—the Church only as embodied in Him is Holy. Before we come to one another with offers of restoration and reunion, we must kneel before Him with hands outstretched seeking His forgiveness, asking to be found worthy for communion with Him, and with others through Him. Thus with hearts absolved and sight restored there may come the vision which the Bishops who met at Lambeth eleven years ago beheld—"The vision of a Church, genuinely Cath-

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olic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

For the consummation of this hope the prayers of all the faithful are asked, that the whole body of disciples thus may echo the petition of their divine High Priest, "As thou Father art in Me and I in Thee, that they may be one in us, that the world may know that Thou hast sent Me."

Let's Know

By

BISHOP WILSON

A Stalwart Missionary

WHEN Philander Chase went to Ohio as its first bishop, the Episcopal Church was not very well known. Many who had heard of it were not at all friendly towards the Church. On one occasion Bishop Chase had sent word ahead that he was coming to a certain town to hold a service. Whereupon certain of the unfriendly ones arranged a "Union Protracted Meeting" (a revival on a large scale) to freeze him out before he arrived. But the bishop was equal to the situation.

He tells in his Reminiscences how he reached the scene of the revival and sent a man to the platform to call out the leaders. He reminded them that he had come by appointment to hold a service and invited them to assist him in conducting it. Then he marched straight to the platform himself and calmly took over the whole works.

"Neighbors," he announced, "I hold in one hand a Bible, in the other a Prayer Book. The one teaches us how to live, the other how to pray. I know you are familiar with the one, I doubt if you are with the other. I have brought some dozens of copies with me. With the aid of these, my good brethren, I will try to lead you in the service. If any of you, through the depravity of the natural heart, are averse to being taught how to pray, you need the teaching all the more on that account. Without confession there is, as you know, no remission of sins. We will therefore confess our sins to Almighty God, all in the same voice. You will observe that no man can say 'Our Father' until he has confessed his faults; we will now say 'Our Father who art in heaven'. The proper attitude when we pray is upon our knees, as did Solomon, Daniel, Stephen, and Paul. After their example, I enjoin upon you all to fall upon your knees." Thus the service of worship was offered—"the response from the great congregation being as the voice of many waters".

That's the kind of ground-breaking done by this hardy pioneer bishop. He was a striking figure in the Church of a century ago. Considering the difficulties of communication at that time, he covered a vast amount of territory in his ministry. Beginning as a rector in central New York, he moved all the way to New Orleans. When the malaria caught him there, he returned north to Connecticut until he had recovered. Then he struck out into the newly opened country of Ohio. After a few years he went in for the double occupation of farming and preaching the Gospel in Michigan and finally accepted an election as the first bishop of Illinois when Chicago was nothing but a swamp at the end of the lake. There he finished out his romantic career, leaving a heritage of sturdy Churchmanship to his successors.

And that was only a hundred years ago. It may seem, at times, to our impatient enthusiasm as tho the Church is doddering along without that degree of progress to its credit which we think it ought to have. But when one goes back three or four generations for a point of comparison, the present situation seems distinctly hopeful and one finds abundant cause for humble thanksgiving.

Frontier Pioneers

By

HUGH L. BURLESON

LAST of all, we come to one who is by no means the least of our missionary heroes, but who in strength of character, refinement of personality and utter devotion, even to the martyrdom of a lingering death, exemplified the best that can be rendered in service to the Christ—my own great predecessor, William Hobart Hare.

Bishop Joseph Cruikshank Talbot had been nominally in charge of the Dakotas. It was surprising that he had reached them at all. At best, his leadership there could be only occasional and ineffective. After him, Bishop Clarkson, of Nebraska, exercised oversight as best he could, but a great missionary problem had emerged in South Dakota. Bishop Whipple in Minnesota had begun an apostolic work among the so-called Sioux Indians. Many had been won to the Church, but the transfer of the tribe to South Dakota left them without a shepherd. On this occasion, at least, the Church acted as though she really believed in her missionary responsibility, and chose a Bishop for these people—the first and only racial bishop to be elected. In 1873, as Bishop of Niobrara (which is not a place at all, but the name of a river), Bishop Hare reached South Dakota. I can give only a few words concerning the man and his achievement.

Personally considered, he was a most unusual choice. He was a man of culture and refinement, the product of patrician ancestry and of city life. He was pos-

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sessed of scholarly tastes, and was in the best sense a man of the world. But he was also a man of *another* world; he realized his duty to Him Whom he served. Great was the protest of his friends when this cultured gentleman was chosen to go out and serve the wild Indians of the plains. One Bishop is said to have exclaimed: "The Church is always making the mistake of using a razor to split kindling." Yet how his record refuted these predictions and forebodings! He became a true Father-in-God to his red children, touching their hearts and influencing their lives as no other man has ever done, and by his activities he wrote a thrilling page in the Church's missionary history.

Bishop Hare possessed three great qualities—utter personal devotion, sound judgment in administration and the capacity for winning the loyal allegiance of those who served with him. Nowhere has there been a finer record of long and effective missionary service than among the men who planted the Church in South Dakota.

Bishop Hare arrived in South Dakota to find a handful of Indian communicants and a little band of clergy in the midst of a nation of pagans. At the time of his death, among the 22,000 Indians resident in South Dakota, 10,000 were baptized members of our Church. There were more than 90 Indian congregations, 26 native clergy and 4,000 communicants.

Though most widely known for his service to the Indian people—for he was the true Apostle to the Indians—Bishop Hare also did a great work throughout South Dakota. When it was erected into a state in 1883, he became its first Bishop, relinquishing the title of Bishop of Niobrara. What Bishop White meant to Pennsylvania, Bishop Seabury to Connecticut and Bishop Kemper to the great Northwest, Bishop Hare was and will always be to South Dakota. The memory of him throughout the Church is fragrant as a box of ointment poured forth.

After thirty-seven years of service, by a most painful path of disease and suffering, he passed to his reward. His body rests in the land to which he went as a stranger, beside the Cathedral which he built, but he lives on in the hearts of thousands of our red brethren, who next to the Master they serve, cherish the memory of him who gave himself so unreservedly for them, that they might be brought out of darkness into light.

About Books

GOD'S WORLD *by Cornelius Howard Patton. R. R. Smith-Ray Long Co.* $2.

This is doubtless one of the finest and most convincing books on missions that has ever been written. One cannot read it without having the dull and dying embers of his interest in missions fanned into a glowing flame. Human solidarity is here made vivid, real and intelligible even for the dullest and narrowest soul. Dr. Patton shows how greatly the modern world has shrunken and how the human family is drawing together in a manner and on a scale unprecedented in history. He shames us out of our intense parochialism and little nationalism by a convincing demonstration of the need and of the opportunities of that higher internationalism which waits upon the unification of the followers of Christ. He encourages us with the fact that there is an aroused minority who are loyal to Christ and loyal to their world and who are aggressive and determined as never before to win the entire membership to the ideal of a world embracing Church. We often pray God has made of one blood all nations of men in the collect for missions. If we will read Dr. Patton's book we will realize the full content of that sentence and perhaps guard ourselves from the danger of pious sentimentalism with which the prayer is often offered and because of which our missionary spirit is prone to languish.

Irvine Goddard.

* * *

HEATHEN RACE. *By Gerald Stanley Lee. R. R. Smith-Ray Long Co.* $2.50.

This is a clever but somewhat futile book. It is clever and entertaining in its structures but futile in its remedial proposals. This must be said in spite of the fact of the judicious criticism which the author received when he submitted his manuscript to members of the various professions he castigates. In the main we agree with him when he says that doctors, clergymen, artists, lawyers and educators have fallen into evil days and no longer command the awe and respect which fiction would have us believe were once theirs. This misfortune has come about says Stanley Lee because the majority in each profession are utterly lacking in creativeness. They have nothing fresh or original to offer; more repeaters of what others have done or said better. There is hardly a doctor to be found today who can be said to know man in his entirety. The lawyer is still in his adolescence, an imitator and a slave to precedents. The parson has simply bed sores on his brains due we fancy to so much intellectual slumber while fussing on committees. The artist and educator are dealt with in much the same strain. It is all very fascinating and delightful, even though the facts are deplorable.

Where Mr. Lee falls down is in his proposals to remedy the situation. For instance we may all admit that Harry Emerson Fosdick is a charming and very human personality and has a wide appeal, but to expect every parson to pattern himself after Dr. Fosdick, and to maintain that if he did so the mouths of the heathen would be stopped and our churches filled to overflowing—this is hardly what you would call convincing. The same sort of dreamy and impractical proposals are offered for the other professions. That is why we are forced to say of an otherwise entertaining and readable book that it is amiably futile. We venture the opinion that the heathen have long since ceased to rage and are now expending their energies chasing vain things. Their rage in regard to the professions has largely been stilled into a deadly indifference. —*Irvine Goddard.*

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DR. VIDA SCUDDER



DR. BUTLER

The Christia

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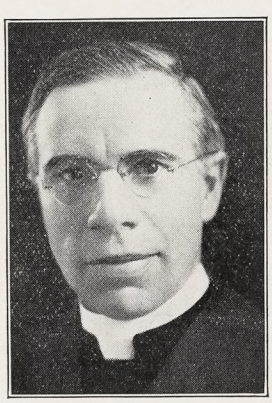
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SPENCER MILLER



DR. B. I. BELL



DANIEL MCGREGOR

CONTRIBUTORS

NICHOLAS MURRAY BUTLER
President of Columbia University and Winner of the Nobel Peace Prize

EDWARD L. PARSONS
Bishop of California and President of the Church League for Industrial Democracy

HARRY W. LAIDLER
President of the National Bureau of Economic Research

WILLIAM TEMPLE
Archbishop of York and famous as a sociologist

SPENCER MILLER, JR.
Consultant on Industry to the National Council of the Church

REINHOLD NIEBUHR
Professor at Union Theological Seminary

WILLIAM B. SPOFFORD
Managing Editor, who will write a concluding summary of the series

WILLIAM GREEN
President of the American Federation of Labor

MARY SIMKHOVITCH
Head Resident of Greenwich House, New York City

V. AUGUSTE DEMANT
Research Director of the Christian Social Council, England

BERNARD IDDINGS BELL
Warden of St. Stephen's College, Columbia University

VIDA D. SCUDDER
Professor at Wellesley College and Officer of the Church League for Industrial Democracy

DANIEL MCGREGOR
Professor at Western Theological Seminary and Secretary of Adult Education

W. G. PECK
Rector at Manchester, England, and author of "The Divine Society"

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and Economic Difficulties

Fourteen Articles
appear in

WITNESS

ng Lent



BISHOP PARSONS



MRS. SIMKHOVITCH



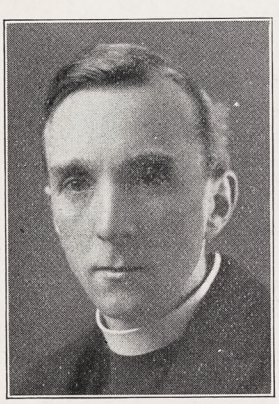
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V. A. DEMANT

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THE WITNESS

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All Orders Must be in the First Week in February

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CHURCH HOSPITAL IN CHINA AIDS OPIUM SMOKERS

By W. G. Browning

A Chinese army officer who was an opium addict was among the patients at Church General Hospital, Wuchang, late in the summer. He knew a great deal about Confucianism, Taoism and Buddhism, and a little about Christianity.

The chaplain of the hospital is the Rev. Newton C. Y. Liu, a young Chinese priest. He has been especially interested in the opium addicts who come to the hospital for cure, and the work of his ministry, helping them find the moral power which is so necessary a part of the cure, has spread to many who are enchained in the miseries of the habit. Sixteen came in one month last summer. In a personal letter he describes his dealing with the army officer above mentioned. Written with no thought of publishing, it is a rare instance of recording day-by-day evangelism in a Church hospital.

The first and second days the chaplain listened to the talkative patient airing his wisdom, and said little.

The third day the chaplain spoke out and told the patient that "we should have vitality in life," and that "merely to know means little but to practice what we know is all-important."

Thus driven to cover, the patient on the fourth morning presented a counter-attack and accused the chaplain of working for an American institution and being a "running-dog of imperialists and capitalists," and exhorted him to be more patriotic. The chaplain answered that the American institution implied the good will of Christians in America, and that real patriotism demands good citizenship and "not necessarily anti-this or anti-that." But the patient continued scolding until another patient intervened to calm him down.

The fifth day, the patient was asleep when the chaplain called twice, so he left a greeting through the other patients.

The sixth day the chaplain was welcomed by the patient, saying, "I respect you for your loving spirit. You do not forsake me in spite of all I said to you." Then the chaplain "spoke out frankly" about what our Lord had meant in his own life, and said to the patient, "I have nothing to do for you or for others without Christ."

On the following days he preached "about the Cross and how it stands unique." The patient confessed that he was weak-willed. ("That's the trouble with all serious opium smokers," the chaplain inserts in his story. "Opium—a curse indeed!")

The patient was soon discharged from the hospital. The chaplain went to call on him at his hotel, and he came out of the restaurant to call the chaplain in to breakfast.

A few days later he sent the chaplain another disheartened smoker "for rescue and comfort."

There the record ended at the time the chaplain wrote. "Please pray for this," he adds. "The Lord has blest me in diverse manners, but I long to see more become Christians."

* * *

The Church General Hospital at Wuchang set aside a ward of eight to twelve beds, this fall, for opium addicts. More are cared for when there is room in the other wards. Made poor by the flood and so deprived of their supply of the drug, many are suffering acutely. The suffering while they are being cured is like the agony of cholera, they say, but it is not fatal.

CELEBRATE EIGHTY-FIFTH BIRTHDAY

January 14th marked the 85th birthday of the founder of the Church Army, the Rev. Wilson Carlile. At the age of 25 this man was the head of a prosperous business. At 85 he is the head of an army which has 1000 commissioned officers. One of the more recent ventures of the Army is the branch in the United States, now over four years old. Though autonomous it shares the same spirit as the Army in other lands. Its work, under the able direction of Captain Mountford, has grown steadily until at the moment there are about fifty workers on the staff. This year a new department is being opened, that of Church Army Sisters, and already three of them are in training at the training centre in Providence. There is also enrolled in the training centre this year a Negro, the first of that race to take up training.

HAS HAD ONLY FOUR RECTORS IN FIFTY YEARS

St. John's Church, Lansdowne, Pa., which celebrated its 50th anniversary on St. John's Day, has only had four rectors, but each one has become noted for some reason or other. The Rev. Dr. William T. Manning, now Bishop of New York, was the first rector called when the church jumped from a mission to a parish in 1896. The second rector was the Rev. Dr. Lyman P. Powell, now rector of St. Margaret's in the Bronx, New York, and recently distinguished as the author of a new Life of Mrs. Eddy. The Rev. Dr. Croswell McBee, now rector of Old St. David's Church. Radnor, was the third rector, and the present rector is the Rev. Dr. Charles E. Tuke.

TWO PHILADELPHIA PARISHES PLAN TO JOIN FORCES

By Eleanor Howes

A great secret, which has been going all around Philadelphia for some time, was let out by the newspapers last Saturday with the announcement that Holy Trinity Church, 19th and Walnut streets, and St. James' Church, at 22nd and Walnut, have been considering the possibility of merging.

This combination would make the largest parish in the Diocese of Pennsylvania, as Holy Trinity has 1,783 communicants, not counting its three chapels, and St. James' has 799, excluding St. Elisabeth's, which is affiliated with it. All three rectors of these two parishes have expressed approval of the plan and the hope that it will be effected. The Rev. Dr. Floyd W. Tomkins, of Holy Trinity, believes that it is a question of Christian economy as to whether two churches are needed within three blocks of each other. The Rev. Dr. John Mockridge, co-rector of St. James', hopes to make the consolidation the next step in the development of the "City Church" idea, and the Rev. Dr. Joseph Fort Newton, also co-rector, who made the announcement at his morning service, commented favorably on the project.

However, it will be some time before the two vestries can clear up such matters as charters, endowments and legacies, and after that, the union of the two churches will have to be approved by the Diocesan Convention, which meets next May, before it can be effected.

* * *

With the resignation of the Very Rev. H. St. Clair Hathaway as Dean of the Pro-Cathedral of St. Mary, Broadway and South streets, Philadelphia, there will be a new system at the Pro-Cathedral. Instead of calling a new dean, the Canons of the Cathedral Foundation will conduct the services. This means that eight rectors, scattered around Philadelphia, will each have charge for a month at a time.

This will not affect the future of the proposed Cathedral at Roxborough, as some people seem to think, but is only an economical measure in keeping with the times. When the new Cathedral gets under way it will no doubt be necessary to appoint a new dean.

Dr. Hathaway has accepted a call to the rectorship of Christ Church at Berwick, Pa., in the Diocese of Harrisburg.

Mr. A. E. Taylor, business man, was ordained deacon on January 6th by Bishop Stewart at St. Mary's, Park Ridge, Chicago.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

If I really carried out the injunctions of the Rev. G. Warfield Hobbs, the secretary of the publicity department of the National Council, I would be forced to give him and his department a bit of a panning this week. I dropped in for a little visit and found Mr. Hobbs and Mr. Hoster, news dispenser, pretty well steamed up over a sermon that Presiding Bishop Perry was to preach at the Cathedral of St. John the Divine. The sermon dealt with a live topic—Church Unity—and was in reality an answer to the recent utterance of the Pope on the subject. "We are busy now getting the story out for the newspapers and the press services. And if we don't make the front page of every morning newspaper in New York on Monday morning I hope you will get after us." So uttered Mr. Hobbs.

Naturally I bought the Times and the Tribune eagerly on Monday morning. On the front page of the Tribune I found a story about sacred and profane love, based upon a sermon preached by Cardinal O'Connell of Boston, with the delightful heading, "Crooning Not Art, Just Whining Slush, Asserts Cardinal O'Connell." Nary a word about Bishop Perry and his sermon on Church Unity. I turned to the page given to the reports of sermons and found Dr. Norwood in the first column, flanked by a three column picture of Bishop Lloyd and Dr. S. Parkes Cadman, with the story of the relatively unimportant afternoon services at the Cathedral. Over in the last top column the heading informed us that H. Adye Pritchard, honorary canon at the Cathedral of St. John the Divine, asks that birth control be legalized. So the Episcopal Church, as usual, dominated the page, but again never a word about the important document released by the Presiding Bishop. It was there, but much mutilated and relegated to one of the back pages. The Times gave more space to it, but ran it on page 24 and I don't really suppose anyone ever gets as far as page 24 in the Times. Being of a playful disposition my first impulse was to really take Mr. Hobbs at his word and ride him a bit for falling down on his self-imposed assignment. Then it occurred to me it was the religious editors of the newspapers who should be placed on the griddle. It is their job, I take it, to give to their readers the really important religious news. That Cardinal O'Connell has soured in his old age so that he is now picking on the youth of the land for their petty extravagances is interesting enough, but it is hardly of sufficient importance to warrant the first page of a great newspaper. The sermon by Bishop Perry was an important document, coming as it does from the head of the Episcopal Church as a reply to the recent encyclical by the Bishop of Rome. It is therefore given to you in this issue for your edification. We are a week late with it, it is true, but the responsibility for the tardiness is not ours.

* * *

The annual meeting of the Church Mission of Help was held in New York on January 18th. Miss Lindley, head of the Auxiliary, lead a discussion on "Youth and the Church Today".

* * *

Thirty years of hospital service as physician, and twenty years' service as treasurer, were commemorated and the board and staff of St. John's Hospital, Brooklyn, on the evening of the feast of the Epiphany. Wm. S. Hubbard, was the physician, now chief of the medical service, who was honored; and David H. Lanman, president of the Brooklyn Savings Bank, was the treasurer who has been re-elected twenty times. Bishop Larned and several others spoke at the dinner, which was attended by eighty men.

* * *

Bishop Budlong recently confirmed a class of 61 at Christ Church, Greenwich, which he had himself prepared while rector.

* * *

A young Negro boy walked one hundred miles from his home to Lawrenceville, Va., in order to enter St. Paul's School. On the way he sold all his possessions and some of his clothes, arriving at the school destitute but determined.

* * *

Two other significant announcements in this issue. The back page issues an ALARM from the Church Missions House. Read that carefully. And in the centre pages there is the announcement of our Lenten features which I allow to tell its own story.

* * *

More than 2,000 people were at the Cathedral of St. John the Divine last Sunday afternoon for the Washington bicentennial service. Bishop Lloyd and Dr. S. Parkes Cadman were the preachers, both eulogizing the first president and pointing to his courage and character as beacons in a period of economic depression.

* * *

On January 5th Mrs. Mary C. Beckwith, widow of the late bishop of Alabama, died in Montgomery of pneumonia.

* * *

St. Paul's, Spring Hill, Alabama, built in 1858, has been the only non-Roman church in the community for 75 years. For generations it was a struggling mission. Now, however, it is a thriving little parish of 130 communicants with a church school of 165. In addition it has started two Sunday schools in neighboring farm country, one having 70 members and the other 50. The rector is the Rev. J. Hodge Alves, a young man who recently graduated from the Virginia Seminary.

* * *

The diocese of Chicago is to have a quiet day for the clergy on February 8th, just prior to Lent. It will be held at St. Bartholomew's and Bishop Stewart will conduct it.

* * *

A letter from the Presiding Bishop: "At the meeting of the National Council February 2-4, 1932, the new members elected at last General Convention will assume office. At this meeting the Council faces the difficult task of adjusting the appropriations authorized by General Convention to the expected income as reported by the various dioceses and missionary districts. May I ask the prayers of the Church that this adjustment may be made without injury to the work."

* * *

In confirmation of an article by Bishop Johnson on "The Rector and the Vestry" which appeared in The Witness of December 3rd, we have received a letter from a vestryman in Western Michigan in which he states that the plan recommended has been in use in his parish for fifteen months and that the plan has worked admirably. The vestry has its own leader other than the rector and committees covering every phase of parish work make their reports through chairmen selected from the vestry, so that the vestry is represented in all the parochial activities. This leaves the rector free to devote his time to spiritual activities. From this experience they most heartily recommend the system to all vestries.

* * *

The annual Feast of Lights service at the Cathedral in Albany was held on January 10th. As usual the cathedral was filled. The sermon was preached by Dean Richardson.

* * *

It isn't every day that New York has a chance to hear Bishop Rowe of Alaska. He is to be the preacher on Sunday morning, the 24th, at the Incarnation. There should be a mob there to hear him for he is surely one of our greatest missionary heroes.

* * *

For over thirty-five years a considerable portion of the income of the parish of St. John the Evangelist, St. Paul, Minnesota, has come from renting pews. A quiet campaign in the interest of free pews has been going on for four years, led by the rector, the Rev. Frederick D. Butler.

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By a vote of the parish the renting system was abolished at the beginning of this year. The remarkable thing about this important step is that 95 per cent of the members of the parish who formerly rented pews added the amount of their pew rents to their pledges for 1932.

* * *

In regard to that sermon preached by Bishop Perry dealing with the Pope's Encyclical, the Times and the Tribune, the two leading New York newspapers, had interesting headlines. The Tribune heading reads: "Papal Encyclical on Unity Hailed by Bishop Perry. Churchman Says Christian World Looks with Longing to return to one fold. Lauds Gracious Appeal." And the Times: "Dr. Perry Rejects Pope's Unity Plea. Presiding Protestant Episcopal Bishop says Jesus Christ alone is Head of Church. He denied Infallibility." One says yes and the other says no. All of which is merely further proof that people should ignore headlines. They are pretty but futile.

* * *

A series of six week-end conferences for laymen is to be held at Washington Cathedral during Lent. In previous years lawyers, doctors, bankers and brokers have attended these conferences, and also young business men, old business men and college undergraduates.

* * *

The mid-winter reunion of the Concord Conference was held during the holiday season at All Saints, Brookline, with a large number of young people present. There were movies of last summer's conference and an address by the Rev. Gardiner M. Day of Williamstown.

* * *

When a church building has been used as a place of worship for sixty years, it is high time it was paid for and consecrated. Such seems to have been the opinion of the Rev. Gordon D. Pierce, who became rector of St. John's, Brooklyn, about a year ago. And he was able to translate his opinion into facts through the generosity of two parishioners who were of the same mind. And so $10,000, the last remaining part of the mortgage, was paid off, and on St. John's day, last month, the Rt. Rev. Ernest M. Stires consecrated the church, in the presence of a congregation that packed it to the doors.

* * *

A Council of Diocesan Organizations is to be created in Long Island. The idea is "one for all and all for one." The objectives of all the societies will be woven together into a diocesan program, and events will be scheduled so as not to clash. Every group will gain prestige by having an opportunity to present its particular cause to the representatives of every other group at the meetings of this Council; and a unified pro-

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gram will give a free field to each group in turn. Seems a simple and desirable thing to do.

* * *

At Bayou Du Large, parish of Terrebonne, near Houma, Louisiana, is an interesting mission conducted by Dr. Gardiner Tucker, who not only has the parish church at Houma, but is also executive secretary for the department of religious education in the province of Sewanee. Bayou Du Large is on a narrow strip of land in the marsh country of Louisiana. The people are of ancient immigration, French, Spanish and Portuguese. Their main occupation is muskrat trapping. Their traditional Church affiliation is Roman. St. Andrew's Mission was started in 1911 in a cottage. Illiteracy among the adults is 100 per cent, but recently a school has been opened and the children are learning to read. Though only about three months of schooling is given each year, that is the result of the insistence of Dr. Tucker that these people be remembered by the school board. During the past year, nine persons were confirmed by Bishop Morris.

* * *

Lieutenant Governor Lehman, Mr. L. R. Eastman, former president of the merchants association of New York, and Mr. R. Fulton Cutting, were the speakers at a public dinner held in connection with the synod of the province of New York and New Jersey, which met January 12-14 in Bronxville. There was a discussion of the provincial system of the Church by Bishop Oldham of Albany and the Rev. Malcolm Taylor, secretary of the New England province. The social service department had lively sessions on unemployment and race relations. Chaplain Kinsolving of West Point led a conference on "Youth and the Church" and the various women's organizations were also on hand in numbers.

* * *

The Rev. Alfred J. Wilders, member of the clergy staff of Washington Cathedral since 1928, has accepted the rectorship of St. Andrew's, Washington.

* * *

Here's an idea that is worth passing on. On the Sunday before the return of the boys and girls to colleges and schools from their Christmas Holiday, the Rev. B. Duvall Chambers, rector at Millwood, Virginia, gathers them all in for the morning service. There was a sermon for them, and then they knelt at the altar rail together, listened to a special prayer for them, and then received together. Not a difficult thing to do certainly, and yet who can measure the results of such a service.

Incidentally part of the Christmas offering from this parish was sent to provide food and clothing for the children of miners in West Virginia. If any of the rest of you care to make such offerings and wish to have your donations pass through Church channels, it should be sent to the Church League for Industrial Democracy, 154 Nassau Street, New York City. It does mean something I am sure, to have these gifts reach these people in the name of the Church.

* * *

The Rev. T. L. Settle has resigned as the rector at Harlan, Kentucky. Whether or not he will be allowed to leave remains to be seen. A petition is being circulated now requesting the bishop to refuse to accept his resignation. Harlan, as you perhaps know, is the centre of a good deal of the mining difficulties, and Mr. Settle has done effective work along relief lines.

* * *

Mr. J. W. Kennedy and Mr. Richard Watson were ordained deacons by Bishop Moore on January 3rd, at the Incarnation, Dallas, Texas. Mr. Kennedy is a student at Western and Mr. Watson is still at Virginia.

* * *

Next month the Rev. H. L. Cawthorne, the rector of St. Luke's, Chicago, is to retire. Mr. Cawthorne's retirement marks the close of a min-

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istry of over fifty years, thirty-three of which have been served in this one parish.

* * *

The Preaching Mission on the Great Commission, a Southern project, is being staged in the diocese of Atlanta and Alabama during Epiphany and Lent.

* * *

A quiet day for the clergy of the diocese of Western Massachusetts was held at Christ Church Cathedral, Springfield, on January 7th. It was conducted by Bishop Davies.

* * *

A reception to Bishop Frederick Budlong, new coadjutor of Connecticut, is being held this evening in New Haven. It is being given by the churches of the city.

* * *

Porto Rico and Hawaii are assuming larger 1932 budget quotas than were assigned to them. Porto Rico was asked to assume $1,200 and sends word to the treasurer of the National Council to expect $1,400. Hawaii, asked for $5,500, expects to pay $6,000.

* * *

Armand T. Eyler was ordained deacon by Bishop Reese of Georgia at St. John's, Savannah, on January 3rd. He is to continue his studies at the Virginia Seminary.

* * *

Dean Shailer Matthews of the University of Chicago was a speaker on January 19th at a meeting of church school teachers of the diocese of Chicago, held at St. Chrysostom's Church.

* * *

A class of fifty-three was confirmed recently at St. Peter's, Westchester, New York City, by Bishop Gilbert. The Rev. Edmund Sills is the rector of the parish.

* * *

They have a fuel society over in Rhode Island, of which the Rev. Arthur M. Aucock is the president. They give coal to needy families. In 1930 they filled 1541 orders; in 1931 the orders numbered 5567, and valued close to $14,000.

* * *

Bishop Stewart of Chicago was the preacher on the "Church of the Air" last Sunday. Assisting in the service, which broadcast over a nation wide hook-up, was the choir from his former parish, St. Luke's, Evanston. Another interesting broadcast was that given on the 15th from a Chicago station by the Rev. Alfred Newbery, rector of the Atonement.

* * *

Mrs. Charles C. Binney, president of the Woman's Auxiliary in Rhode Island, has asked all members to sign the petition for world disarmament.

* * *

The Rev. John H. Lever was insti-

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REV. MURRAY BARTLETT, D.D., Pres.

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tuted rector of All Saints, Worcester, Mass., on January 3rd by Bishop Davies.

* * *

A baby just one day old became a patient a few weeks ago at Deaconess Massey's dispensary-hospital at Balbalasang, in the Philippine Islands. The baby's mother has lost seven sons, but so strong is the native belief in evil spirits and so hedged about with tabus is the life of a newborn child, that only rare courage and independence on the part of this mother enabled her to send young Jonathan to Deaconess Massey. He was thriving at last accounts, under her close personal supervision. The people have come to believe that at least the members of the mission staff are immune to attacks by the ever-present evil spirits.

* * *

It has always been called the "American Cathedral," in Manila, but in one recent month it had a wedding at which all the guests were Netherlanders, a Russian baptism, and a memorial service sponsored by the British Legion.

* * *

"Those who fight hard for the love of God and their fellowmen"—so one of our Chinese clergy describes the flood relief workers. The words would make a motto for a Christian coat-of-arms. The writer, the Rev. Samuel Kao of Hankow, in a personal letter written early in December to the Rev. Dr. Arthur M. Sherman, says:

"We thank you and your countrymen for their sympathetic help in the relief work...Bishop Roots was the most important person during the flood, and Sheng Kung Hui co-workers were all active in helping him ...The danger is nearly over but the relief work not completed and still requires much continued labor and effort of those who fight hard for the love of God and his fellowmen. Water can still be seen outside the city. There are refugees by hundreds and thousands; they have no homes to go back to.

"But alas, what threatens now more than anything else is the fighting going on between Japan and our nation. I am sure you know more about it than I. The thing I would like to mention here and that might make you glad is that we citizens at Wuhan are patient and calm. And I myself trust in God whose judgment would be the final one, and that Christ Himself would plead for us. I would also try my best to make those whom I am caring for spiritually trust God rather than anything else, such as force and diplomacy.

"What I especially ask of you is your prayers for my work and my family and my country."

* * *

Thirty-five members of Grace Church, New York, have volunteered for social service work and were assigned to duty last week by the Rev. Floyd Van Keuren, secretary of the social service department of the diocese.

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Daily: 12:20.

Trinity Church, New York
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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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Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

The Transfiguration, New York
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1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Sundays: 8 and 9 A. M. (Daily 7:30) 11 A. M. Missa Cantata and Sermon 4 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 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
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(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

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
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.; Solemn 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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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. 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.

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ALARM!

1932 EARLY REPORTS for 1932 are tragic.

Unless additional pledges come between now and February third, when the National Council is compelled to bring appropriations within income, in addition to every possible economy the following must be faced:

1—*Missionary work abandoned or crippled.*
2—*Vacant posts unfilled.*
3—*Volunteers turned back.*
4—*Missionary salaries reduced.*
5—*Legacies used for operating expenses.*

We know how hard many are working. Some have made real sacrifices.

Have you done your utmost? Send to your Bishop supplementary gifts or pledges prior to February 1st.

✠

1931

Dioceses are making heroic efforts to complete payment on the $1,070,296 reported due on December first. Present indications are alarming, but there is still hope that the 1931 bills can be paid.

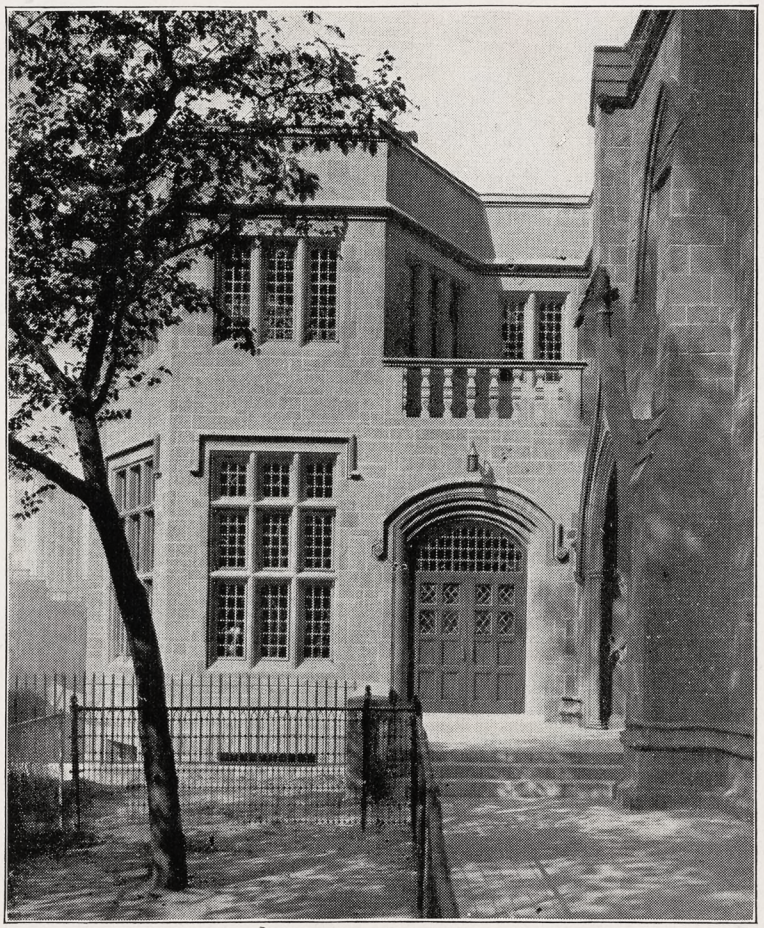
THE NATIONAL COUNCIL
Church Missions House
281 Fourth Ave., New York

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Article by Russell S. Hubbard

The WITNESS

CHICAGO, ILL., JANUARY 28, 1932



THE NEW PARISH HOUSE
Grace Church, Brooklyn, New York

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THE WITNESS

A National Weekly of the Episcopal Church

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THE HYDRA RAISES A NEW HEAD

By
RUSSELL S. HUBBARD
Student Pastor at South Dakota University

FROM time to time we think that we have killed that monster, the idea that there is any conflict between religion and science. But just as we think we have slain it, behold another head grows in the place of the one we have just cut off.

Whatever conflict there has been between religion and science has been in the field of the physical sciences. Although difficulties still remain in the minds of some people, the real difficulties have been solved. The theologians have learned from the scientists to reinterpret their idea of the creation, finding that the new knowledge has only added depth to their thought of God and His creation. The scientists themselves, as the bishops assembled at Lambeth pointed out, have become the best allies of the Church in solving the difficulties, as they introduce an almost mystical strain into their theories of the Universe.

Unfortunately the leaders and thinkers of the Church have become so engrossed in looking up into the heavens that they have all but fallen into a pit. For while physical scientists have been delving into the mysteries of the creation, the social scientists have taken the torch of our duty to our neighbor and carried it such a distance that we of the Church have all but lost sight of it. Not that the Church has forgotten that she must be concerned with the duty of a man to his neighbor. She has not done that. But the many workers in the social sciences have discovered techniques, and have found out facts that too many in the Church seem hardly to know exist.

It is not enough that these facts and techniques should be known to a few of the leaders of the Church. They so intimately concern the life of the Church in every one of our parishes. The criminal who has just left the cell; the man who comes asking for help for his family;—how do we treat him? All too often there is little if any knowledge of good social method displayed in our parishes. All too often there is an "entente cordiall" established with the secular social agencies—ideally excellent, but practically ineffective —and nothing more.

IN A sense the clergy of the Church are not to blame for this lack of appreciation of the techniques and knowledge of the social sciences, for there is a woeful lack of teaching upon the subject in our seminaries. The recent advances in this direction in some of our seminaries hardly scratch the surface. Robert L. Kelly states the amount of such training in our seminaries in 1924, and his findings are not a matter for self-congratulation on the part of the Church. (*Theological Education in America.*) Dr. William S. Keller, director of the Cincinnati Summer School in Social Service, names six fields in which this training should be given:

I. Basic study of life in our present Western world.

II. The family—love, courtship, marriage and parenthood.

III. Working knowledge of normal and morbid psychology.

IV. Principles of case work.

V. Methods of cooperation with existing agencies and the constructive relief of poverty.

VI. Human factors in industry.

How many of us priests in the Church have had this training, unless we received it in college, or through our own efforts obtained it after we had finished our training? Unless the student has had this training in college, he does not have the proper equipment to enable him to handle the many cases that come to his attention without serious blunders.

But the result is even more serious than the bungling of cases on the part of the untrained parish priest. The students in our colleges are getting this training which the clergy have not had. One of the deans at one of our state universities recently made the statement that thirty years ago he expected to see the students crowding more and more into the courses on the physical sciences, but what was his surprise to find them leaving these and crowding the courses on social sciences. It is not the degree in physical sciences that is being introduced, but the degree in social science.

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The students thus trained scatter into the parishes of our country. They hear sermons about the treatment of unfortunate people, of our duty to our neighbor, which reveal the lack of training and knowledge of the preachers in those techniques which they themselves have studied. The preacher may think he is dealing with his subject in a Christlike manner, and probably is according to his lights, but where he has not taken the trouble to find out the best methods in handling a case, the inference is that he does not really care enough to find out—and all the fine words he says are discounted. No preacher can help but handle moral questions occasionally; but a brief glance through Hadfield's *Psychology and Morals* will convince him that actions are as often pathological as sinful. And blame does not heal disease. With one in eight of our young people going to college, and with courses in the social sciences being introduced in our high schools, this lack of training of the clergy becomes a serious handicap.

THERE is more reason why our students in the colleges do not take an interest in the church than laziness, or the burden of other activities, or intellectual troubles. There is a large amount of indifference due to an attitude, perhaps sophomoric, that the clergy do not really know what they are talking about when they get into the realm of the social and moral sciences.

The seeming conflict between religion and the physical sciences has been solved, or is being solved. But there exists a real danger that those who are working in the social sciences, those who are working in fields which have been cradled in the Church, shall cease to respect the attitude of the Church on the vital subjects in which they are interested. In the issue between the physical sciences and religion the subject has been brought out, into the open and discussed. All too often such discussion has appeared on the front page, assuming an importance that it did not deserve. In the relation of the Church and the social sciences there are signs of a severance of relations without discussion. There are already signs that the social scientists are going on their own way without the Church, without considering its ability to assist or fearing its power of opposition; too often they seem to have lost respect for religious forces. They judge not infrequently that the Church is either indifferent to or intolerant of their findings and their labors because of inherited traditions.

These workers in the field of the social sciences have too much to contribute to the Church for her to disregard them or their findings. And the Church has the motive power of the Christian ethic which can and should make the labors of the social scientists more fruitful. There is no stimulus greater than that of the Master; but the Master's life and teaching have to be interpreted in the light of our present needs. This the Church can do, and current sociology in too large measure lacks and needs this touch with Him who went about doing good. In His day there was no social science in the strict sense of that term; but He who was ever willing to face facts, He who said to His disciples, "Ye have heard it was said to them of old time...; but I say unto you," would not have been the last to accept new light and new methods for helping people. If the Church is to retain the allegiance of a generation nurtured in social techniques, she must know of the new knowledge and the new methods that she may use them where and when they are good, in all her parishes.

AN UNUSUAL PARISH HOUSE

By

WILLIAM B. SPOFFORD

ONE has no business losing a popular editor like "Cheerful Confidences" Atwater when he can be reached on a nickel subway fare in ten minutes. So the other day I slipped on my rubber coat and rubbers (we have been having that sort of weather in New York) and hustled over to Grace Church, Brooklyn, to ask him; "How come we are not getting your stuff any more?" I did considerable research work before making the call too. If he said, "I really have been frightfully busy with my parish work", I was all set to shoot right back; "I know that Grace Church is an important down-town parish, but after all there are less than three hundred communicants, and now that you have Son David as an assistant we were hoping that you could find the time. People you know are asking for it." Then if he met me with the "busy with diocesan affairs" argument I was going to tell him that we would have Bishop Johnson write Bishop Stires and ask that he be relieved of some of his burdensome tasks.

I went to 29 Grace Court, an ordinary dwelling converted into a temporary parish office, and was greeted with a genial "hello" from the top of the stairs where Dr. Atwater's study is located. "What's the idea of all the packing boxes", I asked. "What are you doing; jumping out in the night or something?"

"Don't take off those rubbers", was the reply. "Come across the street and I will show you where they are going, and also incidentally just what has kept me so busy for the past year or so. Really this job of building a parish house is the toughest assignment I have ever had. But I think it has been worth the effort. Come and take a look and then you can judge for yourself."

The parish house is not an imposing structure from the outside; an attractive building but rather small in

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THE GUILD HALL

appearance. But one soon discovers that this small appearance is an illusion. It is full of halls and good sized rooms, and a dandy gymnasium. The entrance is an attractive affair, marble I take it, with convenient places for wraps. Mount a few steps and you are in a fine large social hall. Go down a few steps and you are in the gymnasium. Later I learned of another entrance from another street. As a result three parties or meetings can be going on in this parish house at the same time without the different groups even seeing each other. You know, sometimes that carefully worked out idea may prove handy.

The lounge, where we went first, is a large light room. The windows are filled with attractive antique glass. There is a nice fireplace.

"Interesting fireplace that. Real logs you see. But we don't have to litter up the place with kindling to have a roaring fire. Here, hand me a match and I will show you." And he turned a faucet or something on the floor, struck his match and in less time than it takes to tell about it there was a roaring wood fire, charred logs and all. There is a gas outlet it seems underneath the logs which serve as the kindling. A grand idea.

The adjoining room is a large social hall, with folding doors between so that the two can be thrown into one huge room on occasions. The southern end of this hall is one immense window, so that it is filled with sunlight.

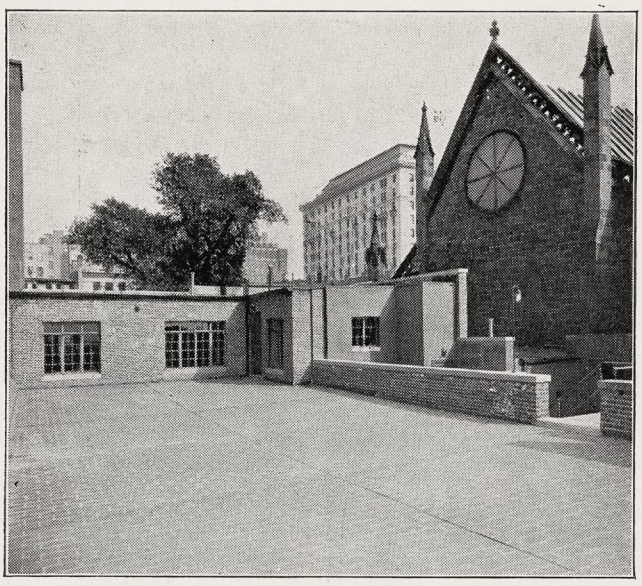
Adjacent to this is a room for the womens' organizations. The fine panels in the room look like ornamentation, but I soon discovered that in reality they were closets, and large closets, too—big enough to store sewing machines, for instance.

Across a corridor from the large hall is the commodious kitchen.

We then went to a lovely kindergarten room on a lower floor where we found a couple of women of the parish preparing for a children's party. At least that is what they told us though I noticed they had a pretty good luncheon spread out for themselves. However, regardless as to who was going to have the party there is no doubt about it's being a children's room. Mother-goose and Bible pictures, the sort that children like, all in bright colors, decorated the walls, and the small chairs and tables tempted even a grown-up to sit down for games.

Nearby was the choir room, in charge of the organist of the parish. Here again there were no unsightly lockers but fine wall panels which turned out to be roomy lockers for vestments. It is a fine room, decorated by a lover of music obviously, which will surely be an inspiration to good music. The lighting throughout the building is by diffused light, flooding each room

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CHILDREN'S PARADISE ON THE ROOF

without casting any shadows. This is an unique feature, as is also the acoustic plaster and blocks which absorb sound.

Then the gymnasium; I have seen bigger ones but never a better one. On one side of the large gym is a balcony where basketball and handball games can be witnessed, leaving the players free to do their stuff unhampered by spectators. The walls of the hall are lined for eight feet from the floor with cork, thus preventing the blisters one frequently gets by scraping an arm or a shoulder against a wall in a hotly contested game. At one end is a well equipped stage, so that this hall can also be converted into a lovely theatre. At the other end is a little room, sort of dug under the yard so that it gets its light from above, which is to be used, I believe, for a boys' club. And how the boys of this parish are going to love this den which is to be their very own.

Next we inspected the great Electrol Oil Burners which furnish automatic heat and hot water, not only for the new parish house, but the church as well. The advantages of these is obvious; economy of space, instant heat and hot water, clean heat, no ashes, and all at a cost no greater than coal.

Finally we went to the top floor. First a study for the assistant rector, who at the moment is David Atwater, attractive son of the rector. Nearby is another children's room, all fixed up as the children would have it, and equipped with glass that allows the ultra-violet rays to penetrate. And from this room one goes to the roof which was attractive even on this rainy day; a real haven for children, with swings, slides, sand-boxes and games. Here mothers can leave their children in the care of a parish worker and know not only that they will be safe but also that they will be having a grand time. There are two large stretches of roof, paved with red tile.

Then we went to Dr. Atwater's new study. And what do you think that is like? A great huge mahogany panelled room with a glass top desk? Guess again. It really seems like an attic and it hasn't even been plastered yet. "How come? Aren't you going to have a decent place for yourself? You seem to have fixed up everyone but the rector." "Well," he replied, "this is a parish house and not a rector's house. I figured the people should have their quarters first. We ran out of money before we got to this. When we find the money this will be finished. Until then I shall manage."

There was another room which interested me. It is a fire-proof (the whole building is fire-proof as far as that goes) and dust proof store room. Church supplies and records will be kept here and the only key is in the possession of the rector.

"We have been a year building this, and the plans started long before that. So you can see I have had my hands full. I really haven't had time for much else. But I hope I shall get back at 'Cheerful Confidences' presently," said Dr. Atwater as we headed for a jovial lunch.

And certainly after this inspection I could say that he had done a real job, with the help of Mr. Frank H. Hutton, the architect, and John Thatcher & Son, the builders, to whom Dr. Atwater insisted on giving most of the credit for the success of the undertaking. I am no authority on parish houses but I doubt if a more complete parish house exists, certainly not for the money expended. Drop over and see it if you get a chance. It is worth your careful inspection, and if you are fortunate enough to have Dr. Atwater for your guide you have a double reason for going.



THE KINDERGARTEN ROOM

The Christian Way Out

A series of fourteen articles written by authorities starts in the issue of February 11th.

ALL ORDERS MUST BE IN THE FIRST WEEK IN FEBRUARY TO INSURE DELIVERY OF THE FIRST NUMBER.

THE WITNESS

6140 Cottage Grove Ave.

Chicago

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DECLARATION OF AN AMERICAN CITIZEN

WHEREAS, the Supreme Court of the United States has refused citizenship to Professor Douglas Clyde Macintosh on the ground that he was unwilling to promise to subject his conscience to an act of congress in the event of a war which he might at the time believe to be unjust and contrary to the will of God; and

WHEREAS, the ground upon which the court's decision rested was the alleged fact that every native-born citizen of the United States has impliedly made the identical promise which Mr. Macintosh refused to make, and that to admit Mr. Macintosh with such a reservation of conscience would give him a privileged status as a citizen in comparison with the status of native-born citizens; and

WHEREAS, the supreme court's decision, together with the argument on which it rests, affects not only an applicant for naturalization but every native-born citizen, whether he be willing or unwilling to bear arms in event of war, and leads itself to a justification of any form of tyranny over the free conscience of American citizens; and

WHEREAS, the supreme court, referring to Professor Macintosh, says:

"When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident...that he means to make his own interpretation of the will of God the decisive test...We are a Christian people...But we are also a nation with the duty to survive...a nation whose government must go forward upon the assumption...that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God;" and

WHEREAS, it is a fundamental principle of democracy that conscience shall not be sacrificed to the state, but that the state accepts the responsibility of so fashioning its policies that it will enlist the support of the free consciences of its citizens; and

WHEREAS, no principle contributes so much to the moral dignity of democracy and to the purifying and stabilizing of the state as the guarantee of a free conscience to all its citizens and an unhindered right to worship and serve God according to the dictates of a free conscience; and

WHEREAS, in his dissenting opinion in this same case Chief Justice Charles Evans Hughes, with the concurrence of Justices Brandeis, Holmes and Stone, denied that the oath of allegiance can rightly be made to bear the interpretation advanced by the majority of the court, and affirmed the contrary view as follows:

"In the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation...One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God;" and

WHEREAS, insofar as citizens assent to the doctrine advanced by the court's decision they consent to the nullification of the most basic principle of ethical religion, and surrender their own and the church's freedom to preach and practice that truth which is the vital breath of any spiritual faith, namely, that God alone is Lord of the conscience, and that we must obey God rather than men; and

WHEREAS, if those who are American citizens allow the imputation of such an obligation to pass without protest, they thereby acquiesce in a ruling which is not only, in the language of Chief Justice Hughes, "repugnant to the fundamental principle of representative government," but which radically modifies the spirit of our democracy and smothers spiritual religion by setting up the state as the supreme object of devotion beyond which religion dare not go; and

WHEREAS, it is required of citizens when entering upon public office, whether federal or state, and when applying for passports, and on other occasions, to take the same oath of allegiance which, under this decision, now implies the giving of an absolute pledge to hold their personal consciences in subservience to the will of congress as the final interpretation of the will of God; now

THEREFORE, I, a citizen of the United States, solemnly refuse to acknowledge the obligation which the supreme court declares to be binding upon all citizens, whether native-born or naturalized. I have not promised, expressly or tacitly, to accept an act of congress as the final interpretation of the will of God, and I will not do so. In my allegiance to my country I withhold nothing, not even my life. But I cannot give my conscience. That belongs to God. I repudiate the obligation which the supreme court's decision would impose upon me, and declare that the imposition of such an obligation is the essence of tyranny. I refuse to be bound by it.

I further solemnly declare that until this intolerable restriction upon conscience and religion has been removed I will not take the oath of allegiance upon any occasion without adding thereto a reservation of the right of conscience and of my supreme allegiance to the will of God.

I therefore earnestly and respectfully petition Congress to amend the naturalization law so as to unbind the consciences of American citizens and to insure that no alien who is otherwise qualified, and who is willing to be subject to the same obligations in all respects as a native-born citizen shall be refused citizenship.

(Signed).....

This Declaration is being printed cooperatively by the religious press of the nation. Signatures may be sent to THE WITNESS, 931 Tribune Building, New York, or some other participating Journal, for compilation and despatch to Washington.

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ACTIVITIES OF THE CHURCH IN THE NORTHWEST

By C. H. L. CHANDLER

An inspiring story of how a class of young girls, connected with the Church of the Good Shepherd, Portland, was responsible for the building up of a splendid institution for the sick, appeared in a recent edition of one of the city papers.

In 1902 "a class of 12 small girls" heard of the serious illness of the mother of one of their number. It was a case of tuberculosis, and could not be received at any of the public institutions. Said one of the girls: "Wouldn't it be lovely if there were a house with shady trees around it—and hammocks under the trees for the patients on a hot day!" Her classmates agreed with her.

Out of the conversation grew the determination to raise a fund "to help provide" a house "under shade trees." Each girl agreed to contribute 10 cents per month towards the fund. Eventually the editor of the city paper now relating the story, heard of the fund and "wrote it up."

Among the readers of the newspaper article was the then city physician and a number of prominent citizens. The immediate result was prompt action on their part providing a suitable place for a limited number of such patients; the ultimate result, the present Portland Open Air Sanitarium (with ample space for bright sunlight and hammocks), today one of the best equipped of such institutions on the coast, located on an ideal spot among native Oregon fir trees about 6 miles south of Portland.

It is a fascinating story, too long for these columns—but these young women certainly "started something" when they arranged, in their youthful motherly sympathy, to earn 10 cents per month to aid a sick woman!

* * *

A reception was tendered the Rt. Rev. Lemuel H. Wells, retired bishop of Spokane, by a host of friends, in St. Mark's parish hall, Seattle, in honor of his ninetieth birthday. The bishop has served the Church in this section over a period of 60 years, first as a missionary and from 1892 to 1913 as Bishop of the District of Spokane. Since his retirement he has had charge of St. Andrew's Mission, Tacoma, Wash. The bishop has just completed writing his memoirs, shortly to be published under the title "A Pioneer Missionary."

* * *

High honors have been paid Dr. Miriam Van Waters, whose early life was spent in Oregon, by her appointment as Superintendent of the Sherborn Reformatory, at Framingham, Mass. Dr. Van Waters, a daughter of the Rev. Geo. B. Van Waters, one time rector of St. David's Church, Portland, is a graduate of our Diocesan School, St. Helen's Hall, Portland, class of 1904. She also is a graduate of the University of Oregon, receiving the degree of M.A. in 1913, and later being awarded the honorary degree of Ph.D. by Clark University, Worcester, Mass.

During the intervening years she has performed a notable work along social service lines, as well as having written a number of books, prominent among these being one on "Youth in Conflict," and another entitled "Parents on Probation."

* * *

The Rt. Rev. Irving P. Johnson, Bishop of Colorado and editor, is to conduct a mission, February 24 to March 2 at St. Mark's Cathedral, Seattle, Washington.

* * *

The forty-fourth annual Convention of the Diocese of Oregon is being held in St. Stephen's Cathedral, Portland, on January 27-8. The Woman's Auxiliary held its annual meeting on the 26th in Grace Memorial Church, Portland. The Rt. Rev. Middleton S. Barnwell, Bishop of Idaho, was special preacher for the convention. Miss Florence Newbold national executive secretary, was guest speaker for the annual meeting of the G. F. S. Council on January 25th, in St. David's Parish, Portland.

* * *

The parish branches of the Woman's Auxiliary of Seattle, sponsored the presentation of the Japanese Operetta, "O Hara San," given on two days in January, by the girls of St. Peter's Mission in that city. The proceeds were devoted to the building fund of the mission.



BISHOP PERRY
Going to Europe

MASSACHUSETTS CLERGY SUPPORT ARMS REDUCTION

At its January meeting, the Massachusetts Clerical Association passed the following resolution:

"Now be it resolved that the Massachusetts Clerical Association unanimously go on record as urging upon the President of the United States to instruct the American delegates to the Disarmament Conference to take a strong and insistent stand for an agreement for substantial reduction of armaments."

The resolution was drafted by a committee consisting of Prof. Francis B. Sayre, of the Harvard Law School faculty, the Rt. Rev. Samuel Babcock, and the Rev. Messrs. John M. Groton, Edmund J. Cleveland, Laurens MacLure, Henry McF. B. Ogilby, and Richard G. Preston, four of whom are ex-service men.

* * *

On January 20, the Massachusetts Church Service League held an all-day program at the Cathedral Church of St. Paul in Boston, devoted to the subject: "Christianity, the Church, and the Present Industrial Situation." The leader of the conference was Mr. Spencer Miller, consultant on industrial relations of the National Council. In addition to his address, the Rt. Rev. John T. Dallas, Bishop of New Hampshire, spoke on "The Church in the Country" and the Rt. Rev. Charles Gilbert, Suffragan Bishop of New York, on "The Church in the City." Bishops Lawrence and Sherrill were also present, the latter presiding.

* * *

The Rev. Paul Micou of St. Mark's Church, Fall River, is conducting a special school for Church School teachers of that city. The school is staffed by Mrs. L. Merrill of Trinity Church, Boston, and Mrs. W. M. Copley of the diocesan staff, for the lower grades, and by Miss Emma Blaydow of Grace Church, Salem, Miss Lola White, and Miss Lillian Boyd, also of the diocesan staff, for the upper grades.

* * *

Another interesting experiment that is being carried on in Massachusetts is one of the Rev. LeRoy Ferguson, of the City Mission. He is opening a week-day "Leisure Hour School" with classes in religious training, craft work, sewing, cooking, millinery; parents' and teachers' clubs; and a recreational center for young people, to be conducted in the Parish House and grounds of St. Cyprian's Church in Roxbury.

G. M. D.

The Rev. E. L. Wooley, St. John's, Marcellus, N. Y., has resigned his parish, effective December 31st.

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ST. PAUL'S, TOKYO, RECEIVES GRANT FROM GOVERNMENT

By G. W. Browning

The first payment of about $5,000 has been received, toward the sum of 250,000 yen to be given to the endowment of St. Paul's University, Tokyo, by the Japanese imperial government.

The imperial department of education announced last year that it intended making this grant of 250,000 yen for endowment, over a period of fifteen years, beginning with 10,000 yen a year. Of the total amount, the income from the first 100,000 yen is to be used for development of the library.

Students at St. Paul's increased in number from 1,000 to 2,000 in the past three years, and at present are cut down and limited to 1,500 as the highest number that can possibly be cared for with the present crowded equipment. The library is particularly cramped, as it houses the administration offices. A daily average of 157 students use the library. A special need is room for post-graduate research.

Eventually, an auditorium building is to be erected with money coming to St. Paul's from the 1923 earthquake Reconstruction Fund, as soon as St. Luke's Hospital is nearer completion. This will then allow the executive offices to move out of the library.

Meanwhile, Bishop Reifsnider has written to the Church Periodical Club about the value of their long continued and faithful contribution. The C. P. C. makes a yearly grant to the library out of the income from its own small endowment; half the grant is used to buy Japanese books. With the Club's assistance over many years, and only so, St. Paul's has been enabled to keep the library up to government requirements, and the Imperial decision to use so large a proportion of its gift for library extension is a public recognition of the fine work the library has done in the past.

* * *

Eleven Japanese students and four Japanese faculty members at St. Paul's University, Tokyo, were baptized just before Christmas by the University chaplain, the Rev. Dr. T. Takamatsu. The membership of the college chapter of the Brotherhood of St. Andrew has grown so much in the past year that it has been necessary to form four sections.

* * *

February is Endowment Month for the Church Periodical Club. Special efforts are made to increase the endowment fund, income from which is hard at work constantly, to provide useful books where they are needed. Appropriations are made, such as the above mentioned to the library at St. Paul's, Tokyo, to Boone Library, Wuchang, China, and elsewhere. Gifts of old gold and silver objects are received and sold for the endowment fund. One woman recently sent a check for $25 received from the sale of Christmas cards.

GETTING CHILDREN TO CHURCH

By A. A. Hughes

Things are humming in St. John's Parish, Lancaster, where the youthful John William Mulder is rector. On January 7th, the newly-formed Men's Association held its first banquet in the parish house. The new Bishop of Harrisburg, the Right Rev. Wyatt Brown, was the principal speaker, and the men were carried away with his magnetic eloquence. Other splendid addresses were given by Professor H. M. Fry, Professor C. W. Mayser, and Dean Bomberger, of Franklin and Marshall College, and Judge Benjamin C. Atlee, of the Second Judicial District of Pennsylvania. Judge Atlee is an active member of the parish. In addition, there were present seven students from Franklin and Marshall College. This Men's Association consists of five departments, each with a vice-president of the organization in charge; Religious Department, St. John's Camp Department, Department of Recreation, Department of Education, and the Department of Social Activities. Like the vast majority of our parishes, St. John's, Lancaster, finds that parents are glad to send their children to the Church School, but do not insist on their attending any of the church services. But instead of merely discussing the problem, they are doing something definite about it in this parish. And furthermore, they are securing results. This is their schedule. Every child above the Kindergarten and Primary grades attends a Church Service every Sunday at 9:30 o'clock. The first Sunday in the month, a Children's Choral Eucharist; the second Sunday, Matins; the third Sunday, the First Office of Instruction; the fourth Sunday, the Second Office of Instruction; the fifth Sunday, the Litany. After the Church Service there is a study period of not less than forty-five minutes, except on the first Sunday in the month.

WILL VISIT EUROPE

Bishop Perry is to sail for Europe on February 27th to visit the Episcopal Churches. His visit will include attendance at the annual convocation of these churches during Easter Week at which he will preside. Bishop Perry is to be in Florence Holy Week, Good Friday and Easter in Rome. The following Sunday he is to be in Paris. He is also to visit Dresden, Nice and Munich.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

The Church has lost one of her greatest sons in the death of Bishop Charles Gore, who died on January 16th of influenza. Bishop Gore was in his 78th year. He was a leader in the Church unity movement, was the author of many notable books of theology, and was considered a radical in the realm of sociology and politics.

* * *

The General Seminary Alumni met on the 20th, the day the fine Seabury Hall was dedicated. There was a grand crowd there and they had a great day, quite apart from the ceremony of dedication. They were the guests of the Dean and faculty at luncheon and then had an address on the Ethics of Jesus from the Rev. Dr. Easton.

* * *

Ellen-Louise Wallen was a little girl from Greenwich, Connecticut, who was attending school in Munich. She was devoted to the American Church of the Ascension, in Munich, where the Rev. Dr. Frederick M. Kirkus is in charge. Ellen-Louise said that as soon as she was old enough she was going to earn money to build a little chapel for the church. Instead, she was taken seriously ill in the spring of 1930, and just after her mother reached her, her death occurred following an operation for appendicitis. She took her mother to see the church before she would go to the hospital. She was a girl of high spirits, full of fun and charm, and just fifteen when she died.

In her name, her parents, Mr. and Mrs. George S. Wallen, have established a memorial fund of $50,000 to aid the church in Munich and the library connected with it. A chapel, library and living quarters will eventually be erected in Munich, in her memory, or the memorial will take some other similar form.

* * *

The clergy of the diocese of Springfield are to hold a retreat February 3-5 at the Chapel of St. John the Divine, University of Illinois. It is to be conducted by Dean J. A. Schaad of Quincy. Clergy from outside the diocese are invited to attend. The men will live in Newman Hall, dormitory of the Roman Catholic foundation at the University.

* * *

The joint commission to consider the status of the Negro in the Church, and the means whereby a full measure of leadership may be developed, held a meeting in Washington, January 14th and 15th. This promises to be one of the most lively de-

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bated matters to come before the next General Convention. Bishop Penick of North Carolina is the leader of the group desiring to give them their own missionary districts and bishops, ignoring present diocesan lines. Bishop Reese of Georgia on the other hand is convinced that the Negro work of the Church must not be separated from the white work.

* * *

In a vast rural parish in the Southwest where one man is in charge of widely scattered centers, he planned last summer to take no real holiday but instead to pack a tent and cooking apparatus into his car and go off on a month's tour, holding services and Bible schools in a number of places which were otherwise without religious care. A cut in appropriations left him without money for gasoline and he had no choice but to stay home. Between two churches, forty-six miles apart, not a single service was held—for lack of the price of gasoline.

* * *

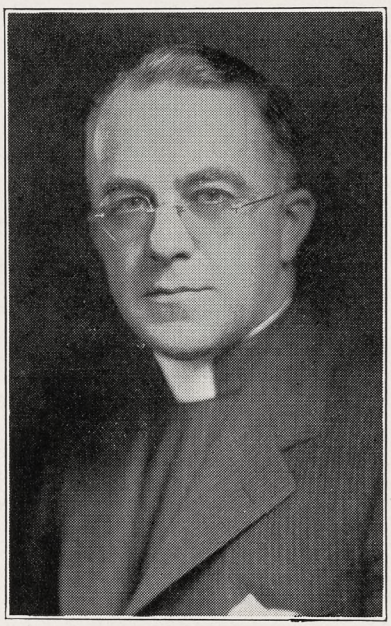
A very significant document which we are printing in this issue is the "Declaration of an American Citizen" which is being produced this month in religious journals throughout the country. Those of you who followed the debates at General Convention will recall that the question as to whether the will of God or the will of the state should claim our first loyalty gave the Convention some of its most lively sessions. Senator Cutting of New Mexico is now offering to Congress an amendment to the naturalization law which while less than all a Christian should desire, is a great improvement on the present law. We believe many Episcopalians will sign this declaration eagerly. Signatures may be sent to THE WITNESS, 931 Tribune Building, New York, or to any of the religious journals that are, this month, producing the declaration cooperatively. They will then be compiled and dispatched to Washington. The declaration is a joint product of editors of religious journals of many denominations, and has been passed upon by Mr. John W. Davis, Churchman, lawyer and former presidential candidate. If you care to sign it merely tear out the page containing the line for your signature and mail to us.

* * *

The Rev. George F. Taylor, recently of St. James, New York, and formerly rector of St. George's, Flushing, Long Island, has been made the associate rector of the Ascension, New York.

* * *

The upper house of the convocation of Canterbury took what the Archbishop described as an "historical step" last Wednesday by adopting unanimously a resolution proposing intercommunion between the Church of England and the "Old Catholic" Churches of Europe.



DR. REINHEIMER
Leads Chicago Conference

The action taken by the Canterbury convocation began in 1930 at the Lambeth conference. As an outgrowth of that conference there was a meeting at Bonn, Germany, last July between representatives of the Anglican Communion and the "Old Catholic" churches, the Bishop of Gloucester presiding. Subsequently, the "Old Catholic" Congress at Vienna resolved that intercommunion should be permitted between members of the "Old Catholic" churches and of the Anglican Communion.

* * *

Seabury Hall, General Theological Seminary's first new building to be constructed in thirty years, was dedicated last Wednesday by Bishop Matthews of New Jersey. The building is a memorial to the Rev. Charles Seabury and his son, the Rev. William Jones Seabury, once a member of the faculty. Judge Samuel Seabury, who is doing so much to destroy the credit of Tammany Hall, is a son of the professor and they are all descendants of Bishop Seabury.

* * *

The semi-annual meeting of the Central New York Woman's Auxiliary was held in St. Paul's Church, Syracuse, N. Y., January 15th. Diocesan programs to be considered for the coming year were presented by Archdeacon Jaynes. A pledge of $56,000 with $7,500 for special interests to church work this year was made. Report of the diocesan officers showed that the total amount contributed for supply work inside and outside the diocese was $10,650.01; United Thank Offering $36,191.47, and total pledges for special and corporate gifts for the year amounted to $9,665.69. The annual conference of diocesan and district officers will take place May 25th and 26th in Watertown.

* * *

Here is news; at the annual meeting of St. John's, Elmira, N. Y., the treasurer reported that the receipts of the parish had doubled in the past five years. How about 1932 over 1931? Double there and it would be worth a big headline.

* * *

St. Paul's, Chattanooga, shares with a number of charitable institutions a fund of $18,000 according to the will of Mrs. Frank Neiland, recently probated. St. Paul's is to receive a trust fund of $10,000.

* * *

Secretaries, executives and vice-presidents, from 281 Fourth Avenue met in Chicago earlier in the month with a flock of officers from dioceses throughout the country. They discussed the Church Program and what is to be done about it. Whether they arrived at an answer I have not been told. The Rev. Dr. Reinheimer, head of the Field Department, was the boss of the conference. Speeches were made by Dr. Louis B. Franklin, the Rev. G. Warfield Hobbs, Dr. Reinheimer, the Rev. Charles H. Collett and probably a lot of other people.

* * *

The Presiding Bishop called in every one of the scores of people who work at the Church Missions House the other day and asked them what their ideas were on the subject of salary cuts. Of course one doesn't get a tremendous amount of enthusiasm at such a meeting and from reports I have picked up here and there, I gather feelings were rather mixed at this one. You can't get away from the fact that most of us figure that the other fellow is getting too much and that we are, if anything, underpaid. However, after it was all over a cut in pay right down the line was on the books, subject of course to the action of the Council at the meeting next week. The boss asking you to vote yes or no on a pay cut which you know to be inevitable is a good deal like asking the drafted man if he will go to war. But even at that it is nice to be asked—or is it?

* * *

The fact is affairs are in a bad way at the Church Missions House. We shall know all about it I presume as soon as the Council meets next week. You read the advertisement which appeared last week setting forth the results of our shortcomings when translated into work in the field. It now appears that things are much worse than anyone had supposed. Not only is the Church hundreds of thousands of dollars short of the budget

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for 1932, set by the last General Convention, but it is also a long way from having received the sum promised for 1931. Maybe it will come in before the meeting of the Council next week. If it doesn't the gentlemen who make up the Council are going to have to work overtime to cut the garment to the cloth that has been provided.

* * *

If you have a college in your town, with a band, you may be interested in what they did in Canyon, Texas, a few weeks ago. All the Sunday school children in town, of all sorts, had a parade one Sunday morning. The parade was led by the college band.

Canyon is in the missionary district of North Texas. The Episcopal Church has no Church school and no resident priest there, but there is a church building and also a student center, widely known as the Little House of Fellowship, presided over by Mrs. E. F. Page. Church and student center were on the parade's line of march, so Mrs. Page opened the church and planted the little processional cross in the doorway, where everyone saluted it.

The whole town of Canyon celebrated its twenty-fifth anniversary last year. The student center and the Episcopal Church, which was the first brick church built there, were commended in the public program of the celebration.

* * *

The drug store is the place where a men's Bible class is meeting, in a small town where there is no church. A Church Army man started the class with the owner of the store, the cashier of the bank, and three others, and soon there were twelve.

* * *

Among the students of the Negro schools, Fisk University and Meharry Medical College, Nashville, Tennessee, there are about sixty Episcopal Church communicants. The vicar of Holy Trinity Mission has a monthly celebration of the Holy Communion for them, in one of the university buildings. This clergyman is the Rev. A. M. Cochran, a musician, who a few years ago composed a beautiful choral setting for the service, based on some of the more solemn Negro spirituals.

* * *

The Chinese Government's Minister to Mexico, formerly Chinese consul general in New York City, is the son of a former priest of True Sunshine Mission in San Francisco. He is a keen Churchman, a member of Christ Church Cathedral, Mexico City, where official representatives of several other non-Mexican nationalities are among the congregation.

* * *

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MACMILLAN NEW YORK

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by

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Research Director of the Christian Social Council

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ENDORSEMENT

The series of articles to appear in THE WITNESS during Lent, dealing with the present international and economic situations, announced in last week's issue, has been endorsed by the Social Service Department of the National Council. They have recently sent out word commending the series and urging the formation of discussion groups in parishes. Also Heywood Broun says; "Practically all of the good speeches delivered in this country during the last four years have been made by Nicholas Murray Butler." Dr. Butler is the lead-off man for this WITNESS series. We urge you to hurry with your order, since it must be received the first week of February to enable us to send you the first Lenten Number.

North Texas, the temporary chapel where Bishop Seaman holds occasional services is located in the bank.

* * *

Mrs. Gertrude S. Hasbrouck is delivering a series of lectures on sex character education in Providence, sponsored by the Women's Church Societies of Rhode Island.

* * *

Bishop Strider of West Virginia is conducting a mission this week at Christ Church, Roanoke. There are all sorts of meetings; young people, children, and of course any number of services for the older folks. Bishop Strider, so I am told, is one of the best missioners in the Church.

* * *

Here is the first Lenten Service Announcement that we have received, though I suppose they will be pouring in from now on. This is for Trinity, Elmira, where they are to have noon-day services each Wednesday with the following preachers; Bishop Fiske, Rev. Don Frank Fenn, Rev. Robert E. Gribbin of Winston-Salem, Rev. C. Rankin Barnes, social service secretary, Rev. F. R. Godolphin of New York, Rev. H. W. B. Donegan of Baltimore and Rev. Gerald A. Cunningham of Stamford, Connecticut. Fine set-up.

* * *

After a careful survey of St. Stephen's College, which resulted in a most complimentary report of the status of the college as an educational institution, the trustees of Columbia University have issued an appeal for an endowment of one million dollars. At the moment the college has an annual deficit of $50,000. Columbia agrees to be responsible for half of this moderate amount for the year 1932-33, and is to cooperate in securing the other $25,000 needed for the

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financing until such time as the endowment can be raised.

* * *

The Rev. Arthur Verne Wiggins has just returned to his home in Story City, Iowa, after three years of work in Liberia. It is probable that he will give part of his time to assisting in the student work at Ames, in charge of the Rev. LeRoy Burroughs. Mr. Wiggins is a graduate of Ames.

* * *

They are producing "The Chocolate Soldier" at the Church of the Heavenly Rest, New York, this evening for the benefit of the unemployed of the parish. The operetta is being produced by the Young People's Society of the parish.

* * *

The Rev. W. T. Crocker, seventy year old rector of the Epiphany, New York, has resigned in order to retire from the active ministry.

* * *

The Rev. Lyman E. Satee was ordained to the priesthood by Bishop Howden on December 31st at Gallup, New Mexico. Mr. Satee, formerly in Arizona, has been placed in charge of a number of missions.

* * *

The Rev. L. P. Spencer goes to Lawrence and Speed, Edgecombe County, North Carolina. His former field in Vance County will be cared for by the rectors of Henderson and Warrenton.

* * *

The Catholic Club of Chicago plans to hold a series of missions throughout the diocese during Lent. The general subject will be the Eucharist.

* * *

The Rev. Howard R. Brinker thinks that the Psalms help drive away the effect of the depression. Anyhow he is preaching a series of sermons on "The Psalms as Dispellers of Depression" at his parish, St. Bartholomew's, Chicago.

* * *

"A good man who believed in God and lived accordingly," is the comment of a friend on the late George M. McCandless, a business man of Pittsburgh, Pa. He has bequeathed about one-tenth of his estate to Trinity Cathedral, Pittsburgh, and nearly another tenth to Episcopal Church parishes and institutions.

* * *

When Bishop Hulse of Cuba visited the town of Florida this winter six young people were confirmed and the service was crowded although as yet the mission has no church building. Seventeen were confirmed at Cespedes, eight at Sibanicu, and four in the newly completed Church of St. Paul, Camaguey.

* * *

Episcopal Church Hospitals in the United States render an annual free service worth over $2,500,000. There are seventy-eight such hospitals, with eight thousand beds. Three quarters of a million people are treated by these hospitals annually.

These figures, gathered by the National Council's Social Service Department, do not include St. Luke's Hospital, Manila, St. Luke's, Ponce, Porto Rico, Hudson Stuck Hospital, Fort Yukon, Alaska, the smaller medical work in Hawaii, and certain dispensary work in all these outlying parts of the United States, all of which would largely increase the totals.

* * *

Commemoration of the life of George Washington, particularly in his adherence to the teachings of Christianity and his activities as a

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Churchman, will form the keynote of a series of special services at Washington Cathedral with distinguished men and women speakers during the coming celebration of the 200th anniversary of his birth.

Among the distinguished persons who have accepted the invitation of Bishop Freeman to deliver addresses at these services are Representative Ruth Bryan Owen of Florida; Representative James M. Beck of Pennsylvania; former Senator George Wharton Pepper of Pennsylvania; the Reverend Joseph Fort Newton of Philadelphia; the Reverend S. Parkes Cadman of New York and Mrs. William Adams Brown of New York, chairman of the National Women's Committee of the Cathedral. Other speakers for the special services will be announced at a later date.

The purpose of the program at the Cathedral is to emphasize not only the spiritual background of Washington, but also to direct attention to the importance of religion in the life of the nation and to provide the appropriate religious element in the bicentennial celebration in the National Capitol. The program has been formulated by a committee under the direction of Canon Anson Phelps Stokes of the Cathedral.

* * *

A diocesan clergy conference met at Tallahassee, Florida, January 20th and 21st, led by Bishop Penick of North Carolina, who is also the chairman of the provincial field department. Bishop Juhan also was present.

* * *

The Rev. Frank D. Dean has accepted a call to St. Timothy's, Wilson, N. C. He has been in charge of mission work around Wilmington for many years.

* * *

The Hon. Alanson B. Houghton is the new treasurer of the continuation committee of the World Conference on Faith and Order, elected at a meeting of the American continuation committee held in New York City on January 14. At the same meeting the American members organized as the American group, with the following officers: chairman, the Rev. Dr. J. Ross Stevenson, president of Princeton Theological Seminary; vice-chairman, the Rev. Dr. Robert Bagnell, pastor of Grace Methodist Episcopal Church, Harrisburg, Pa.; secretary, Rev. Floyd Tomkins, Jr., assistant rector, Holy Trinity Church, Philadelphia.

There are thus at least three groups which should be distinguished. There is our General Convention joint commission on the World Conference of Faith and Order, first appointed in 1910. Of this, Bishop Manning is president, Bishop Perry is chairman of the executive committee, and the Rev. Floyd Tomkins, Jr., is secretary.

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Then there is the great international continuation committee, appointed after the World Conference in Lausanne, in 1927. The Archbishop of York is chairman of this, and six or eight of the joint commission are members. Our joint commission is one of many similar commissions in many lands and in many communions cooperating with this Continuation Committee.

It is now hoped and intended that a second World Conference may take place in 1937.

* * *

The Rev. H. Percy Silver of New York, who, as you may have heard, occasionally tells a story, is responsible for this one which will be appreciated at least by parish treasurers and rectors. It seems that a parish elected a new treasurer. He was a very enterprising gentleman. He sent a letter to all members of the parish, soon followed by a second to all those who did not respond to the first. These were soon followed by still a third. One day the rector met one of the parishioners on the street —a man not particularly famous for his generosity. "Well" said the parishioner, "I see you have a new treasurer. He is right on the job too apparently. Already I have had three letters from him. I have only one objection to him—his spelling is terrible."

"Is that so", replied the rector. "I am glad you told me. I shall call his attention to it."

"Yes," came back the parishioner, "in his third letter he had skunk spelt with a "c," and had two "s's" in lousy."

* * *

How the Reformation Happened is the subject of a series of lectures to be given by the Rev. L. C. Lewis of St. James Church, Philadelphia, before the Churchwomen's Club of that city. This club has a membership of over 1200.

* * *

The Rev. Charles F. Blaisdell, Memphis, is holding a mission January 31st and February 1st and 2nd, at Christ Church, Mobile, Alabama. It is a part of the Teaching Mission on the Great Commission that is being held throughout the province of Sewanee.

* * *

The National Council is to meet this coming week in New York and there seems to be little question but that they will have to tackle the difficult job of cutting down on the national work of the Church to bring it within the pledges that have come in from dioceses and missionary districts. Some money will undoubtedly be saved by cutting down on the overhead expenses but from present indication any such saving will be quite inadequate. There is a grave possibility that missionary work will have to be abandoned and crippled, vacancies left unfilled, volunteers to the mission fields turned back and salaries reduced all along the line.

It is said on good authority that those parishes where the every member canvass was carefully planned and the directions of the National Field Department followed, have not suffered this year, in comparison with previous years. On the other hand a great many parishes, going along with the times, have thrown up their hands, decided before hand that it was impossible for them to meet their quotas, with the crippling of their own work and the work of the National Church as the result.

There is a possibility of course that sufficient pledges will yet come in before the meeting of the Council to cover the budget.

OBITUARY

Died, at Montgomery, Alabama, January 5, 1932, Mrs. Mary Cameron Beckwith, widow of the late Bishop Beckwith. She was born in Memphis, Tennessee, June 12, 1869, the daughter of John Cameron, Captain in the Confederate Army, and Mary Myers Cameron; and was married at Galveston, Texas, May 11, 1897, while her husband was rector of Trinity Church there. She is survived by relatives in Alabama, Tennessee and Virginia, and by her step-son, Edmund R. Beckwith of New York City.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

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Daily: 12:20.

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Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30). 11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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, 9:30 and 11 A. M.; 8 P. M.
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
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.; Solemn 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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Tuesdays: 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. 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.

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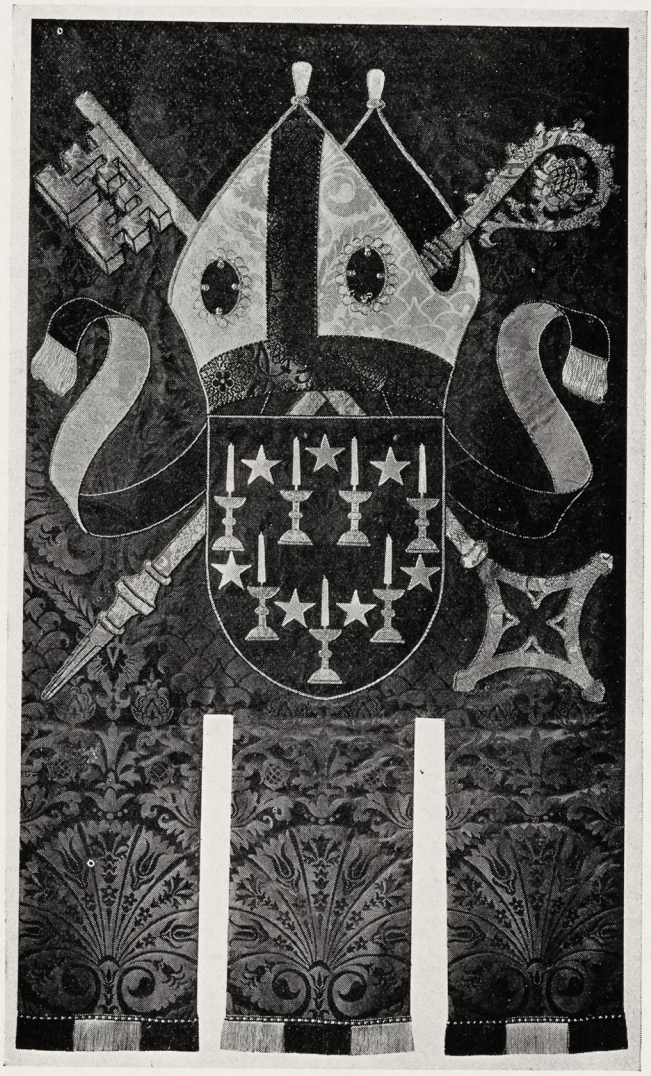
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The WITNESS

CHICAGO, ILL., FEBRUARY 4, 1932



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Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
JOHN R. OLIVER
IRWIN ST. J. TUCKER

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LENT AND BOREDOM

An Editorial by
BISHOP JOHNSON

A WISE man once said that "there is a time to plant and a time to pluck up that which is planted; a time to break down and a time to build up; a time to weep and a time to laugh; a time to mourn and a time to dance." In other words an abundant life is one of many interests and correct proportions.

The Church recognizes this human necessity by arranging the Christian year into its feasts and fasts, and instructs us that if we want to get the fullest enjoyment out of the feasts we must be willing to observe the fasts.

In reading Fulop Miller's life of Rasputin I was interested in his description of Prince Yusupov, the murderer of the "bold devil." The Prince had no intellectual or spiritual interests. The author attributes his action, in killing the Czar's sinister adviser, to boredom. "He was tormented by the painful boredom of the absolutely rich and absolutely happy person, the man to whom nothing is forbidden and to whom therefore nothing any longer seems desirable." The author goes on to say "The poor can hope for riches; the unloved for love and the lowly for elevation; but for the man who, like Felix Yusupov, is surrounded by enormous wealth, perpetual indulgence and unending pleasure there remains no other outlet from his spiritual prison but crime."

IT IS a familiar tenet of penologists that many criminals commit crimes, when they might easily make an honest living, because of the thrill that it gives them. People frequent the movies, drive sixty miles an hour and play bridge morning, noon and night chiefly because of the poverty of their minds and the dullness of their lives. To have a maximum of leisure and a minimum of intellectual or spiritual resources is to seek relief from satiety by doing something unusual and sensational. It is such people who get a thrill from appearing on the front page of a newspaper or appearing in police court. The press of the country is guilty as contributory accessories to this flare for notoriety.

It is the besetting sin of empty lives that they care more for the applause of men than they do for the approval of God. The Easter Parade, like our commercialized Christmas, is an index of this tendency to turn great spiritual feasts into Vanity Fairs. It means that without the spiritual background the people are unable to enjoy the comforts of God's grace.

If you are unwilling to observe Lent you are unable to comprehend real Easter joys. All that one can do is to substitute the parade of clothes for the exaltation of the spirit.

One doesn't observe Lent properly merely because the Church asks us to make it a time of prayer and fasting. One observes Lent primarily because it affords a welcome rest from the monotonous round of social activities and gives one a period in which to think seriously of the deeper and finer things of life, and to do something because one thinks.

The Puritan scowled at Lent because with him there was no time to laugh or to dance, and his morbid emphasis of the sober side of life produced the reaction of levity which followed his regime. His one sided development proved unhealthy and impracticable. He sent squires back to England because they observed Christmas and he blotted Easter out of his calendar because he was incapable of joy. We ought to realize that the highest joys in life come from the effort to overcome those things which prevent, and to cultivate those things which enable men to realize their privileges.

It is a sense of poverty which spurs men on to play up a fortune; it is a sense of ignorance that prompts men to study; it is a realization of sin that urges men to seek the Kingdom of God and His Righteousness. When we deliberately deprive ourselves of this effort to overcome we also deprive ourselves of the capacity to enjoy.

SIN isn't something we can get rid of by wishing. It is like ignorance, something that can be overcome only by arduous effort. One doesn't want to be dwelling on his sins all of the time, else he will become morbid; but on the other hand one should not take his own righteousness so much for granted that it

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isn't necessary for him to do anything in order that he may be better than he is. After all the real Pharisee of our day is not the man who goes to church, but the man who is so impressed with his conduct that he doesn't need to confess his sins or to seek the grace of God.

When we stop working and retire from business we are apt to be so bored with existence that we turn over and die, because we have lost the one interest in living. When we stop studying we are apt to fill the void with husks which the swine enjoy. When we stop all spiritual effort we require a constant anaesthetic of pleasure to keep us from being bored with living with ourselves.

Of course one of the ways to be satisfied with ourselves is to feel that the daily round of business and pleasure will furnish all that our poor human nature is capable of receiving. Such a person persuades himself that there is nothing which the Creator has in store for him beyond that which he has already received.

WHY the good God who has given us so many wonderful things should have exhausted Himself one cannot understand. One can believe that the same processes of work and study and effort which lifted us out of a savage state have not ceased. Never has man asked for bread and been given a stone. But the price of bread has always been man's effort to attain that which was previously unknown. The treasures hidden in the world from the beginning have been appropriated by man because man had the faith to seek and labor.

So Lent is a period of spiritual effort to produce the fruits of the spirit which are love, joy and peace. It is a time when we inventory our lives; deepen our devotion and practice self denial so that we may increase our appetite for spiritual food. You can take it or leave it, but except you utilize some time to sow you will eventually have nothing to reap.

The word Lent means spring. It is time for sowing of seed. Justice Holmes well said upon his retirement that justice is not a succession of legal syllogisms but the product of human experience. So I believe religion is a matter of practice rather than logic and only those who have the experience have any insight into the harvest which comes from intelligent labor at the seasonable period.

BOOKS FOR LENT

By

WILLIAM B. SPOFFORD

BREVITY in recommending books is a bit dangerous, yet with all of the books clamoring for at least some mention we will have to chance it. Lent is a time for reading as a spiritual exercise, but our understanding of religion has been so broadened within recent years that no longer do good Church people limit themselves to books of piety and devotion. Nevertheless such works are always in order during this season, so perhaps we had better start off with a few that fall under such a heading. *Personal Problems of Conduct and Religion* is a little book by J. G. McKenzie that is well worth reading. It deals with moral conflicts and religious doubts and is just the sort of book to start off with this Lent. It is a Macmillan publication and costs $1.25. Chaplain Knox of Columbia has written an excellent book on the Bible, modern in viewpoint, scholarly and yet not hard reading. It is called *Knowing the Bible,* also a Macmillan publication ($1.75). The books by Dr. Bowie of Grace Church are always deservingly popular. His last work is *On Being Alive,* a Scribner publication ($2.00), and I know you will like it. It is beautifully written so that it is worth reading for the style alone. And of course he deals with vital religious matters. *The Prayer of Sonship* is the Lenten book recommended by the Bishop of London. I am sorry that I haven't read it yet, but one can buy it blindly and be sure of getting a good book. You know, I presume, that Bishop Ingram recommends a book each year, and they are invariably good. The author this year is the Rev. B. F. Simpson of England, and the book is a study of the Lord's Prayer. It is issued by Longmans Green ($1.00).

The Indispensable Soul is an attempt to restore the confidence of those who have been bothered by the conflicting claims of science. It is ably done by Dr. W. H. Crawshaw, former dean of Colgate University. Macmillan publishes it. ($2.50). Then there is the book by the late president of Brown University called *Facing Life,* which is an excellent book to place in the hands of the boy or girl of college age. It is now brought out by Macmillan at the reduced price of $1.00. Opinions differ very widely in regard to *The Wanderer's Way,* by Canon Raven. As for me I think it is a great book and I would put it into the hands of anyone whose faith I was trying to save. His *Jesus and the Gospel of Love* is also good, though it does not seem to me to have reached the heights of his first book. Both are Henry Holt books, the former being $1.75 and the latter $3.00.

IN BIOGRAPH, especially fine for Lenten reading, there are the Ghandi books, by C. F. Andrews. All of these are, of course, topnotchers; thrilling, and at

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the same time deply religious. They are all Macmillan books and cost $2.50. *The Life of Charles Lewis Slattery,* by Dean Robbins, is a painstaking study of one of the outstanding Churchmen of our generation. You are sure to like it. Harpers is the publisher ($2.50). *A Modern Pilgrimage,* by Kenneth G. Budd, is the story of Donald Hankey. You will remember that Hankey was the young British soldier who related his religious experiences from the trenches in *The Student in Arms* and *The Lord of All Good Life.* This book, published by Scribner's, will be read eagerly by all who were thrilled by Hankey's works ($1.50).

Jesus Came Preaching, by George A. Buttrick, has been reviewed here by Gardiner Day. The book deals primarily with the art of preaching, but attention should be called particularly to the final chapters as being excellent Lenten reading. The book is a fine one and most certainly should be read by all clergymen. It is published by Scribner's and costs $2.50.

The Forest Hospital at Lambarene, by Albert Schweitzer, is the thrilling story of the work being done in Africa by this modern missionary hero. It too has been reviewed previously and highly recommended by the reviewer, Gardiner Day. It is a Henry Holt book and sells for $2. *The Procession of the Gods,* by Dr. Atkins, is history and biography in its most interesting form. You have probably read this book—if not be sure to get your hands on it. Ray Long & Richard R. Smith is the publisher. Another book issued by this same house is *God's World,* by Dr. C. H. Patton, which Irvine Goddard in his recent review here declared it to be "the finest and most convincing book on missions that has ever been written." You couldn't ask for much more than that. It costs $2.

Ernest Fremont Tittle of Evanston, Illinois, is, I presume, one of the foremost preachers in this country. He is the Fosdick of the middle west. He is a man of courage and of conviction, with the ability to express himself so every one can understand. *We Need Religion,* published by Henry Holt ($1.50), is a plea for motives in harmony with the ideals of the Kingdom of God and is especially timely just now.

IN THE realm of science there is, of course, *The Mysterious Universe,* by Jeans; *Science and Religion,* by J. A. Thomson, and now a new book by Herbert Dingle, a great English scientist, called *Science and Human Experience,* which sets forth quite simply the current views on the nature of physics. Again we have the opinion of a distinguished scientist that the conflict between religion and science is unreal. All of these books are Macmillan publications.

Grace in the New Testament, by Professor James Moffatt, is the January selection of one of the book clubs and is a book highly praised for its scholarship and its religious insight. Ray Long & Richard R. Smith is the publisher, and it is a $3 book. Another book by this house is *Son of Thunder,* by Dean Llwdy of Nova Scotia, who is a popular Lenten preacher, usually in the states. It is much to be recommended. Its cost is $1.50. A new book is being brought out by Morehouse from the pen of Dr. John Rathbone Oliver. It is called *Tomorow's Faith* and will tell of his arrival at Anglo-Catholicism after a long pilgrimage. It will be read eagerly by his many friends in the Church. Then Dr. Frank Gavin of the General is turning out a book for Morehouse called *Selfhood and Sacrifice.* Frank Gavin is the one professor who combines profound scholarship with the best of American slang and gets away with it. I don't know that he uses his gifts in this book, for it isn't out yet, but I shall grab it eagerly when it does appear in a few days in order to find out. Both of these books are announced for $1 each.

On social problems the topnotchers are *America's Way Out,* by Norman Thomas, and *Which Way Religion,* by Harry F. Ward, both brought out by Macmillan, the former for $2.50 and the latter for $2.00. Neither of them are new as books go, but I know of nothing better dealing with our present economic situation. V. Auguste Demant, who is a clergyman of the Church of England and who was lecturing in this country not so long ago, has written a little book called *This Unemployment,* which is being declared a masterpiece on the other side. They think so much of it there that study groups are being organized to go after it. It can be secured from THE WITNESS for $1.25. Incidentally Mr. Demant is one of the contributors to the series on *The Christian Way Out,* the series that is to start in this paper next week.

In regard to our own Church affairs the National Council has issued several small books which deserve your attention. *Building a Christian Nation* is a symposium dealing with the work in various fields, handled by people who are authorities. It can be purchased at the Book Store in New York for 60c. The addresses given at the triennial of the Auxiliary in Denver on family life economics, the international situation and interracial matters are in a book called *The Kingdom*

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All orders must be in not later than next Monday for us to guarantee delivery of the first number, which is to contain an article by Nicholas Murray Butler.

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of Our Lord, which may be purchased for 35c. Then there is *Our Expanding Church,* by James Addison, issued a year ago, which deals with missions, and is worth many times the 25c it costs.

And with those I thought I was through, but there are two or three others that I must mention. *The Growth of the Idea of God,* by Shailer Mathews, is a book that everyone should read, for it is a scholarly and illuminating study, presenting the idea of God as it has been developed in western civilization through the changing social conditions. It is issued by Macmillan and sells for $2.50. *Pathways to the Reality of God,* issued also by Macmillan ($2.00), written by Refus Jones of Haverford College, will make excellent Lenten reading. Finally, to close with a book of prayers, there is *Communion with God,* by Elmore McKee (Ray Long & Richard R. Smith, $1.75). It is a fine book of prayers prepared by Mr. McKee when he was the chaplain at Yale.

Help the National Council

By

GEORGE PARKIN ATWATER

THE depression in business should stimulate most careful concern for the affairs of the Church. The National Council prints a statement in our Church papers beginning with the alarming words "Early reports for 1932 are tragic." I have consulted many of the clergy and I find that many parishes can make the same statement concerning their affairs. The National Church reflects the troubles of the parishes.

We are all interested in the great cause of Missions and Church extension. We are all concerned by the plight of the work sponsored by the National Council, but many of the clergy are distressed by local conditions and the menace to their parishes.

The insecure foundation upon which the work of the National Council rests is quite apparent. Just to refresh your memory the method of obtaining support is this: Each Diocese makes a pledge to the National Council. The National Council arranges to expend the sum total of the pledges. This is the budget of the National Council. It includes, among many other projects, all of our support of missions in foreign lands and of missions in certain districts of the United States. More than 2,000 paid workers are supported by this budget.

The diocese that makes a pledge has likewise a local missionary task. The Diocesan authorities add to the sum of its pledge to the Council the amount needed for its enterprises within the diocese. This sum total is then apportioned to the parishes according to their strength. The parishes make every effort to meet the apportionment called the "Quota."

But parishes, as a rule, have not been consulted as to their ability to pay. The quota assigned to parishes is arbitrary, and not a result of an appraisal of the giving ability of parishes based on their own judgment after a review of their pledges secured in the every-member canvass. It is true that some dioceses are far more careful than others in assigning quotas. These dioceses make the best records.

Parishes are subject to strange vicissitudes. Any one of twenty different reasons may impair their financial strength, may weaken their resources. A change of rector, the death of generous givers, the removal of people, the need for repairs on the building, and many other conditions affect their ability to pay the quota.

If the parish does not pay its quota, the diocese cannot pay its pledge, and the National Council cannot pay its bills.

If Ebenezer Trelawney (not to say John Smith) in the parish makes a pledge "on the red side" of one hundred dollars, and then loses his job and fails to pay the pledge, the tremor of that small default thrills its way to the most remote corner of our National effort.

Now Ebenezer is but one of many who, in countless parishes, have lost their jobs, or removed, or have been gathered to their fathers. And the quake is felt throughout the Church.

The alleviating conditions are that the parish might have strength enough to pay in spite of Ebenezer's default, or that the diocese may have some rich benefactors, or that the National Council has a reserve of gifts or legacies.

Nevertheless, the method has the defect of uncertain support from pledges. And in times of depression, when the conditions are not normal and the usual alleviating reserves not sufficient, and when parish pledges are not paid or not made, then the accumulating inability of parishes to meet the quota heaps up a tidal wave of trouble for the National Council.

We are able to "muddle through" in times of prosperity when the total amount of the combined quotas were probably well within the giving power of the whole Church. But in times like these we need to face the whole situation courageously and to adjust our method to the facts.

The weakness of the whole system lies in the fact that the National Council has undertaken to spend a sum of money, which is expected ultimately from parish pledges which are not absolutely to be depended upon. Even if the "red-side" parish pledges equal the quota, the parish cannot be sure of collecting the pledge.

Would it be too much to ask the Church to appoint an impartial and disinterested commission, men of wide experience and training in administration, men accustomed to social research, men sympathetic to our work but cool in their judgment.

Such a commission should survey the whole of our vast work and our system and make recommendations for our guidance.

I have no doubt that many a hard-working and harassed bishop is being spurred to undertake more and more duties by the demands of conscience, by the

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call of opportunity, and by the pressure of the National Council. Would they not welcome the findings of a commission which would remove the implied blame for failure from the shoulders of bishops, and place it where it belongs, on general conditions, and on a faulty method of fixed quotas.

Let's Know

By

BISHOP WILSON

ON THE SIDE

THE recently published autobiography of the Rev. Dr. Barry, late rector of the Church of St. Mary the Virgin, New York, has some delicious anecdotage which are worth passing on to our readers.

There was a certain Seminary professor who used to invite the entering class each fall to a social gathering at his house, where he fed them and provided them with cigars. The crowd was assembled on one of these evenings when the Professor called upstairs to his daughter, "Henrietta, bring down the cigars." And a gentle voice was wafted down from the upper floor, asking, "The students' cigars, papa?"

Speaking of his days in Chicago, he tells of Dr. Lock, rector of Grace Church in those days. Dr. Lock happened to look out of the window and saw a lady of the parish coming to the front door. "Here comes that awful old Miss X," he exclaimed, "I am not going to see her.'" Mrs. Lock entertained the visitor for a long time until the Doctor, thinking she had gone, called down to his wife, "Has that old bore gone yet?" But Mrs. Lock rose to the occasion. "Yes, dear," she replied, "but here is Miss X, who would like very much to see you."

Bishop Williams of Nebraska, was once traveling in a train when another bishop entered the car, evidently a Roman Catholic. They fell into conversation and Bishop Williams answered a query by saying that he was the Bishop of Nebraska. "But we have no Bishop of Nebraska," the Roman prelate replied. "Nevertheless," said Bishop Williams, "I am Bishop of Nebraska." "Oh, I see," said the Roman, "you are an Episcopal bishop." "Yes," said Bishop Williams, "aren't you?"

When Dr. Barry was rector at Batavia, Ill., a committee from a vestry in Iowa, looking for a rector, was sent to "hear him." They got into Chicago on a Saturday, went out to a horse race, and missed their train for Batavia. So they went to "hear" another man in Chicago, with the result that the other man got the call and Dr. Barry didn't.

The Rev. Dr. Adams was one of the founders of Nashotah House. He was accustomed to say a thanksgiving at the end of a meal. One morning, at the end of breakfast, he ordered a plate of biscuits to be removed from the table, saying that "he would not give thanks for such a dispensation of Providence as that."

The Church of St. Mary the Virgin was, and is, noted for its elaborate services. Dr. Barry gets a chuckle out of a visitor who gave a glowing description of one of those services to a friend and then added apologetically, "but I should not think they would have it on Sunday." A small boy was once asked whether he liked one of the services and he replied, "Oh, yes; it is much better than the Episcopal Church." And on another occasion a woman who had brought her young son with her was vigorously objecting to many things after the service was over when the youngster broke in, "But mother, what could you expect? You only put in a cent."

Blessed be a sense of humor. What a dreary world it would be if we could not get an occasional laugh on one another—and on ourselves.

Impressions and Opinions, an autobiography, by Rev. J. G. H. Barry. Edwin S. Gorham, Inc. Price $2.50.

Just Souls

By

C. RUSSELL MOODEY

HOUSES AND HOMES

SOME people say they are painting their home when they mean their house. A home always includes a house but a house doesn't always signify a home. There is always that tendency of confusing terms. The difference can be summed up in two words, namely "Externalism" and "Eternalism." Externalism carries with it the idea that he who saves the surface saves all. Eternalism points to the soul stressing the need of salvation in the inner recesses. So a man may own a palatial house and still lack a home. This is oftentimes the case. He may also call in famous interior decorators to make that house artistic. And still it isn't a home. For a home is a fellowship seeking Eternity. It is the family circle with Christ in the center. Granting all this the question naturally arises, "What are you and I doing to enrich that fellowship?" The test of true manhood and womanhood is in the place he or she occupies inside this circle. And when he or she comes from work there are two gates to pass through. One to the house and one to its fellowship. The first is visible, the second invisible. And when people send out invitations bearing the words "at home" they usually mean "at house." The lawn must be cut and the rugs cleaned. The floors dusted and upstairs properly arranged. Who ever thinks of the fellowship? The inner circle? Or tries to beautify it for the coming guests? So we must discern between "housepitality" and hospitality. Externalism and Eternalism. Everything hinges on Christ. If He is there, truly the dearest spot on earth is home, sweet home. And in heaven, the same. For Eternity begins here and leads us to the final Home.

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JAPANESE YOUTH LEAD THE WAY IN CHURCH WORK

By G. W. Browning

Several people who know about young people's work in the Church exclaimed when they heard about the following activity, that this represents the ideal way to work. Twenty young men and girls are members of the Young People's Fellowship at St. Peter's Japanese Church, Seattle. During the week they meet separately, the boys as a unit of St. Andrew's Brotherhood; the girls as a branch of the Girls' Friendly Society. Each group is developing work among younger boys or girls.

The social fellowship of these young people, a recent report says, is firmly established on a spiritual fellowship which centers in a Sunday morning service in the church when Morning Prayer is read by a lay reader, appointed by Bishop Huston. The lay reader also makes an address, and he is training the boys to take the service. One of the girls is organist for the group, and hopes to continue in that position for the parish when they get their much needed new church. After the service the group moves to another part of the building for a business session, and usually a member reads a paper on "some phase of spiritual growth."

They gather enough momentum during the winter and spring to carry them through the summer when they have out-door meetings at nearby lakes and beaches, and are ready to start work again promptly in the fall.

* * *

Bishop Mosher sends a little Year Book of the Port of Manila, issued by the Manila Harbor Board. The following facts may make the location of Manila a little less hazy in some of our minds.

Manila is over 10,000 miles from Boston and New York, nearly 10,000 from London, 6,500 from Los Angeles, 1,500 from Japanese ports, and only 630 miles from Hongkong. So spread out is our mission work in the Philippine Islands that the St. Francis Mission at Upi, on the southern island of Mindanao, is actually a few miles further from Manila than Manila is from Hongkong.

The ships of fifty-one separate steamship lines come to the port of Manila, "the trade center of the Pacific," says the proud Harbor Board.

* * *

This is the twentieth year since the consecration of Bishop V. S. Azariah, Bishop of Dornakal, first native India bishop in the Anglican Communion. He has a son at Cambridge University, studying for Holy Orders.

* * *

Bishop Carey of Bloemfontein, South Africa, comments on the custom observed in his Cathedral, as in many others all over the world, of having intercessions each day for one or more of the parishes and missions of the diocese, so that in the course of the year every one is remembered before the Cathedral altar. The Bishop says:

"I love to think that not a man goes to work in the diocese, not a woman takes up her household duties, not a child goes to school, without the blessing that is brought on them by the intercession at the Cathedral. I wish every farmer would remember as he goes out to the fields that he is not forgotten of the Church. And I would that this were done for all our people in every parish. We do not only offer the sacrifice for God's glory, we offer it also for a daily blessing on our people."

* * *

The Church Railway Mission in South Africa deals in long distances and isolated stations scattered far apart up and down the long railway line. One of the chaplains, the Rev. Edward W. Shennan, writes of a recent native wedding feast which had to be postponed because while the bridal party were attending to legal matters in the magistrate's office, the guests ate up all the cake, and the nearest source of a fresh supply was a day's journey away.

Mr. Shennan visits one small and distant township which has only three trains a week, where the people could not tell him when they had had any Church service before. There had certainly not been one for three or four years.

LAST CALL

THE first Lenten Number of THE WITNESS will be the issue of next week. It will contain the first articles of the series dealing with the present international and economic situations, *The Christian Way Out*, and also the first of Bishop Johnson's series on *The Story of the Church*. In the former series there will appear articles by Nicholas Murray Butler, Archbishop Temple, Vida D. Scudder, Bishop Parsons, Mary Simkhovitch, William Green, Spencer Miller Jr., Reinhold Niebuhr, Bernard Iddings Bell, Harry W. Laidler, Daniel McGregor, W. G. Peck and V. Auguste Demant. It is a timely subject, handled by competent writers of distinction. Those planning to use these series in discussion groups and desiring a Bundle must have their orders in positively not later than Monday, February 8th. Write immediately or wire if necessary.

BRITISH CANON COMES TO THE DEFENSE OF CHURCH

By A. Manby Lloyd

An article in the *Guardian* by Ian MacDonald, who describes himself as "a working man never a month's march from starvation" has told the religious world plainly the causes of his avowed estrangement from the Church. Ian is obviously not an Episcopalian, for, once a month, in addition to the usual services, he had to sit through a dreary Gaelic service, not knowing a single word of the language. He tells us how, at 15 years of age, his "faith was shattered". He had persuaded "Roe and Robbie", a dear old couple of his acquaintance to go to "church" with him, and lo! the minister picked them out and preached at them.

This happened a long time ago. Roe and Robbie are dead, and it was not an isolated instance. He has often put the "church" to the test, and almost without exception, he has found it wanting. To-day he is a non-church goer.

* * *

An old story that would have passed unnoticed but for two things—its literary value, and the acceptance of the challenge by Canon Peter Green, of Manchester. Mr. Green is one of the most trenchant of our preachers; he is a writer on Ethics and is steeped in Moral Theology. As a parish priest he has had first-class experience; he is as fearless as he is candid. And he practically tells Mr. MacDonald not to make a fool of himself. The story of Roe and Robbie is really too silly for words. He is "astonished that the *Guardian* allowed such drivel to appear." And so on. Between them, the two have managed to elicit a correspondence of extraordinary interest, and even virulence. There are 17 letters in this day's issue (Jan. 8). A nonconformist minister thanks Peter Green for his frank letter.

Mr. McDonald now says he must remain estranged from the church, and Canon Green retorts that the Church has failed, if at all, in its cowardly failure to insist on the duties as well as on the privileges of religion. "The man who spends his week-days without thought or effort for anyone but himself, and his Sundays in the pursuit of pleasure, is so accustomed to being assured in the Press that he is really more religious than the small minority who carry the entire burden of the nation's social and philanthropic work...that when a priest dares to speak the truth there is a horrified outburst about bigotry, harshness and lack of charity. But with him it is a very small thing that he should be judged of mans judgment..."

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Each week the working men who are building the fine new chapel at Trinity College meet together for worship with the president, the Rev. Remsen Ogilby. Here is a Workman's Prayer that is used at these services which I thought you might be glad to have.

Blessed Lord Jesus, who Thyself didst toil with axe and saw laboring as a carpenter in Nazareth of Galilee, help me to be a true craftman. Teach me to be careful and skilful, so that no imperfect or dishonest work may ever go out from my hands. May I always build as if for Thine eye alone. Remind me also to think of my fellow laborers, especially those out of employment. Thy sacred hands, which for our salvation were nailed to the Cross, were calloused hands, showing the marks of honorable toil. May blessing from those hands ever rest upon me and those I love, in the name of the Father and of the Son and of the Holy Spirit. Amen.

* * *

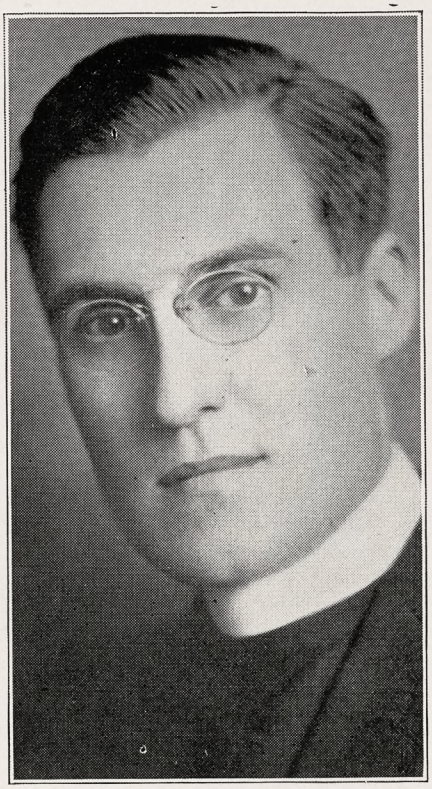
Mr. Burton Mansfield, distinguished Churchman of Connecticut, who holds a record for continuous service to the Church as a General Convention deputy, has resigned as senior warden of St. Thomas', New Haven. He has served this parish in various capacities for fifty-two years, and is resigning now because of illness.

* * *

A centennial service to celebrate the founding of the New York City Mission Society was held at the Cathedral of St. John the Divine on January 24th. There were twenty-three parsons in the procession who are on the staff of the society. The sermon was preached by Bishop Manning who called upon the people of his diocese to support the work of the society generously, and praised it particularly for its work among the unemployed.

* * *

Bishop Rowe, preaching last Sunday morning at the Incarnation, New York, told the congregation of the Klondike days, when Tex Rickard and other gamblers and saloon keepers chipped in to build a hospital and thus aided the missionary work of the Church. Where Bishop Rowe once travelled on snow shoes, by dog-sled and in canoes, he now uses an airplane, making in a few hours trips that formerly took weeks. "Christianity has so won the Indians", he said, "that I doubt if you can find any in Alaska who have not accepted the Christian faith. I have known them to come over a hundred miles for communion service." Imagine. And we kick when we are expected to get up in time to be at service a few blocks away at eight. But then of course we are not savages.



DEAN GRANT
Balances His Budget

* * *

The Rev. Guy E. Shipler, editor of *The Churchman*, and Mr. Clifford Morehouse, who is the boss these days of *The Living Church*, were the speakers at a meeting of the Churchmen's Association of New York last Monday. They spoke on the "Plight of the Church weeklies" by which they meant, I presume, the plight of *The Churchman* and the *Living Church*. No representative of THE WITNESS was asked to be present, on the grounds possibly that nothing should be done to disrupt the office hours of the one solvent weekly.

* * *

The Rev. Julian D. Hamlin of the Advent, Boston, was the speaker at the annual meeting of the Connecticut Church Mission of Help, held at Christ Church Cathedral, Hartford, on January 13th.

* * *

A blind young Spaniard in California is transcribing The Spirit of Missions into Braille every month. The copy is placed in the state library in Sacramento, for circulation among blind readers.

* * *

Convention of Alabama, held at Huntsville, was the occasion to honor Bishop McDowell on his tenth anniversary as bishop. There was prolonged cheers and expressions of appreciation and pledges of loyalty. "In spite of the depression" was the keynote apparently for most every remark was prefaced with that expression as people gave accounts of good work accomplished all along the line. Bishop McDowell said that it was inadvisable to elect a coadjutor at this time. There were reductions in salaries and appropriations, for the most part cheerfully accepted, following the example of the bishop who took a nice big cut himself. There were encouraging reports from diocesan institutions, including an interesting one from the House of Happiness in the mountain region. This institution is presided over by Miss Augusta Martin. Her influence can be appreciated when I inform you that the mountain folks no longer settle their differences by shooting it out, as was their custom, but come to her to act as arbitrator. As a result of this service she is known as the High Mayor of Happy Valley. Poetry in that, what — the High Mayor of Happy Valley. Just to run in a few more names, which I am told is still good journalism, I list those elected delegates to the provincial synod: Revs. J. L. Jenkins, J. S. Jones, P. N. McDonald, Bland Mitchell, G. Wallace Ribble and G. L. Tucker. Messrs. Douglas Arant, Algernon Blair, Frank Feltus, Andrew Mitchell, W. C. Pickens and R. J. Williams. I list alternates too, my journalism being that good.

* * *

Alumni of the Berkeley Divinity School gathered in New Haven on Wednesday of last week for the annual winter reunion. There was a delightful luncheon, with informal addresses by visiting alumni. Also there was, later in the day, a paper by Professor Wilbur Urban of Yale, who in addition to being one of America's foremost philosophers is also a devout Churchman. There was a tea, a service in the chapel, a supper at the deanery and an informal evening when alumni had an opportunity to hobnob.

* * *

I wonder if any readers would care to make it possible for us to send a bundle of ten copies of THE WITNESS each week during Lent to our theological seminaries. There are over 600 men in these seminaries now preparing for the ministry. They are very busy young men too probably yet I have an idea most of them could find the time to read the series of articles on "The Christian Way Out." Also I am sure they would be better equipped parsons if they did read them. If any of you are struck by this idea and will send $2.80 to THE WITNESS at 931 Tribune Building, New York, I will see that ten copies go each week to one of the seminaries, together with a note to the dean informing him that the papers are a gift from you and that

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we will all appreciate it if he will see that they are placed in the reading room, or otherwise distributed. I am reminded to do this by a letter I received from one of the seminaries this morning containing the information that they would like to have copies but that they haven't the money to pay for them.

* * *

The convention of the diocese of California is meeting this week in San Francisco. There are two visiting bishops. Bishop Schmuck of Wyoming addressed a joint session yesterday and last evening there was a missionary mass meeting with Bishop Remington of Eastern Oregon as the headliner.

* * *

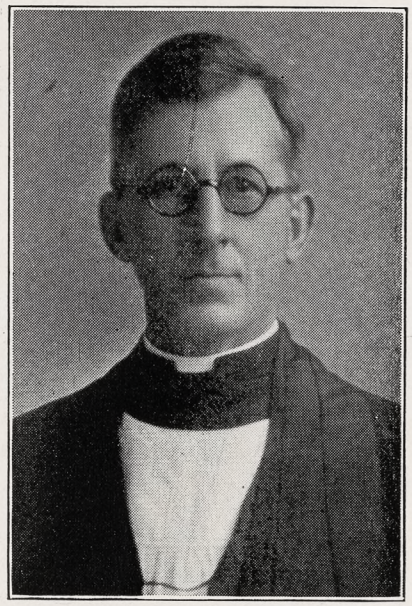
A number of clergymen have asked us for extra copies of our folder, announcing the Lenten series of articles, which they wish for bulletin boards. If any of you care for copies for this purpose they will be sent, as long as our limited supply lasts, if you will send a postal to THE WITNESS, 931 Tribune Building, New York.

* * *

There is pictured on the cover this week the banner recently presented to the Cathedral of St. John the Divine by Mrs. Harold Hadden. It is a large affair, three by five I believe, with the arms of the Cathedral —the mitre, shield with the seven stars and seven candlesticks, the crossed key and staff, superimposed on a background of Megenta brocade. It was made by J. M. Hall of New York.

* * *

A wave of incendiarism is sweeping over the city of Worcester, Mass., and one of the victims was the beautiful All Saints' Church which was completely ruined by fire January 20th, at a loss of close to a quarter million dollars. The maniac lit the fire which did the damage in the middle of the night so that it was well under way before discovered. Attempts have been made recently in the city to burn other churches, including a fine Baptist Church less than a block away from All Saints. According to the rector of the parish, the Rev. John H. Lever, plans are already under way to build another church on the same site. Officers of the church state that the building was fully covered by insurance. Since last July about thirty fires in Worcester have taken place for which a maniac is said to be responsible.



BISHOP CASADY
Tells Them in Chicago

* * *

There is an article in the current *Spirit of Missions* on "Washington—The Churchman in New York" which is fascinating reading. It is written by the Rev. J. P. McComas, the vicar of St. Paul's, Trinity Parish, and tells the story of Washington as a worshipper there. Apparently those were trying days for it seems that the revolutionary leader was not overjoyed at hearing prayers for the king and royal family, whereas the clergyman in charge of Trinity, a pronounced royalist, was just as insistent that they be said. It all makes a very nice story which you must read. Incidentally the Bicentennial

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Committee of General Convention has issued a service for the observation of the Washington bicentennial, copies of which may be purchased from the book store at the Church Missions House in New York.

* * *

Another church has gone free; St. Stephen's, Providence, where the Rev. Charles Townsend is rector. It is not so easy apparently to arrange for free pews; there are charters and constitutions to be changed, and of course some people to be persuaded. However all of these matters have now been attended to and St. Stephen's now has free pews for the first time in the hundred years of its existence. The newspaper story about it states that of the thousands of Episcopal Churches in the country there are now but 386 with the renting system. Of course I don't know whether that is reliable information, nor do I know how to check up to find out.

* * *

The Rev. A. Gordon Fowkes, St. Thomas', Neenah-Menasha, Wisconsin, has accepted a call to the rectorship of St. Luke's, Kalamazoo, Mich.

* * *

Bishop Burleson, assistant to the presiding bishop, was the preacher at a service held in connection with the convention of Western Michigan, held at Muskegon on January 19th and 20th. He also addressed the convention at one of the sessions, urging cooperation with the National Council. The following were elected delegates to the synod; Revs. F. D. King, H. L. Nicholson, James M. Horton and W. S. A. Larter and Messrs. C. Dibble, C. E. Hooker, H. C. Angell and S. G. Deam.

* * *

Problems of religious education were discussed at the meetings of the rural deaneries of Troy and Ogdensburg, diocese of Albany, January 19 and 20. The leaders were the Rev. G. F. Bambach of Schenectady; Mr. John M. Garrison, diocesan secretary of religious education; the Rev. C. H. L. Ford of St. Faith's School and the Rev. C. S. Lewis of Plattsburgh.

* * *

A Ukrainian Orthodox Church has recently been organized in Grand Rapids, Michigan, and services are being held regularly in our St. Paul's Church. There are about 150 Ukrainian families in the city and it is hoped that they may soon have a church of their own.

* * *

Bishop Cook of Delaware, chairman of the joint commission to inquire into the apparent disparity between both quotas and appropriations of missionary districts and aided dioceses, has sent a copy of the resolution to all members of the commission—twenty-five in number.

The resolution calls for a definite and practical study of the whole question, and further suggests in order to make these studies more complete that this commission seek in each of the eight provinces, after consultation with the Bishops, the aid of a group especially well informed concerning the districts and dioceses in question.

* * *

The Rev. S. Whitney Hale was instituted as rector and dean of St. Paul's Cathedral, Buffalo, on January 10th. The sermon was preached by Dean Sturges of Boston.

* * *

A quiet day for the clergy of Western New York is to be held on the 8th, conducted by the Rev. John Rathbone Oliver.

* * *

The Rev. L. B. Henry, Rochester, N. Y., has accepted a call to St. Luke's, Brockport, N. Y. The Rev. P. W. Mosher has resigned as rector of St. Peter's, Niagara Falls after thirty years and has gone south for the winter.

* * *

The anniversary of St. James Parish, New York City, was celebrated on January 31st. They have had 122 of these anniversaries. Bishop Manning was the preacher in the morning. In the afternoon there was a joint service of St. James and Holy Trinity, a part of the parish, when the Rev. H. Percy Silver of the Incarnation was the preacher.

* * *

Most of the news we get these days is of cuts. The executive board of the diocese of Southwestern Virginia for example met the other day. They had hoped to pay the full quota of $17,100 to the National Council but were simply unable to send more than the $15,000 they had promised. Of course the answer to that is that if all the dioceses would pay what they promised the crowd at 281 would be very happy. As for 1932 the diocese promised $14,000 to the National Council instead of the $16,300 asked for. Items in the budget to care for work done in previous years at several educational institutions was crossed off the list. Also the sum given toward the Sweet Briar summer conference had to be dropped, and since the dioceses of Virginia and Southern Virginia had previously taken similar action it is doubtful if that conference will be held. The excellent diocesan paper is also to be discontinued though resolutions were passed telling of the great value of the paper and expressing the hope that it may be soon revived.

* * *

A fine missionary rally was held recently for Litchfield County, Connecticut, at Torrington. There were choirs there from Litchfield, Thomaston, Torrington and Winsted. Bishop

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Creighton told of his work in Mexico, Dr. John W. Wood spoke on the work of the department of foreign missions and the Rev. George B. Gilbert, rural pastor extraordinary of Connecticut, allowed that there was a great deal that might be done on the very edges of their own parishes to bring light and joy into the lives of weary men and women.

* * *

People get bawled up with the name Brusstar. So the Rev. L. M. Brusstar, now the rector at Farmington, Connecticut, has officially changed it to Brewster.

* * *

Motion pictures of the work the Church is doing in Alaska were shown by Mrs. Rose Habersham, traveler, before two audiences in Savannah, Ga., on January 17th. Then just to show she had really been about a bit she also showed movies she had taken of our work in China and Japan. Mrs. Habersham is contributing her services to the National Council to acquaint people with the foreign work of the Church.

* * *

The Maryland Church Mission of Help held its annual meeting in Baltimore on January 19th and listened to speeches by Albert O. Ritchie, Churchman governor of the state; Bishop Helfenstein, and the Rev. Frederic S. Fleming of the Intercession, New York. They all spoke on "The Church's Contribution to Social Work".

* * *

Sort of late to be telling you about the ringing of New Year's bells. But there is one at Christ Church, Stratford, Connecticut, which has been rung on New Years now for 225 years. That is a long time, but then a bell ought to last a long time when used but once a year.

* * *

The diocesan dinner held on the evening of the 26th of January at Pueblo, Colorado, was the occasion for the celebration of the 15th anniversary of the consecration of Bishop Irving P. Johnson.

* * *

Bishop Casady of Oklahoma was the headliner at the missionary mass meeting held at St. James, Chicago, as a part of the diocesan convention program. The others speakers were the two archdeacons; F. C. Deis and W. H. Ziegler. The Auxiliary held its annual meeting at the Redeemer on the 1st, when addresses were made by Bishop Stewart, Mrs. T. C. Wetmore of Arden, N. C., and Mrs. David Larcomb of Cincinnati. That evening the Church Club dinner was held with speeches by Bishop Stewart and Mr. John N. Van der Vries of the United States Chamber of Commerce.

* * *

The Auxiliary of Bethlehem celebrated its golden anniversary at

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Mauch Chunk, Pa., on January 12th and 13th. Bishop Burleson preached the sermon at a service which taxed the capacity of St. Mark's Church. Two women are still active in the diocese who were present when the Auxiliary was originally established fifty years ago. One of these, Mrs. Charles Webster of Bethlehem, was unable to be present because of illness, but Mrs. W. A. Lathrop of Kingston was present and spoke on the early days of the organization. The program of the convention consisted of addresses by various members on the topics discussed by the Auxiliary at the Denver Convention.

* * *

Bishop Scarlett of Missouri and Mr. J. E. Otis, Chicago banker, were elected trustees of the Western Seminary at the annual meeting last week. The report of the dean, the Rev. Frederick Grant, was encouraging in every way. For one thing it showed revenue for 1931 exceeded expenses, and, if one can believe the papers, which of course one can't, is the only institution in the city of Chicago that can make such a boast. Bishop Roberts of South Dakota was a special guest at a dinner which followed the board meeting and talked about the Indian work. He does that from time to time.

* * *

Mr. Warren A. Wilbur, senior warden of the Pro-Cathedral, Bethlehem, Pa., died on January 15th. He was coming down stairs to enter his car to drive to Florida for the winter when he died of a heart attack. He was 73 years old. He was the leading citizen of Bethlehem, and was one of the most enthusiastic Churchmen in the diocese.

* * *

Lenten speakers for the noonday Lenten services, Chicago, held as usual at the Garrick Theatre, and broadcast each day from 12:30 to 12:50; Bishop Wise of Kansas; Bishop Wilson of Eau Claire; the Rev. Earle B. Jewell of Red Wing, Minnesota; the Very Rev. William H. Nes of New Orleans; the Rev. C. Leslie Glenn of Cambridge; the Rev. Phillips Osgood of Minneapolis, with Bishop Stewart during Holy Week.

* * *

One hundred and fifth convention of Mississippi was held at All Saints' College, Vicksburg, January 19-21. Indicative of the times one of the speakers at the diocesan dinner was Mr. J. S. Love, state bank examiner, one of the busiest men in all Mississippi. Mr. Robert E. Kennington, business man, also spoke, and both he and Mr. Love said that in order to get out of the depression we have to realize that we are our brother's keeper, and that we have to get rid of greed and selfishness. Bishop Bratton had said much the same the day before in addressing the convention. The Rev. C. Rankin Barnes, social service secretary, was a guest of the convention and spoke on the work of his department.

* * *

Council of the diocese of Texas was held at Trinity, Galveston, January 16-19. The chief job was to cut the budget. The bishop's salary was cut $720 and the salaries of all missionary clergy ten per cent. One Negro work in the diocese was discontinued and the diocesan paper was suspended. The pledge to the National Council was reduced from $21,000 to $12,500.

* * *

Boy, and here is a piece of news. Call Mr. Ripley quick. The Rev. Frank H. Stallknecht, Belleville, Texas, recently baptized seventeen adults and seven children, all members of one family. They were the children and grand children of one for whom the day before he has read the burial service. The Rev. F. Percy Goddard, who sends this information, tells me that several of the number are now being prepared for confirmation. After that I presume they will organize themselves into a parish and elect delegates to the diocesan convention.

* * *

Convocation of Oklahoma was held at Oklahoma City, January 20 and 21. Bishop Casady's address dealt almost entirely with the need for raising an endowment fund of a million dollars in order that the district might become a diocese. And it must have been an eloquent address for the convocation unanimously adopted a resolution endorsing the bishop's plan to have the fund raised in a couple of years. Synod delegates elected: Revs. E. H. Eckel Jr., Hugh J. Llwyd, James Mills and Messrs. James B. Diggs, T. B. Blake and P. L. Snyder.

* * *

Chicago has raised $10,500 of the diocesan emergency relief fund for social service stations. They seek $54,400. Among the gifts received is one from a woman in a rural community who sent in a dollar. This

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* * *

Iraan is an oil town about 65 miles north of Fort Stockton in Texas. Of course you know exactly where that is. Anyhow the town was visited recently by Bishop Howden and the Rev. Paul Newell who conducted the first Episcopal service ever held there.

* * *

Bishop Kemerer of Duluth, former rector at El Paso, Texas, takes a bit of a rest toward the end of each January, preparatory to Lent. This year his "rest" consisted of going to Silver City, Texas, and conducting a preaching mission.

* * *

The Rev. Paul Reese, formerly of Oklahoma, is now general missionary in North Texas. Bishop Seaman now has on his clergy staff all the living ministers whom he has ordained.

* * *

The 75th anniversary of Grace Cathedral, Topeka, Kansas, was celebrated on the 20th of January. There were a number of services, and in the evening a reception at which Bishop Wise presented a few historic facts. One was that the first bishop to be consecrated west of the Mississippi was Bishop Vail, first bishop of Kansas. Another; the man who started Church work in Topeka was the Rev. Charles M. Callaway. His first service was held in a rented hall. He left the town in 1860 leaving behind twelve communicants. On this 75th anniversary the services were held in one of the finest church plants in the country, valued at more than a half million, and there are 837 communicants.

* * *

Dean Sturges of St. Paul's Cathedral, Boston, is conducting a Bible study hour each Sunday afternoon for adults.

* * *

The Nativity, Mineola, Long Island, has taken the first steps in the process of becoming a parish and will doubtless be formally admitted at the diocesan convention in May. The mission was started in 1899 as a mission of the cathedral. The Rev. D. F. Cameron has been in charge since 1924.

* * *

Capitalism, Fascism, Socialism and Communism are to have their innings at a conference for students to be held at Williams College over Lincoln's Birthday. The conference is sponsored by the Liberal Club of Williams, in which the Rev. Gardiner Day, student pastor, is a guiding spirit, and will be attended by students from many eastern colleges. The representative of capitalism is to be Professor Jacob Viner of Chi-

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cago University; of Communism, Mr. William Z. Foster, leader of that party in the United States; Socialism, Mr. Norman Thomas, and Fascism, Mr. Carlo M. Flumiani, an Italian Fascist.

* * *

Eighty-five young people gathered at Holy Trinity, West Palm Beach, Florida, recently for a reunion of Camp Wing-Mann. This camp, named of course after the Bishops, has a two week session each summer which is largely attended by the young people of the diocese. Some of the guests at this reunion travelled six hundred miles, so reports have it, to attend.

* * *

The diocese of North Carolina held a meeting of the executive council on January 12th to revise the budget. Crop failures, bank failures and one thing and another brought the pledges for 1932 far below previous years so that drastic cuts were necessary. Fortunately it was possible to make the main diocesan cuts in administration. The matter of securing an executive secretary was put off for another year, and a combination of certain mission churches was arranged so that less support was needed from the diocesan treasury. The pledge of the diocese to the National Council was also drastically reduced.

* * *

Christ Church, Ottawa, Illinois, is having a series of musical vespers for the benefit of the unemployed. Artists from various parts of the state are contributing their services, and the offerings are being turned over to the United Relief Association.

* * *

Are there anywhere else but at Pierre, South Dakota, twin babies who have been baptized by two bishops? The Rev. and Mrs. Cyril Rouillard of Pierre have twin daughters who, being one month old, took advantage of the presence of Bishops Burleson and Roberts at a clergy conference in Pierre recently to have Bishop Burleson baptize one and Bishop Roberts the other. Their father, one of the younger Indian clergy, is chaplain to Indian students in South Dakota schools. His wife is a graduate of All Saints School, Sioux Falls.

* * *

The Eastern Church everywhere makes much of the Feast of the Epiphany. One of the places which every year reports great crowds and long picturesque ceremonies is Tarpon Springs, Florida, where there is a colony of Greek sponge fishers. Besides services in St. Nicholas Church there is a gay fiesta on the pier. The Church dignitaries attend in their gorgeous robes and, as part of the ceremony, toss a golden cross into the water where it is dived for by the fishermen. The one who finds it, a young boy, John Eliou, this year, is led to Archbishop Athenagoras for a special blessing. Many other events take place the account filling two columns in the St. Petersburg Times. Two of our clergy were present this year, the Rev. Drs. T. J. Lacey and R. F. Lau wearing, the newspaper says, "the beautiful black and white robes of the Episcopal Church."

* * *

The 89th council of the diocese of Florida was held last Thursday and

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Grace Church, New York
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Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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The Rev. Harold F. Hohly
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Week Days: 8 A. M.

Gethsemane, Minneapolis
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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.
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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.

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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Friday in St. John's, Jacksonville. The Auxiliary is holding a convention at the same time. The Rev. David R. Covell, National Council secretary, gave two addresses, and the boss of the University of the South, Dr. Benjamin Finney, spoke on the work of the college.

* * *

The Church Home for Aged Persons, Chicago, is to receive $10,000 from the estate of the late Mrs. Luella Pearson, communicant of St. Chrysostom's.

* * *

Archdeacon Duffield has been missed at the House of St. Giles in Garden City. The crippled children to whom he was chaplain for years, and whom he loved, do not forget him. He held a service in their chapel every Sunday afternoon, and made it bright and cheerful; he gave them careful and systematic instruction; and he celebrated Holy Communion at their altar early every Thursday morning. When other duties prevented him from coming he always sent some one in his place; and there are not a few whose interest in St. Giles' began with their acting as his substitute. He had close and tender relations with the children, and they often consulted him seriously about their problems. He was their true pastor, and was greatly beloved. He did this work for years without any remuneration, and it was a ministry that was invaluable. Many of these youngsters will be guided through their handicapped lives by the encouraging truths Archdeacon Duffield taught them about our Lord and Saviour. When he was taken seriously ill last spring, the children missed him, and prayed for him; and none of his friends will be happier to see him come back completely restored to health than will his little friends at St. Giles'.

* * *

Spraying children with a few ideas about the Bible and the Church is not good teaching according, to Dr. Norman O. Richardson of the Presbyterian Seminary, Chicago. He addressed the opening session of the diocesan normal school the other evening, held at St. James Community House. There were about 250 there, which is a record. Bishop Stewart was there too and paid tribute to the Church school teachers. There is a Bishop that gets around, what? Seems as though you couldn't get news of any really important affair in Chicago without finding him in the first paragraph. Well that is the kind of a bishop to be if you can stand the gaff. But to get back to Dr. Richardson's address. He described the good teacher as first of all intelligently purposeful. He knows what truth to use in order to bring about progressively desirable changes in the pupil; 3, he maintains an attitude of vital, intelligent sympathy; 4, he is vitally interested in mastering the technique of classroom procedure; (method in teaching); 5, he guides the learning processes so that the truth is appropriated and digested from the essentials of life and personality. Jesus was the Master Teacher in all of these aspects, the speaker said.

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NEXT WEEK—Article by Archbishop Temple

The WITNESS

CHICAGO, ILL., FEBRUARY 11, 1932

THE CHRISTIAN WAY OUT

by

NICHOLAS MURRAY BUTLER

WHAT CHRISTIANS SHOULD DEMAND

by

W. G. PECK

THE STORY OF THE CHURCH

by

BISHOP JOHNSON

FEATURES THIS WEEK

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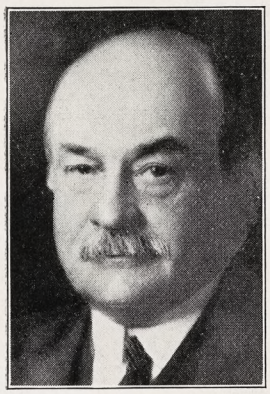
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THE CHRISTIAN WAY OUT

By
NICHOLAS MURRAY BUTLER
President of Columbia University

IT MUST bluntly be said that a very considerable proportion of the American people, and a still greater proportion of our representatives in official life, continue to show no real appreciation of what has happened to the world or of what is going on all about them. These elements of our population and these public officials continue to use old phrases, old slogans, and old rallying cries, as if these really meant something, being quite oblivious to the fact that they have wholly lost whatever meaning they may once have had.



DR. BUTLER

It is not possible to describe or to discuss present-day problems without repetition. What is now being said has been said before by way of warning and of preparation. Apparently it will probably have to be said many times again before public opinion wakes from its sleep and before public officials, high and low, perceive their responsibility and have courage to act upon it.

The economic, the social, and the political convulsions which are shaking the whole world are without a parallel in history. It is quite futile to draw curves and to make charts of how earlier depressions and economic crises in the United States have developed and how they have led the way to recovery. This procedure is wholly futile because conditions are entirely without precedent and the remedies for these conditions will have to be without precedent as well.

Two great historic movements happened to reach a climax at about one and the same time, and the effect has been to overturn the world as our fathers knew it. These two movements are, first, competitive and armed nationalism, and, second, the industrial revolution which followed hard upon the invention and installation of machinery a century ago. Armed and competitive nationalism went to its natural death in the great World War. If nations insist upon huge armaments under the guise of self-defense, and if they look upon all neighboring nations as envious competitors and potential enemies, war is the natural and almost necessary result. These wars were not particularly important when armies were small and instruments of destruction simple and of short range. As the Great War showed, conditions are wholly different in these respects today. Tens of millions of men are involved, whole continents are subject to ravage and outrage, and innocent men, women and children fifty miles away may be sent to their death without knowing what it is all about. With airships and poison gases at the disposal of combatants, another war would be far more destructive than the Great War showed itself to be. Unless the nations of the earth keep their word which they gave when they solemnly pledged themselves not to resort to war as an instrument of national policy, civilization may yet be destroyed in what is almost the twinkling of an eye.

The Great War not only caused the stupendous losses of which everyone knows, but it destroyed a very large part of the accumulated savings of the world through three hundred years. This is the primary cause of the present economic, social and political crisis. Men's savings have in large part disappeared, having been burned up in the killing, the pillage, and the appalling expenditure which were the Great War. Not only were these accumulated savings destroyed, but the trade, the commerce, and the industry of the world were all disrupted. The seas were no longer safe and the land was almost everywhere in possession of armed and fighting forces.

To all this there came an armistice on November 11, 1918. It was a cessation of hostilities so far as military and naval operations were concerned. It was not a cessation of hostilities so far as mental processes and political policies were concerned. The Great War is still going on, although without the aid of armies and navies. Greedy, envious and self-centered na-

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tionalism is everywhere manifesting itself, and every nation's hand is more or less openly raised against its neighbor. Many parts of the war settlement are based upon hate, and others upon fear, forgetful of the fact that neither hate nor fear will serve as foundation for the building of human satisfaction and of peace.

THE effects of the Great War would have been sufficient by themselves to have disrupted the world as it was. Almost simultaneously there came to a climax the effects of the industrial revolution. Men had learned, by the use of machinery and by building large business organizations, enormously to increase the production of goods. They had developed the instrumentalities for the exchange of these products, but they had quite overlooked the necessity of augmenting the power to consume in ways that would keep pace with the growth of the power to produce.

In one sense, there is over-production because there are natural products and manufactured goods that are not sold. On the other hand there is under-consumption because there are millions of human beings who need these natural products and these manufactured goods to keep them alive, to cover their nakedness, and to house their families, but who have not the wherewithal with which to acquire them. It is to be noted that these forces are in operation all over the world. They produce somewhat more acute effects in one country or in one section than in another, but nevertheless they are operative everywhere. No nation is competent to deal with these situations single-handed. The forces at work and the problems which they have created are international, and the ways of dealing with them must be international too. Time is slipping away and conditions are growing steadily worse, and yet we find holders of public office in our own land and in other lands looking helplessly about and trying to find ways and means to care for their own people first. This cannot be done because there is no way to do it. There are very few national problems left in any land. Almost every important problem of government, of industry, of commerce, of trade, and of finance is international in its every aspect. Those who would bid us mind our own business use words with a meaning that would have us neglect the chief part of that business which is our own. "Am I my brother's keeper?" insolently asked Cain, and he quickly found out the true answer. So we, too, are our brother's keepers. Each nation is a moral personality with a mind and heart and soul. Each nation is a member of the great commonwealth of nations, with duties and responsibilities like to those which the individual man has toward his neighbors and fellow citizens. What the world needs is voices and acts of leadership that will point the way, that will rouse men from their lethargy and self-centeredness, that will lead them to see facts as they really are and to take their part in rebuilding a broken and disordered and a sorely stricken world.

WHAT CHRISTIANS SHOULD DEMAND

By

W. G. PECK

Rector at Manchester, England, and author of "The Divine Society"

THE main features of the situation, from which the whole world is frantically seeking escape, are well defined. A generation ago orthodox economists would have regarded it as inconceivable that the enormous "success" of the nineteenth century would so swiftly pass, leaving the dreadful menace of universal disaster. But the facts are beyond dispute, and only ignorance can believe that optimism has any power to alter them. In the midst of teeming plenty, able to produce food and raw materials at a rate out of all proportion to the growth of population, and *because* of this very ability, mankind sees the wheels of his industry ominously slowing and his life threatened. With human needs unsatisfied and growing desperate, there is in every industrial country an appalling mass of humanity whose skill and strength cannot be used. The effects upon the entire human position in the world are lamentable and alarming, and no rhetoric can describe them. We are now at the most critical moment of secular history, and if no revolutionary regeneration restore our faltering strength, then civilization is faced with death.

Whether there is any escape that can be chosen by human volition, depends upon whether the situation is due to causes within human control. Those who, while the capitalist economic was "working," were eager to explain that the economic process was unalterable, are now driven either to suppose that a process rooted in the nature of things has issued in absurdity and disaster, or to find some chastening hope that their previous dogmatic was nothing but eye wash. At all events, the newspapers that continue to speak of the "economic blizzard" are doing little to encourage the optimism they recommend; for blizzards are not within human control, and if this indeed be a blizzard, it looks like the return of the Great Ice Age.

If, on the other hand, we attempt to explain the present *impasse* as due to some such fault in the eco-

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nomic order as may be discovered and remedied, then, since we have now returned to the realm of choice, it may be as well to ask a pertinent question. If man has any freedom with regard to the economic process, the first question must be, what, precisely, is modern capitalist industrialism seeking to accomplish? What, under this system, is supposed to be the main effect of the human effort which it employs?

THE question at once discloses the incontrovertible but long concealed fact that the system is actually attempting the impossible, and is by its very nature compelled to seek to rationalize a contradiction in terms. It is now, at length, being wrecked upon the rock of reason.

We are faced, at this point, with a question not of morals, but of logic. The system which was declared to be the only rational economic, now announces itself upon the stage of the world as mentally frustrate. For the object of capitalist industry, backed in its later stages by the controllers of bank-created credit, has been the accumulation of capital by so widening the margin between costs and prices as to ensure that there shall be a perpetual expansion of the process. It has blown a bubble which has burst. It has ignored the fact that with increased technological efficiency and the consequent vast displacement of labour, and the concurrent expansion of such technological industrialism throughout the world, there must inevitably arrive a time when products become unpurchasable, because the greatest productivity has ceased to require that volume of human labour which would, by means of wages, enable the goods to be consumed.

But behind this intellectual failure lies a moral failure. Before the world can reconsider its economic purpose, it must reconsider the whole purpose of human life. The accepted system has regarded the increase of material wealth as the supreme end of industry, and men as the means of creating wealth. That is stark mammon worship, a fundamental heresy of which the end must be repentance or damnation. The sane conception of the purpose of labour, the only one that the Church can bless, is that it is intended to satisfy the needs of men. And in a situation in which it is impossible for industry to be technologically efficient and at the same time to provide work and wages for all: a situation in which it is possible to provide plenty for all men's needs with a relatively small volume of labour, the Christian conscience will demand certain specific measures.

IT WILL demand that the right to live, in other words, purchasing power, be placed in the hands of the people, based not upon a monetary system which grew up under an economic of scarcity, but upon the facts of the world's abundance and the human power to produce. It will demand that labor and leisure be equitably shared by the community, and that the stigma of unemployment shall thus be changed for a wider possibility of life. It will demand that the whole industrial and economic process be governed by human ends. It will confront mankind with the alternative, either the corporate triumph of humanity or the collapse of humanity. "Seek ye first the Kingdom of God": that is the true human end. Ultimately there is no other reason for making furniture or selling meat. But it now becomes clear as a great sign in the skies, that the true end of human life is utterly incompatible with the accepted ends of modern industrialism and finance. Those ends are now demonstrably anti-human, and their further pursuit will but the more deeply obscure the significance of man in the universe. The Christian way out will require the restoration of man, for whom Christ died, to the place now occupied by gold: for man, and not money, is the real sphere of the divine Kingdom.

QUESTIONS FOR DISCUSSION

1. What is meant by the business cycle?
2. Is it inevitable that we shall return to so-called prosperity? If so, why?
3. What is meant by the industrial revolution?
4. Is there any connection between war and the industrial revolution?
5. What evidence is there to support Dr. Butler's statement that civilization may be destroyed by another war?
6. What is the underlying cause of war? Have the class discuss.
7. Have some member in the class explain what Dr. Peck means when he says that capitalism "has blown a bubble which has burst."
8. How do you explain the fact that millions of people are starving in a world of plenty?
9. What is the aim of industry today?
10. What do you, as a Christian, think should be the aim of industrial life?

Possessions

By
RAYMOND B. FOSDICK

AT THIS moment, in the midst of our economic depression, we are praying for the return of prosperity. What do we mean by prosperity? Do we mean the shrieking, high-power salesmanship and the fever of stimulated wants that made up the whole of existence before 1929? Do we mean a society of patterned minds in which every man desires whatever his neighbor has, and life is a hectic scramble for gadgets and knick-knacks? It seems inconceivable that anyone would want to go back to such a condition. There must be something better.

We were all of us caught in a system which was not of our making and which we could not control. Now it has broken down. Are we merely to patch it up so that we can live as we lived before? Surely if prosperity means only houses and furniture and automobiles and radios and telephones and all the other paraphernalia of living—and no life that transcends all these mechanisms—then we should earnestly pray that the blight of prosperity may never return.

John Burroughs, in one of his essays, tells of a friend who said that if he outlived his wife he would put on her tombstone: "Died of Things." When some future archaeologist digs down through the crust of our civilization—as some future archaeologist doubtless will—it would indeed be lamentable if this had to be his conclusion: "Here lie the remains of a civilization that was smothered by its own possession."

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THE STORY OF THE CHURCH

The Power Plant

By

BISHOP JOHNSON

IF a dozen Jewish fishermen and peasants, gathered in some remote city, were to proclaim that their leader had founded a kingdom which would survive all of our existing social and political institutions, and would extend to all parts of the earth, they would be looked upon as harmless visionaries and fanatics. But if we, living twenty centuries later, were to discover that such a Kingdom had survived in spite of constant opposition; that its numbers ran into the hundreds of millions, and that it did cover practically the entire earth, then we would be confronted with an interesting phenomenon of an unusual character.

In Russia they pay divine honors to the departed Lenine because they think he has founded a government which is to do away with social injustice. Whatever you may think of his theories he has demonstrated a certain amount of power which has maintained itself for a few years in a single country. But Christ founded a Kingdom with power to perpetuate and extend itself for twenty centuries and in doing so He has ignored those methods by which Lenine has achieved his temporary results. Christ declined to use force or wealth or learning as the instruments by which He accomplished these results. You may argue about the nature of Christ's divinity but you cannot question the power that His Kingdom has manifested.

A Kingdom that could survive three centuries of persecution by the Roman Empire; then endure through ten centuries of the chaos which followed the fall of Rome; and then plant itself in the countries of the Orient, in Central Africa and in the igloos of the Arctic Circle, is a demonstration of power which is unlike anything else in history. We may not yet know what electricity is but because we know the things that it can do we respect its power and utilize it, regardless of our ignorance as to its essential nature. Moreover the fact that through its misuse many persons have been electrocuted and many buildings have been burned does not cause us to regard such misuse as a sufficient reason for its disuse.

So we may say that the Kingdom of Christ has been misused, but we also know that, where it has gone with proper agents, its effect has always been to illumine the darkness of superstition and to hearten the lives of hopeless people and to energize men to give their best service to their Master. The fact that this phenomenon has been repeated thousands of times is proof that Christ inaugurated a power in human society unlike that exerted by any other person. Had He depended upon force or wealth or education to originate this institution one might attribute its success to these agencies. But when He has achieved this result merely by the power of His personality and the devotion which it aroused, then we have a demonstration of power that is unique.

In experimental science, before any results can be published, it must be clear that these results satisfy the equation, so that they will be found to work under any and all possible circumstances. It is this dominion which Christ has exercised over men of all sorts for twenty centuries which arrests the attention and convinces us of power. No matter whether you believe in Him or approve of His Gospel, you must concede that it has manifested power. It has satisfied this equation.

Therefore we can find no more interesting study in history than that which lies behind this power plant which has given light and heat and energy to the sons of men for so many centuries. Unless your prejudices against religion are such that you refuse to view this phenomenon without bias, it ought to be worth your while to follow the processes which led up to the founding of the Church and the succession of incidents which have demonstrated its ability to weather all storms, to overcome all obstacles and after twenty centuries to have more adherents, and to achieve greater results, than it has ever done in its history.

In tracing the operation of this peculiar power it is fair to follow the Master's own interpretation thereof. When there is a new scientific discovery we look to the inventor for his explanation. To what preceding events is he indebted? What new forces has he invoked? What is his own interpretation of the power which he has generated? So in the story of the Church, looking at it as a great power plant which has exerted such a tremendous influence upon civilization, we cannot expect to find an explanation of its working from those who begin by being skeptical of its founder, and continue by being blind to its influence. One must study the laboratory in which this power was evolved and consider the methods by which it has been maintained through the centuries.

In this analysis will also be found the cause for those differences which have separated the Church into its innumerable divisions and pitted Greek against Roman, Rome against England, Geneva against both Rome and England, and which has further subdivided the Protestant world into endless subdivisions, each insistent upon its own interpretation of these events. After all, these differences are not due to present conditions, but they exist apart because of a fork in the roads when each began its diverse journey.

Foundations are not spectacular. They lie hidden beneath the surface and yet I venture to say that the foundation is the most vital part of the building, regardless of the splendor of the superstructure. If your major premise is wrong your conclusion is bound to be erroneous. If your basic assumptions are false your whole chain of reasoning is bound to lead you astray. And that is where our differences originate and why

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our mutual misunderstandings continue. One may not prove his major premise. He asserts it and out of this his syllogisms arise. What the world needs today is to revise its basic assumptions in the light of these facts which may easily be traced in history.

One man looks at the world and says that there is a God and that He is good. Another asserts that there is no God and that there are no moral obligations. They then begin to argue, each from a different premise and therefore their argument is chiefly vocal. These two have separated at the fork of the roads and henceforth they cannot travel together. They differ in their major premises which neither of them can prove.

So the Roman Catholic and the Protestant differ in their basic assumptions. The one believes that the Pope is the vice-gerent of the Christ. Therefore all that they do is logical. The Protestant asserts that each man is the captain of his own soul and goes on to justify his individualism.

The difference in the major premise is largely due to racial characteristics. The Latin and the Celt make better Roman Catholics than the Anglo-Saxon or the Norse, because they are born with a different attitude toward authority and personal freedom. Different races have in turn dominated the Church and left their imprint upon its organization. For a couple of generations the Hebrew influenced its policies; then the Greek; then the Latin; then the Teuton, the Celt and the Anglo-Saxon. Each in turn has tried to hyphenate its Catholicity. We have had a Hebrew Catholic Church; a Greek Catholic Church; a Roman Catholic Church; an Anglo-Catholic Church. But catholicity (meaning universality) has never expanded under this racial control.

"There is neither Jew nor Greek" in the constitution of the Church "but all nations are one in Christ."

It is in order that we may trace the causes of these modern divisions of Christendom that we propose to follow the Story of the Church, and to see the influence which the various racial elements have imparted as well as the political causes which have confused the issue.

The first problem before us is to study the factors which lay behind the institution of the Church. As St. Paul expressed it, "when the fulness of time was come God sent forth His Son." What is meant by "the fulness of time?"

(Continued next week)

Why I Am a Christian

By

C. F. ANDREWS

Priest of the English Church and Biographer of Gandhi

MY CONSCIOUS active life, as a Christian, began when I was eighteen years old. At that time I was growing indifferent to all religion and falling into sins which would soon have wrecked my moral character altogether. I was saved by Christ from that death of sin.

One night, as I knelt down to pray, there came upon me an overwhelming sense of God's Holy Presence near me, and at the same time a knowledge of my own evil life. I cried out, "Unclean, unclean!"

For hours of agony all was dark and full of horror to me. At last, long after midnight, I was conscious of a divine peace. The voice of Christ seemed to bring me forgiveness and love, in place of darkness and despair.

Next morning, I went to church very early and heard the words of blessing, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen." At these words the sense of peace and forgiveness came back to me and flooded my whole life with joy.

Since that time, during more than forty-three years of incessant struggle, journeying to and fro throughout the world, I have never lost the assurance of Christs living Presence with me. He is not a mere vision; He is no imaginative dream, but a living Presence, who daily inspires me and gives me grace. In Him quite consciously, I find strength in time of need.

It may be asked whether this experience, since my conversion, has been that of Christ's own personal Presence and in what way it has been related to God.

I would try to answer in this way. In all that followed my conversion, Christ and God became one single thought. I did not separate them. Thereafter, whenever I thought of God in human ways, I could not think of God apart from Christ, or Christ apart from God. Christ also became to me the practical evidence in everyday life of God's Presence. The divine beauty, truth and love which I associate with the thought of God in human life are centrally visible to me in Christ. Thus Christ has become for me in my moral and spiritual experience the living, tangible expression of God. With regard to the Infinitude of God that lies beyond this, I seem able at this present stage of existence to know nothing that can be defined. But the human in Christ, that is also divine, I can really know; and when I see this divine beauty, truth and love in others also, it is natural for me to relate it to Christ. The process, which is spiritual and universal and therefore entirely above race, sect, or creed, may be difficult to explain in words, but it is very real to me.

The question came naturally to me, after I had turned from the life of evil in myself to the life of peace and forgiveness in God, "How can I show my gratitude to God for all His goodness toward me?"

The words of Jesus came to my mind, "I was hungry and ye gave me food. I was thirsty and ye gave me to drink. . . . Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." These words gave me new light and hope.

It became practical for me to take this saying, not as a mere figure of speech, but as literally true. My one wish had been to find Christ each day in my own daily life as its sustenance and strength. Here was a way open for me. As Christ served and ministered, when He took the towel and basin of water and washed the Disciples' feet, so it was possible for me, by ministering in the same lowly way to the distressed and

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the afflicted, to receive continually His benediction. There lay the one true happiness of life above the reach of sorrow and even of death itself. Wherever I tried it, I found it to be true.

Since then I may truthfully say that, in spite of very great suffering and terrible lapses and shortcomings, life has been happy and simple for me, and prayer a daily reality. In every part of the world, wherever I have gone, under all sorts of different conditions, while trying to serve mankind, I have had the joy of serving Christ. In this sense it has been more and more a reality for me to say, with all penitence, gratitude and love, "For me, to live is Christ."

Council vs. Diocese

By

GEORGE PARKIN ATWATER

LAST week I wrote of the serious menace to the financial security of our National Council. Today I wish to call attention to the difference between national and diocesan programs.

The National Council has several sources of income.

(1) The payments from dioceses.
(2) Legacies.
(3) Interest from endowments.
(4) Special gifts.

The Diocesan Councils have these sources.

(1) The payments of parishes.
(2) Legacies.
(3) Interest from endowments and invested funds.
(4) Special gifts.

It might seem as if the sources are quite similar. As a matter of fact they are similar in name only, as the collateral conditions are quite different.

The National Council is at a disadvantage for several reasons.

(a) The National Council has no direct and immediate and personal way of reaching the ultimate producer of the money, the man in the parish. The National Council must depend upon the activity and interest of its pledgers, that is, the dioceses.

The Diocese, through Bishop and clergy can bring effective pressure upon the people. The Bishop can, and often does, reach wealthy laymen.

If the National Council directly approached wealthy laymen, independently, the dioceses would probably object. Every layman belongs to some parish, and the parishes might object.

But the bishop may and does approach laymen independently for diocesan objects, which may or may not be credited on a parochial quota. It is obvious that gifts secured in this manner should be credited. But the point is that the bishop may further diocesan objects by direct approach. The National Council may not.

The National Council does indeed create a passable detour around this obstacle by having missionaries and others from the field present the story of their work, and in this way secure special gifts. This helps a specific work, but is apt to affect the quota unfavorably.

(b) The National Council is less apt to receive legacies, than are parishes and dioceses. The clergy naturally work for parish endowment.

(c) Special gifts are not a reliable source of income.

In other words, the National Council is quite limited in its resources, and those resources are subject to serious fluctuation.

On the other hand the National Council undertakes work for which a constant and dependable, and unfluctuating income is absolutely necessary. Any variation in income needed for definite tasks is disastrous.

The National Council undertakes all supervision of the work in foreign fields, which must be continuously maintained. The Council must plan for years of uninterrupted service. The Council supports schools and hospitals. These must be kept open. To close a hospital means to put numerous persons out of a job, and far from home, it means the depreciation of a building; the disintegration of an organization, and the loss of capital; and the loss of influence and prestige.

We may set it down as an axiom of good and wise and careful administration of our foreign work, and of much domestic work, that the work must be supported without interruption.

Diocesan work, on the other hand, has the resources subject to most immediate appeal, and generally has undertakings the discontinuance of which would bring far less disaster (if any) than the work supervised by the National Council. Most dioceses could, in a pinch, close several mission stations, some of which have very meagre properties, could discontinue certain types of service, could curtail expenses, and yet diminish only slightly, if at all, the sum total of effort within the diocese. In fact, there are parishes which could use profitably, and with great result, the labor of clergymen now fruitlessly expended in certain mission stations. The diocese can more easily adjust itself to a small budget.

So in our American Church we have the anomaly a National Council work needing the most unfluctuating support, based upon the most insecure financial foundation; and the diocesan work, best able to adjust a budget, is based upon the most fruitful resources of the Church.

That situation has brought trouble to our National work and will continue to do so. It would seem well to have an impartial and disinterested commission study our entire situation, our resources, and our real opportunities, and make a report for our guidance.

Next week I shall have another article on this subject.

The Meaning of the Real Presence

By G. A. Studdert-Kennedy

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WITNESS BOOKS

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DEPRESSION THE KEYNOTE OF ALL THE CONVENTIONS

The effect of the depression upon the work of each and every diocese has been the keynote of diocesan conventions held throughout the country during the past few weeks. The facts, in every instance, have been faced squarely and with a courageous spirit. Cuts have been universal, but with the cuts has gone an optimistic note and a determination to face the future with a firm resolve to grasp the opportunity presented to the Church.

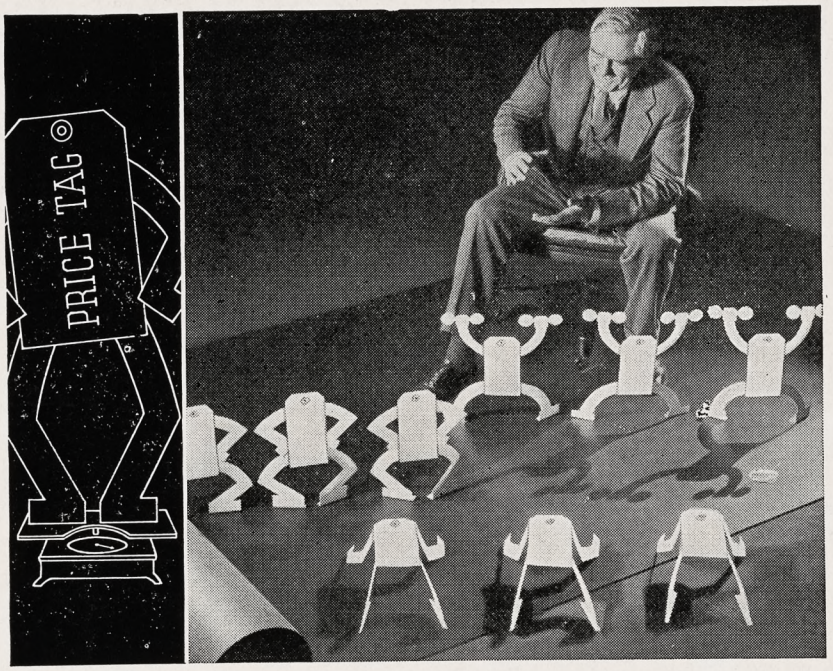
At the convention of the diocese of Pittsburgh, held at Trinity Cathedral, Bishop Mann explained the necessity of a reduced budget which necessitated the cutting down on diocesan work and the reduction of the pledge to the National Council. He also spoke of the work done by Churchmen in city and state affairs, particularly in raising funds for relief of the unemployed. Addresses were also made at the convention by Bishop Sherrill of Massachusetts and Dr. Louis B. Franklin, vice-president of the National Council, who spoke on the deficit in the pledges for the missionary work of the Church.

At the convention of the diocese of Dallas Bishop Moore said that "the world will come to God or it will go to chaos. We say that something must be done to make future depressions impossible, but that can come only when the principles of God's fatherhood and man's brotherhood become the foundation stone of our social and economic structure."

The convention of the diocese of Maryland, meeting on the 27th and 28th of January at St. David's, Roland Park, was concerned largely with budgets. Last year's budget of $151,070 was set as an ideal, but it was voted to make appropriations according to pledges and the total so far received amounts only to $113,000. The executive committee was given power to add to apportionments as more funds are received.

Bishop Creighton of Mexico, executive secretary of the department of domestic missions of the National Council, gave a number of addresses at the convention of the diocese of Kentucky, dealing with the serious situation which confronts the national organization, due to decreased pledges. The situation was discussed with the convention acting as a committee of the whole, and it was suggested that diocesan work be cut in order that more might go to the national headquarters. The Convention was also the occasion for the celebration of the 27th anniversary of the consecration of Bishop Woodcock.

(Continued on page 15)



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THE COUNCIL FACES THE FINANCIAL CRISIS

By
WILLIAM B. SPOFFORD

THE National Council of the Church met in New York on Wednesday and Thursday of last week. This is a report of that meeting, presented as free of editorial opinion as it is possible for me to write. The Council meeting supplied a great deal of material suitable for editorial comment, but any we shall make will appear in a later issue.

To understand the meeting of the Council one has to get behind it to the actual state of National Church finances. A Budget was passed at the Denver Convention calling for $4,225,000 for 1932. Dioceses and Missionary districts are required to report what they promise to pay on their quotas by the 15th of January. At the time the Council went into session on Wednesday there had been received at the office of the treasurer pledges totalling only $2,156,753. To this sum could be added $100,000 miscellaneous income, and $725,000 from the United Thank Offering and from income on trust funds, making a grand total (some prefer to leave the "grand" out) of $2,981,753.

The Budget for 1932 is $4,225,000. The estimated lapsed balances was $275,000. Thus there is needed to meet the 1932 budget the sum of $3,950,000. But the Council was also faced with the fact that about $250,000 pledged for 1931 was not paid, which brought them right back again to $4,200,000 as the total sum needed. The pledges for 1932 fall short of this amount to the tune of $1,218,247.

As soon as the Council assembled they were told that officers of the National Council had been meeting every day for two weeks cutting down on appropriations. As a result of these efforts cuts totalling $584,957 were recommended to the Council for their consideration. But even after this cutting there still remained a deficit of $633,290. There were undesignated legacies which could be used to bring this down about $250,000, but even so the Council was faced with the task of solving the riddle of what to do about the remaining deficit of approximately $400,000.

That, as briefly as I can put it, was the financial situation that faced them. They also started the meeting with rather important General Convention legislation staring them in the face. For we are, by order of General Convention, operating on what is known as the Pay-As-You-Go-Plan which is expressed as follows in the General Convention resolution:

"Resolved: First, that each diocese and missionary district shall annually on or before January 15th, submit to the National Council a statement of the amount which it expects to pay to the National Council toward the Church's Program for the ensuing year;

"Second, That the National Council, at its first meeting of the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates plus amounts expected from other sources."

In addition to this Pay-As-You-Go-Plan, the Council also went into tneir meeting with this General Convention action, taken in Denver:

"Resolved: That if and when cuts in the Budget of $4,225,000 become necessary, after various dioceses have reported, regard be given to the judgment of this Convention that the work of the Church in her Continental, extra-Continental, Foreign Missionary Districts, and Aided Dioceses is of primary importance. Any necessary cuts should, if possible, be confined to administrative economies and to certain items in departmental budgets, especially in the department of publicity and more specifically by the abandonment of the publication of "The Church at Work" (a saving of $33,000 annually) and reductions in the appropriations to the committee on Ecclesiastical and Racial Relations."

That is where the Council stood when they met on Wednesday morning. A deficit to be overcome of $400,000, after having used up undesignated legacies and after having made cuts which in debate were frequently spoken of as drastic. What to do? What to do?

Bishop Stires of Long Island insisted that the Pay-As-You-Go-Plan meant just exactly what it said, and that such was the understanding of the people of the Church generally. He expressed it as his opinion that the budget should be, somehow or other, balanced. It was then pointed out by Mr. Franklin, treasurer and vice-president, that to balance the budget would mean the complete abandonment of certain missionary work, and he questioned whether the Church would tolerate it. He contended that these were days when rules and regulations fall by the wayside. "We cannot be expected to commit suicide", he said, "At least liberality of interpretation of the Pay-As-You-Go-Plan is called for. I believe that under the ruling of General Convention we have a right to make a special effort to raise the funds necessary in order to carry on the work."

There was, as you may expect, considerable debate over the meaning of the resolution of General Convention. It was finally decided however that the final clause in that resolution, "plus amounts expected from other sources", might be interpreted to mean that the Council had a right to seek the $400,000 needed before instituting further reductions in the work.

This opinion was finally passed in the form of a resolution which read as follows:

"Whereas: The National Council has not succeeded in balancing its budget for 1932 under the Pay-As-You-Go-Plan even by using every dollar of available income and applying the most drastic economies in every department and operation of the Council, including a reduction of 10% on all salaries of staff and missionaries, and

"Whereas: The General Convention in adopting the Pay-As-You-Go-Plan has authorized The National Council to rely on other expectations as well as on the amounts now pledged by the dioceses:

"Therefore Be It Resolved: That the reduced budget be and hereby is adopted effective only for the first six months of 1932: and

"Resolved: That we appeal to the Church to make possible the continuance of at least this reduced budget for the full year by making an additional offering of not less than $400,000, and

"Be It Further Resolved: That the National Council notify the Church that if such offering is not forthcoming further drastic reductions in the work, including possible withdrawals from specific fields, will be necessary."

This resolution, translated into words that you will understand, means this: an effort is to be made, under the direction of the National Council, and more specifically the field department, to raise $400,000 by Whitsunday. They were voted $50,000 to do the job. How the job will be done has yet to be worked out. However this can be definitely said; stress will not be laid upon the need for $400,000 on Whitsunday. Rather an effort will be made to prepare the Church now for the every member canvass in the fall of 1932, looking ahead to the work of the Church in 1933 and years beyond. As the Executive Secretary of the Field Department, Dr. Reinheimer, put it; "The necessity of raising $400,000 immediately to carry on for 1932 must be taken in our stride." Various suggestions have been proposed. One is $1 from each communicant; another is

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one day's income from each communicant; another is a great offering on Whitsunday; another is a request that each vestryman be asked to give $10, it being argued that there are about 50,000 of them. To this suggestion the Rev. H. Percy Silver said; "Not $10 per vestryman but $10 perhaps." It reminds me of the last words of a parish priest;

"When I am dead
Say to my vestry
That they shed not tears
As I shall then
Be no more dead
Than they have been for years!

Anyhow those were the suggestions made. We are now, by order of the Council to have a Special Campaign, looking ahead to 1933, but with a real effort made to raise immediately the $400,000 that is needed to carry through 1932 without further budget reductions. The plan was presented by the secretaries of the Church Missions House, and was accepted by the members of the National Council.

When it came to a consideration of the cuts Dr. Silver at once asked for the resolution passed at General Convention, which I have reproduced in the first part of this report. There was then a lengthy discussion on the subject of the cuts in salaries. Dr. Silver, throughout, vigorously opposed any cut in the salaries of missionaries. Dr. William H. Milton offered a resolution calling for a cut of 15% in the salaries of the administrative forces and 10% in the salaries of the missionaries. This was opposed by Dr. Franklin, vice-president of the Council, on the ground that living costs were higher in New York, and that while it might be a nice gesture it would in reality work an injustice. Mr. Z. C. Patten argued for a graded cut so that those receiving the lowest salaries would be cut the least. This was opposed by Mr. Franklin on the ground that the man with the larger salary also had the greater responsibilities. Well it all ended with the 10% flat cut recommended by the officers of the National Council.

They then considered the "Church at Work." Bishop Taitt of Pennsylvania insisted that they had orders from the General Convention to discontinue the paper and to cut the department of publicity. He said that it was "impertinent for us to do anything else. How can we go to the Church and ask for funds if we fail to carry out their orders?" However this General Convention resolution was finally interpreted to be a suggestion rather than an order. They then voted to continue the publication of the "Church at Work," it being felt essential that there be a publication with a large circulation in order to make the planned campaign a success. They then proceeded to authorize the other cuts as recommended by the executive officers of the Church Missions House.

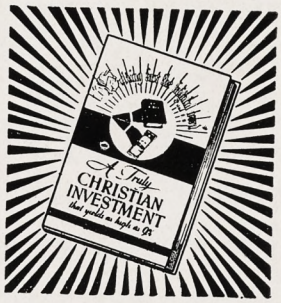
So there you have it, as far as my space will permit. There were many interesting side lights during the two days debate, but I believe this account gives you the big story—the fact that the Council, at the request of National Council officers has authorized a campaign to bring the pledges up, so that no further cuts in the budget will be necessary. We will hold over for another issue the minor actions of the Council meeting. Also we are holding over until another week, as I said at the beginning, any editorial comment that we might feel called upon to make.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

An abstract of a man's sermon is never very satisfactory, particularly to the author, but I do want to pass on to you something of the sermon preached by the Rev. Caleb R. Stetson, rector of Trinity Church, New York, last Sunday. It should be printed in full, and would be had we space. He dealt frankly and courageously with the subject of marriage. We have every point of view presented, he said, except the Christian one. We are told of marriage as a contract, marriage as an experiment, marriage as the enslavement of women, marriage as the relic of an outworn civilization, marriage as a convenience, but little have we been told of Christian marriage. Marriage, to many, is purely a secular contract, the chief end of which is the happiness of the individual, and the gratification of what is called "love", by which is too often meant the transient passion of physical attraction. It is erotic love, quite distinct from permanent affection. It is natural, with this point of view, that we should have easy divorces and experimental marriages.

Dr. Stetson went on to say that he rejoiced in the end of prudery and false modesty, but he asked that religion be taken into consideration in dealing with marriage and that we consider ourselves not only animals but also spiritual beings, who have responsibility for life to God. Marriage has a higher purpose than happiness for the individual. It is God's way of producing self-sacrifice and enduring affection; it is God's way of founding that most beautiful of all human relationships, a Christian home. And Christian marriage, according to New Testament teaching, is indissoluble, and Dr. Stetson believes that this fact will have to be recognized eventually by a change in the canons of the Church which now allows for remarriage when



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there has been a divorce because of adultery.

He then made it clear that the Church merely blesses a marriage and the state merely legalizes the marriage. The man and the woman marry each other. And whereas the Church blesses certain marriages it is clear that she cannot bless others—brother and sister; insane persons or diseased persons. Therefore the Church provides now for the annulment of such marriages—that is, she declared that these persons have never married. He also praised the recent action of General Convention in providing for the preparation before marriage and also for the three days notice which must be given before the service.

He then gave the requisites of a happy Christian marriage; first, instruction before marriage; 2, the intention to make marriage successful, happy and permanent; 3, willingness to be disciplined, "catastrophy always follows where two people lose their temper at the same time,"; 4, the necessity of distinguishing between love and lust. "Love longs to give; lust to get. Lust is selfish, love is selfless. Lust would satisfy only self, love thinks always of the other. Lust may soon turn to hate, while love finds its perfect work in lasting and joyous companionship through lengthening years. Love is always close to God." Finally, the important requisite for a happy Christian marriage is the practice of religion. This means that both should be baptised in order that they may practice their religion together.

"The practice of religion which two people hold in common is a tremendous factor in making for a complete and happy life. The prayer in communion, the gathering at the Altar are the means of permanent joy. Those of us who remember homes where fathers and mothers went to Church regularly and to Holy Communion, who took for granted the practice of religious habits, who led their children naturally to Church and Confirmation, will recall with thanksgiving the happiness of such a home and the serene joy and sound fellowship of mother and father. The influence of such a home is of untold value to character.

"Christian marriage is the one hope for the family and the State. It is the duty of Christian people to stand firmly for the ideals of Christian Marriage and to let it be known that we are faithful to our Lord, whose word is truth."

* * *

Bishop Oldham of Albany has issued a pastoral in which he points to the great opportunity now before the Church. "Confidence, courage and hope are the virtues needed at this hour, and for these the people

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have a right to look to the Church of the Living God. Many may yet lose nearly everything material on which they had pinned their hopes. But nothing of abiding value will be lost."

* * *

The Rev. Dudley Stark, vicar of Holy Trinity, St. James' Parish, New York has accepted a call to the rectorship of St. Chrysostom's, Chicago.

* * *

The Rev. William Porkess, St. Stephen's, Wilkinsburg, Pa., presented a class of thirty-five for confirmation on January 31st, a number of whom were adults. St. Stephen's is one of the strongest parishes of the Church.

* * *

Bishop Cook of Delaware, in his Lenten Pastoral, draws a contrast between the Lent that is forced upon us by the times in which we live—repentance and particularly mourning over losses; fasting, since we are compelled to cut out extravagances; almsgiving, since we cannot shut our eyes to the distress all about us. But he goes on to say that Lent is much more than this.

"A true Lent seeks to bring us back to God and His ways.

"A true Lent would give us an intimate companionship with Christ.

"A true Lent calls us to accept self discipline and the spirit of sacrifice as a first principle.

"A true Lent plants the cross before us as marking the path our Master has gone.

"A true Lent requires of us that we turn from greed and selfishness and answer to the summons of service.

"A true Lent demands that we repent by examining our lives that we may honestly taste their worth in the sight of God—that we abandon sin and folly and worldliness, not primarily because we are bound to pay a penalty for these things, but because they are hateful in the sight of God.

"A true Lent lays this charge upon us, that we develop such a spirit of humility, such a keen sense of justice, such a power of love within ourselves that we bring forth the fruits of mercy, generosity, and peace.

"A true Lent bids us study God's Word that we may know His will concerning us more perfectly — to seek such friendship with Christ through prayer that we walk in His way more steadfastly."

* * *

Bishop Fiske of Central New York has departed, this year, from the conventional Lenten Pastoral and instead has asked his clergy to read in common a book which he recommends: *A Parson's Dilemmas* by the Rev. T. W. Pym. Bishop Fiske says; "I want you to think about the modern situation and to consider some moral problems of real importance which we are only too apt to fight shy of,

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because it means hard thinking to reach settled conclusions and convictions in regard to them." The Bishop urges that after Lent the clergy discuss these problems at their clericus meetings in order to help each other through such group conferences, and in turn guide their people to serious thought about them in the light of Christian principles.

* * *

The Knights of Saints John, religious order for boys, is off to a good start in the diocese of Pennsylvania. Arthur Strauss, well known as a basketball player, has recently been appointed field secretary of order in the diocese by the Grand Commander, the Rev. F. M. Wetherill. Incidentally any of you who are interested in this new society for boys and young men can get information from their headquarters, 3012 W. Coulter Street, Philadelphia.

* * *

Rev. E. H. Butler, colored non-parochial clergyman of Atlanta, died in December at his home at Pittsboro, N. C. He left his house to the diocese of North Carolina for the colored mission of Pittsboro. He also left $6000, part of which went to the Bishop Payne Divinity School, part to the Church Pension Fund and part to a charity fund for the aged colored people of Pittsboro.

* * *

Great crowd of Lenten preachers at St. Paul's, Baltimore, as usual. They are Bishop Helfenstein, Rev. N. C. Powell, Rev. Robert S. Chalmers, Rev. Horace W. B. Donegan, Bishop Strider, Rev. Don Frank Fenn, Rev. Arthur Lee Kinsolving, son of the rector of St. Paul's, Rev. Walter O. Kinsolving, who is a nephew I believe, Bishop Abbott, Rev. Shirley C. Hughson, Bishop Fiske, Bishop Booth, and the rector, the Rev. Arthur B. Kinsolving.

* * *

Worried about China? Well apparently there is plenty of reason to be. But get what comfort out of this cablegram that you can. "All missionaries are safe. You need not worry." That is from Bishop Graves. Then other missionaries cabled that the press dispatches which we are reading over here give an exaggerated impression of conditions.

* * *

A fine lot of Lenten preachers at St. James', New York; Rev. R. Townsend Henshaw, Rev. Joseph Fort Newton, Bishop Booth, Rev. Shirley C. Hughson, Canon Alan P. Shatford of Montreal, Rev. John Rathbone Oliver and Bishop Oldham. They each preach for a week each afternoon at services at 5:15.

* * *

Here is a good idea. Bishop Oldham of Albany has inaugurated the custom of assembling the persons

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confirmed the previous year in each parish that he visits. He first writes them a personal letter asking them to attend a service to observe the anniversary of their confirmation.

* * *

Bishop Rowe of Alaska expressed his gratitude to the late F. J. Bassett, late rector of the Redeemer, Providence, for a bequest to the Alaskan work, by visiting the parish on February 7th and preaching at three services.

* * *

Governor Moore of New Jersey was the speaker at a meeting of the men's club of St. Paul's Church, Paterson, New Jersey, on January 26th. Bishop Stearly was there, J. V. Hinchcliffe, mayor, was there, Dr. A. F. McBride, former mayor was there, and the toastmaster was the genial rector, the Rev. D. S. Hamilton. Quite an evening.

* * *

Practically all of the clergy of the diocese of South Florida attended a conference held at New Smyrna on January 19th and 20th, when plans were made to hold a diocesan wide preaching mission. Bishop Penick of North Carolina and the Rev. C. C. Carpenter of Savannah were the headliners.

DIOCESAN CONVENTIONS

(Continued from page 9)

Indianapolis met at Christ Church, Indianapolis, on the 27th and 28th of January. Bishop Francis, at a convention dinner urged his people to recognize the great opportunities for service given us by the present economic crisis—not only a change to give material aid to those suffering, but also an opportunity for spiritual contact with those whose faith in material things has come to an end.

Bishop Wise of Kansas, in an address before the convention of his diocese, called upon the men to join him in raising $10,000 as an emergency fund to provide help to parishes and missions suffering heavily. He pledged the first $1000, and it is confidently expected that the entire sum will soon be raised. The Rev. F. P. Houghton, general secretary of the National Council, was the speaker at a mass meeting, outlining the work of the Council and the need for generous support.

Similar reports are received from conventions in other dioceses. Chicago, meeting last week, reported a considerable falling off in pledges, with the pledge to the National Council reduced to 66% of former years, in spite of heroic efforts to raise the entire quota. A cheerful note, comparatively, was struck by Southern Ohio were pledges for 1932 very nearly equal those of 1931. In the diocese of Milwaukee there was a drastic cut in the diocesan work and a corresponding decrease in the amount pledged to the National work of the Church. At the Atlanta Convention, a 25th anniversary, they were honored with the presence of the Presiding Bishop. He was the preacher at the anniversary service and also, with Bishop Reese of Georgia, addressed the diocesan dinner, and related the situation in the affairs of the National Council.

East Carolina held its convention at Wilmington on the 27th and 28th and believe it or not, while there

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Holy Days and Thursdays: 10.

St. Mark's, Milwaukee
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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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were adjustments in all diocesan items of expense, they accepted their quota to the National Council in full. They also changed the time of their Every Member Canvass from December to the Pre-Lenten Season, beginning with Quinquagesima. It was a notable convention, with a fine address by Bishop Darst, and addresses by a number of distinguished visitors.

Harrisburg met January 26th and 27th. Bishop Brown spoke of the revival in religion as a result of the depression and urged the churches to grasp their opportunities. One of the highlights of the convention was an address by the Rev. Samuel M. Shoemaker on the work of the First Century Christian Fellowship. What was done about money was not reported, beyond the statement that a fund of $10,000 was being raised for the missions of the diocese.

Spokane had its convention the last week in January, opening with a missionary mass meeting at which Bishop Barnwell of Idaho gave a stirring address on the missionary work of the Church. At the Convention it was reported that in spite of adverse conditions the work of the Church in the district was going forward steadily.

Southern Virginia, at their convention, January 26th and 27th, devoted itself almost entirely to their budget. Bishop Thomson, in his address, said that returns from the canvass indicated the necessity of drastic and perhaps destructive reductions in the diocesan work and in the pledge to the national work of the Church. Plans are under way there for a second canvass in order to bring up pledges so that diocesan work will not have to suffer any more than it has already. Bishop Thomson paid a glowing tribute to the Church Pension Fund in his address, saying that it was the biggest achievement of the Church in this century, not alone for the benefits it confers but also for the introduction into the Church of ideals of discipline, regularity, and integrity.

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An inter-seminary conference is to be held over the week-end of Washington's Birthday at the Episcopal Theological Seminary. Seminary undergraduates desiring to attend should write Howard P. Kellett, 99 Brattle Street, Cambridge.

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The WITNESS

CHICAGO, ILL., FEBRUARY 18, 1932

For Peace

ETERNAL God, in whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love, so guide and inspire, we pray Thee, the work of all who seek Thy Kingdom at home and abroad, that all peoples may seek and find their security, not in force of arms, but in that perfect love which casteth out fear, and in that fellowship revealed to us by Thy Son, Jesus Christ our Lord. *Amen.*

MESSAGE OF THE WEEK

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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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STAND BY THE MISSIONARIES

An Editorial by
WILLIAM B. SPOFFORD

THE members of the National Council are elected representatives of the Church, assigned the task of directing our National work between General Conventions. At their meeting the other day in New York they were confronted with an unusual situation. They met this situation by taking the unusual action which was described in the news story in our last issue. The General Convention, legislative body of the Church, instructs them to balance the budget for the year. This means that they are under orders to make expenses square with the total sum pledged by dioceses and missionary districts. However the estimated resources of the Church for 1932 were so far under the requirements for the budget, even after reductions, including a 10% reduction in all salaries from the Presiding Bishop to the most humble worker in the mission fields, that balancing the budget at this time would have meant the complete withdrawal from several missionary fields. Rather than scrap vital work the Council voted to carry on under a reduced budget for the first six months of the year, meanwhile going to the Church with a plea that money be provided to continue operations under this reduced budget, for the balance of the year.

Thus they put the matter squarely up to each of us by saying in effect: "the sum of $400,000 is required to carry on. Do your share. If you fail we will be compelled to make further drastic reductions in the work, including withdrawals from specific missionary fields."

All sorts of debatable questions are immediately raised by their action. But after you get all through discussing the matter, and placing the blame for the present emergency on everyone but yourself, it comes down to this: *are we going to stand by our missionaries?* The National Council took their action last week because they want to do so. They are also convinced that we, the communicants, want to stand by them. We believe they are right in their assumption. We believe that the people of the Church do want to stand by their missionaries. We believe therefore that they will do everything possible between now and Whitsunday to raise the sum required to carry on the work. Stand by the missionaries was a slogan of General Convention. It must be our slogan now.

IN URGING the people of the Church to support the program about to be launched, we feel compelled also to make certain suggestions.

First, as has already been suggested by Dr. Atwater, in his series of articles now appearing in this paper, we believe that an impartial and disinterested commission should be appointed at once to make a survey of the entire work of the Church. There is, at the moment, such a commission to inquire into the quotas and appropriations of missionary districts and aided dioceses.

Liberality of interpretation of the Pay-As-You-Go Plan (the order of General Convention that expenses must be made to square with resources) was considered advisable because of an emergency. For the same reason liberality might be allowed in interpreting the tasks of this commission. They should be given wide powers. It should be made possible for them, if necessary, to engage workers trained in administration and research. Every work of the National Council should be studied in order to discover whether it is producing commensurate with the costs. And this commission should start functioning at once. There is an emergency.

Second, we feel that the Church has no right to place the responsibility for cuts in the budget on the shoulders of executive officers, who are themselves, with their departments, involved. The budget has been cut approximately $600,000, more than one third of which is accounted for by the general reduction of 10% in all salaries. These cuts were recommended by the officers of 281 Fourth Avenue, whose recommendations were accepted by the National Council. One can readily imagine what may have happened as

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these men met each day for two weeks, in a room of the Church Missions House which came to be known generally around the building as "The Slaughter House". A group of executives———colleagues in what is supposed to be a closely knit organization ———were faced with the task of urging cuts in each other's work. Frankness under such circumstances would at least be difficult. Cuts, we believe, should not be made by the people involved. They should be made by an impartial and disinterested committee, either composed of National Council members or, if they are men who cannot spare the time, then by a committee appointed by the Council.

AS THINGS stand at the moment, in spite of the resolution of the National Council, printed here last week, to the effect that there had been "the most drastic economies in every department and operation of the Council", an examination of the actual figures is rather disturbing. The General Convention recommended that "Any necessary cuts should, if possible, be confined to administrative economies and to certain items in departmental budgets, especially in the department of publicity and more specifically by the abandonment of the publication of *The Church at Work* (a saving of $33,000 annually), and reductions in the appropriations to the Committee on Ecclesiastical and Racial Relations."

The budget of the department of publicity, as passed by General Convention, called for the expenditure this year of $106,835. The executives recommended a cut in this budget of $11,051. However it should be borne in mind that *this is a cut in the budget and not a cut in the expenditures of previous years.* There has been a cut in the 1932 budget, but when compared with the expenditures of previous years there has been no cut which can be called in any sense drastic.

As a matter of fact the department of publicity spent $100,063 in 1931. This means that the National Council now says to the publicity department; "In 1931 you spent $100,063. However it is now necessary for us to make drastic cuts. Therefore in 1932 you may spend no more than $95,784, or $4,279 less than you spent in 1931." When one realizes that this reduction includes a flat 10% cut in the salary of every worker in the department, one naturally wonders what justification there is for the statement of the Council that there have been "drastic cuts", or for the statement recently sent out by the Church Missions House that "these drastic reductions have gone beyond mere economy and have actually crippled the work."

The department of publicity is singled out merely because it was so singled out by General Convention. As a matter of fact an examination of the reduced budget upon which the Church Missions House is now operating will reveal equally startling comparisons for all of the departments. For example, General Administration, (which is an item in the budget for our Presiding Bishop, two vice-presidents and Council secretary, with their private secretaries and office force), is told that it may spend as much as $65,276 in 1932, even after these "drastic cuts." But an examination of the books reveals that there was spent on General Administration in 1931 only $46,256. Thus instead of a cut there is an actual increase in 1932 of $19,020. It should be pointed out that some of these expenditures are fixed by General Convention, and it is not within the power of The National Council to change them. Nevertheless the whole question of the effectiveness of the recent reorganization, with its promised economies in administration, might well be raised. In the House of Bishops, in Denver, Bishop Johnson's objection to the creation of new executive offices was met with the statement that overhead expenses would not be increased. The figures do not seem to bear this out.

It is true also that there may be lapsed balances in 1932; that is, monies appropriated, and presumably turned over to departments, that is not spent by them and therefore is returned at the end of the year to the treasurer of the Council. The Presiding Bishop, for instance, very generously refused to take a large part of his salary. Nevertheless General Administration is told that it *may* spend as much as $19,020 more than they spent in 1931. To talk of an economy that is really crippling the work under such circumstances is, to put it mildly, giving the people of the Church a faulty picture of the actual situation.

The simple fact is that there have been no "drastic cuts" when the present reduced budget is compared with previous expenditures. These "drastic reductions" which we are hearing so much about mean simply that the inflation has been removed from the budget. The margin of safety has been chopped off. The departments have been told that they may spend within a few dollars of what they actually spent in 1931, and the reductions of 10% in salaries is taken into account in making this statement.

There is no idea of fixing blame in presenting these facts. There is blame to be placed everywhere; on all of us for not more generously supporting the work; on the General Convention for not doing its job more thoroughly; on our executives, possibly, for faulty methods. Indulging in the pastime of fixing blame is going to accomplish nothing. And this editorial is written in no such spirit. Rather these facts are presented solely to support our contention that cuts should be made, not by the people involved, but by an impartial and disinterested committee. Further we believe that the whole matter of cuts should be reopened at once and carefully examined. The entire work of the National organization is certainly important. But, if funds are not available to carry on the entire work as it has been done in the past, we believe that the people of the Church want the first cuts made, where the General Convention said they should be made, by administrative and departmental economies, rather than in the mission fields or in the salaries of already underpaid missionaries.

SO WE———and the plural in this instance means more than the person whose name appears over

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this editorial———call upon the people of the Church to stand by the missionaries. Support the program of the National Council, in spite of any criticisms that may arise in your mind, either over their interpretation of the Pay-As-You-Go Plan, or anything else. It is the work of the Church, in these times of great opportunity, that is, after all, at stake.

But in supporting it demand that the whole matter of cuts in the budget be reopened in order that the work in the field may be the last to suffer. It is possible that a way might be found, by economies in departmental work, to make it unnecessary to reduce missionary salaries at all. They are already meagre enough. The people of the Church will be the more willing to help balance the budget if they know that it is the policy of the Council not to bring hardship upon them. It would be better to discover the unfruitful missions and discontinue them than to bring distress, discouragement and the fear of further cuts to the great body of missionaries. A 50% reduction in morale and efficiency will be no satisfactory return for the saving involved in a 10% cut in salaries.

There should be a thorough study of the entire set-up. And, to quote Dr. Atwater, this study should be made by "an impartial and disinterested commission, men of wide experience and training in administration, men accustomed to social research, men sympathetic to our work but cool in their judgment."

We are for our National Organization. We are for all its work. We do not want it weaker. We want it stronger. And this threatened calamity in National Church affairs, properly handled, may well be turned into a lasting blessing by the creation of a stronger and more efficient organization.

THE CHRISTIAN WAY OUT

By

WILLIAM GREEN

President of the American Federation of Labor

WE FIND the world in another winter of hunger and want. In millions of homes there are hungry children whose fathers and mothers are helpless to provide. Our production mechanism functions lamely. Our financial institutions are afraid. Trade and foreign commerce have dwindled. Over Europe hangs the pall of national bankruptcies. Over Asia — the menace of war.



Harris & Ewing

WILLIAM GREEN

Statesmen and business men are groping for the way out. From everywhere come plans—new mechanisms. But the root of the trouble lies deep as the spirit of men. We have organized our human relations which constitute the fabric of society without studying or understanding man. We have used as a basic principle that an individual or a group can be advanced at the expense of others in the same field. Quite the contrary is true. The basic law of human relations is that each man is his brother's keeper. The well-being of each individual and each group is interdependent upon the well-being of others. Progress for the individual is in a very definite way interrelated to the well-being of the groups with whom he is associated—the family, the work group, the community, the nation. Each must plan with these groups—not against them. The underlying law is the new commandment formulated by Christ over nineteen centuries ago—a commandment to love a neighbor as ourselves. This new commandment states the basic law of human relations which should guide all of our relationships, without which we can not have material wealth or lasting cultural and spiritual power.

Until we stop trying to separate the principles of Christianity from business dealings, until an employer scrupulously gives his humblest employee all that he has honestly earned, we shall have injustice, unrest, and all the evils born of them. The most practical, enriching experience that business holds, comes from organized efforts for cooperation of the whole work group—the sharing of information, the fusion of effort, the spirit to make improvements, the will to share justly and equitably the returns from joint efforts.

The real cause of our economic debacle is dishonesty—conscious or unconscious. Employers or investors who took advantage of their position to protect their interests at the expense of others—declaring high dividends and stock dividends and leaving workers' incomes insecure and low, those who hoped to make fortunes by speculation, those who did not give honest service, have all contributed to our present economic unrest.

Capitalists have been living in an unreal world, because they closed their eyes to facts. They have clogged the machinery of distribution by directing larger and larger shares to a favored few and a smaller and less equitable share to the many. Obvi-

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ously prosperity and inequitable distribution can not run parallel. Management and investors are paying for their mistakes. While they suffer, the workers they exploited are suffering more.

Our economic structure is no stronger than its weakest link; our national life is no more enduring than the standards that determine relations between men; individual development depends upon capacity for spiritual understanding and progress. Through the spirit man is able to give testimony that he is a son of God but unless the whole of life is organized to permit of development of the spirit there can be no lasting progress. In this fact we find the higher meaning of the common facts of our work world—organization of wage-earners into unions for the mutual advantage of workers and industry. Unions are the agency through which workers can help to bring industry in line with Christian principles and assure progress for workers and stable development for industry.

Unions are based upon understanding of mutual problems and common interests of wage-earners. They accept the fact that advancement of workers' interests is conditioned by advancement of the industry that employs them. Their purpose is to organize human and industrial relations so as to advance human welfare.

It is this spiritual power of unions that gives them dynamic possibilities and lasting endurance. The spirit of Christ represents an ideal that should be the basic rule of life in all human relations.

IF EVERY employable person who wanted work had a job, the total number of weekly work hours which each could work is 35. To eliminate the unemployment then, we have only to cut the work-week to 35 hours and put everybody to work. There might be variations in applying this general principle but the method of finding the number of work hours available and then adjusting the work period accordingly would remain the same.

Because we did not apply this principle during the past decade of extraordinary technical change, unemployment was steadily developing even before this business depression. In that period unemployment was not under 5 per cent, or approximately one and one-half millions, and steadily rose even in prosperous days. Machinery made it possible to do more work in less time—work which required 52 hours in 1919 could be done in 34 hours in 1929. Yet the actual average working hours were only 2 hours less—52 to 50.

Technical progress should mean freeing human beings for a richer creative life—the kind of life that is necessary in order to provide use for the products our factories are turning out.

Industry is faced with the urgent problem of continuously taking stock of the work hours and adjusting the work period to the number of workers needing work. Adjusting the work hours is basic in developing those principles of balance which will serve as stabilizers to our economic structure.

THE census figures on child labor, while available for only 18 states, show that one out of every twelve children under 16 years of age is at work. This census was taken in April, 1930, when there were millions of unemployed adults. We know perfectly well that children denied opportunity for mental and physical development are seriously handicapped for life, but we have not yet taken the social steps necessary to assure children their heritage and to leave the work opportunities for adults.

We have it within our power to make this depression with its unprecedented distress from unemployment memorable for constructive protection for children. Child labor is not only not needed during this peak unemployment, but it hinders our efforts to get employment for adults. By taking all minors out of gainful employment and sending them to school we can atone for some past mistakes. We can assure ourselves higher social standards by strengthening our child labor and compulsory school-attendance laws and thus eliminate competition of child labor with adult workers.

State legislation should be supplemented and safeguarded by Federal regulation. The first step to this end is ratification of the child labor amendment by the necessary number of state legislatures. This is an undertaking upon which Labor will need the cooperation of other organizations interested in child welfare. Protection for children should be among the paramount issues of every state labor program.

ALL through life we find two interrelated facts—accumulation and distribution. We find it in the mineral, vegetable and animal kingdoms going on simply as a law of nature. Only among human beings is it brought under the control of intelligence. In our economic developments we are now forcibly reminded of failure to allow for the correlation of these functions, as we make progress in the arts of production—things accumulated in great quantities. This makes distribution proportionately indispensable or stocks would pile up in a way that forces factories to slow down.

The only way to assure distribution is to put buying power into the hands of those who work—the masses. Production establishments must raise wages and shorten hours in proportion to increased productivity if distribution is to balance production. In other words, instead of declaring extra dividends, stock dividends and increasing profits, more of the proceeds from production must go to producing workmen. Only the application of this principle of balancing accumulation and distribution can save industry from recurring breakdowns which have been increasing in severity and magnitude.

What does it profit a man to monopolize all the proceeds when stocks and bonds fall to ridiculously low prices and he can not sell his wares because he refused to share returns with those who helped to make them. Industry must give in order to have.

All these years trade unions have been as a voice crying in the wilderness the need for fair distribu-

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tion as expressed by higher wages and shorter hours. Now comes this economic cataclysm demonstrating that unless industry shares with its employees the benefits of industrial progress it shall lose what it has. The function of the union in calling attention to the need for workers' sharing more equitably in distribution and providing the necessary technique is indispensable to balance between production and distribution.

QUESTIONS FOR DISCUSSION

1. Mr. Green states that society is organized on the principle that an individual or a group can be advanced at the expense of others. Do you agree with him? If so, can we call such a society Christian? Give illustrations from our industrial, national and international life to support Mr. Green's statement.

2. What changes would have to be effected in economic, racial, national, international life in order to adhere strictly to the commandment to love our neighbor as ourselves? Have each member of the class suggest one necessary change. Discuss thoroughly.

3. The Church states that the first charge upon industry should be a minimum sustenance wage, and if possible a saving wage. Is this the practice of economic life today? Should it be?

4. Do you agree with Mr. Green that an inequitable distribution of goods is responsible for the present depression? If so have members of the class suggest way of correcting the difficulty.

5. Should the hours of labor be reduced? Would that mean a permanent solution for our difficulties? If so, why? If not, why not?

6. Has the invention of machinery been a blessing to everyone?

7. Should we, as Christians, support the child labor amendment?

8. Mr. Green states: "Production establishments must raise wages and shorten hours in proportion to increased productivity if distribution is to balance production." Discuss that statement thoroughly. Is it true? If so, how can it be made effective in economic life?

(Note: It had been our intention to present also this week an article by Archbishop Temple, but what seemed to us the necessity of dealing editorially with National Church affairs, prevented his article from appearing. Archbishop Temple's article will appear next week, together with the contribution of Vida D. Scudder.)

Fortify the Council

By

GEORGE PARKIN ATWATER

THE work of the National Council is now based upon the most insecure financial foundation. The Council has formed an alliance with every diocese in the land. The Council practically says to the diocese "We want so much from your parishes. You want so much. Add these sums together and allot them to the parishes. If the parishes fail to meet the quota, we shall suffer together."

That is a fine optimistic spirit, but it is a flimsy foundation upon which the Council may underwrite projects which require real money. For a great body like the National Council to project a program based on uncertain pledges, and with no other adequate resources, is to indulge in a delusion of grandeur.

The dioceses, under pressure, make pledges to the Council with every good intention. They have striven nobly to meet the rising cost of National administration. But dioceses are dependent on parishes and parishes are subject to vicissitudes which impair their giving power. Under this method, the capital assets of some parishes, and the resources necessary for efficiency in others, are given to support quotas. There is but one end of such a process.

What is the solution of this dilemma. Many men have an opinion about it. I think that the Church papers would be willing to print any constructive suggestion so I shall venture to make my own.

The National Council is the administrative agency of the collective will and purpose of the parishes of our land. It should not be expected to think of itself as an independent group propelling a detached work, and initiating enterprises for which it has no resources. It should not be in the position of incurring an obligation and of saying in effect "Charge it to the parishes." Our National Council is too fine and faithful a group of men to expect them to make bricks without straw.

We should devise some way by which the collective parishes should say to the Council "We shall give you a fixed sum each year. You are to expend this sum and no more (except as noted below) and we shall expect only a wise and careful administration of this sum."

This fixed sum should be by diocesan pledge, as now, but the *diocese should agree that this is the first charge upon parish quotas.* The National Council pledge must be first paid.

Under such a system it might be necessary to reduce diocesan pledges to the Council. But any body of administrators could do more in the long run, with let us say, $3,000,000 a year of certain income, than with an expectancy of $4,000,000 which, after the work was undertaken on that basis, should suddenly be reduced. The losses on such a fluctuation are incalculable.

The National Council should then endeavor to enlarge its work by endowments. Year after year it should build up its endowments. As rapidly as income was assured from endowments it could enlarge its work. There can be no doubt that a campaign of education in endowment, and a constant effort, would increase the resources of the Council every year.

If the work were thus firmly based upon a substantial foundation, it could be administered more economically and with less distress and fear.

There is a suspicion abroad that the cost incurred in raising the money of the Church, is greater than the amount secured by the extra effort. A saving could be effected there.

Dioceses and parishes with a somewhat decreased burden, could then undertake their own appointed tasks more adequately. And many parishes today need re-inforcing. You cannot have weak parishes and a strong diocese, or a strong Council. If you "lengthen the cords" you must "strengthen the stakes."

Unless we make progress carefully, we shall find that our zeal has outstripped our resources. And why the furious haste? I know that enthusiastic men, whose imaginations are aroused, and who are fired by sympathy for every kind of need cry out "Oh, the great opportunity." All honor to them for their noble yearning to serve. But it is simply impossible to grasp every opportunity. To work in haste to touch the borders of a hundred opportunities, is aspiring, but less commendable than to grasp ten opportunities with such vigor that fruitful and abiding results will follow. No physician has the right to seek more patients than he can adequately care for.

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The limitation of effort so that it may become deep and intensive and not diffuse and shallow, is a lesson taught by every enterprise. The farmer who tries to cultivate more land than he has strength and capital for, soon finds that his crops are weeds. Opportunity exists everywhere, in every land of Christian effort. There is as much opportunity for Christian work and effort in every city block as there is on the frontiers. Opportunity is as boundless as the waves of the seven seas, and always will be.

By good strategy we must turn some opportunity into achievement. To grasp three opportunities, with hand capacity for one, is soon to be empty handed.

Our Church has nearly two thousand years of history behind it. If this generation is wise it will prepare to make the Church secure for the thousand years to come. But to do so it must not speculate. It must invest. Slowly, steadily, gradually it must go forward, always gaining, always consolidating its gains. To jeopardize our whole structure because we have not the patience to build carefully and on solid foundation, is the height of folly.

If we made the National Council secure, even with a diminished budget, we should take the most progressive step for missions that our generation has seen.

THE STORY OF THE CHURCH

II. The Preparation

By

BISHOP JOHNSON

"WHEN the fulness of time was come", says St. Paul, "God sent forth His Son, born of a woman, born under the law." It is no more astonishing that God should do this than it is that He should have created the universe or have made man in His own image to dwell therein. It is all a mystery beyond man's comprehension, but like all mysteries there is a zone of light in which we can pursue our investigation.

Does the Christ fit into the warp and woof of history? For certainly if He is the "word made flesh" there will be preparation for His coming; there will be fitness in the time and place of His coming; there will be results of sufficient importance to justify His birth. His life will not be an accident but it will be the sequence of certain events that precede and the source of certain consequences that follow. In the providence of God, He will fit into the picture of that which we call history. He will be the alpha and omega of that which He came to give to the world.

There are three main factors in this aspect of His coming. First, the Jewish Church with its expectancy of a Messiah. Second, the Greek culture with its philosophy of the logos, or word of God. Third, the Roman government with its unification of races and religions.

In regard to the Jewish Church, one of His early utterances was to the effect that He came not to destroy but to fulfill the law of Moses, under which St. Paul says His mission was originated. There were three things which characterized Judaism and separated it for two thousand years from the paganism that surrounded it. First, it emphasized the unity of God and His holiness in contrast with the polytheism of other races and the immoral character of their deities. Then it proclaimed the deadliness of sin and the inexorable fatality thereof. "The soul that sinneth it shall die" and further that "without the shedding of blood there shall be no redemption from sin." Around this thought revolved all the ritual of the temple and all the utterances of the prophets. Finally, it looked forward expectantly to the coming of a Messiah, aptly described by the last of the Hebrew prophets, John the Baptist, "Behold, the Lamb of God that taketh away the sins of the world."

Behind the Christ was the Jewish Church. Without this background there could have been no John, Paul or Peter; no Matthew, Luke or Mark; no Elizabeth, Mary or the Magdalen. It provided both the theme of Christ's mission and also the persons who could be the instruments of His gospel.

While the Gospel was to have a Hebrew background, it was intended to become a world religion. To do this the message must be in the language of the world's culture and it must meet the challenge of the world's best thought. It must make its appeal to those who had read Socrates and Plato and Aristotle, as well as those who were familiar with Isaiah and Daniel and Malachi. It was through the ministry of St. Paul, travelling through the Grecian cities, that the Gospel of Christ found a culture suitable to express and interpret that Gospel. Through him it passed from its Hebrew beginning to its Grecian training. It was for this reason that the New Testament was written in Greek; the General Councils were lead by the Greeks; the Creeds were expressed in Greek. In Rome, at this period, the Christian religion was looked upon as Jewish and Greek. Most of the early bishops of Rome had Greek names. For several

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centuries the dominating influence was that of the Greek. It was thus that God sent His messengers who prepared the way before Him. St. Paul was also the voice of one crying in the wilderness of human bewilderment, "Prepare ye the way of the Lord, make His paths straight."

As a Gospel of Christ emerged from its Hebrew background and its Greek setting, it needed a unified world if it was to be a universal religion. The Hebrew contributed devotional worship and the Greek intellectual gifts, but the Roman made possible its universal application. It was over Roman roads that the early missionaries travelled; it was because Rome had welded the various races into one government that travellers could pass unmolested from one country to another; it was because of Roman practices that the gods of the nations were assembled in a single pantheon, so that men were receptive to other gods than those of their own local tradition.

It was during the century in which the Gospel was first preached that the whole world was at peace, drawn together in political unity. And it was the Roman genius for organization that gave to the Church its ecclesiastical polity. "Parish", "diocese", "province", are divisions of the Roman Empire applied to the use of the Church. So we note how the ancient roads converge at the foot of the Cross and why the inscription thereon was written in Hebrew, Greek and Latin.

In the providence of God the fulness of time was come when God's message to men could be understood by the Hebrew, be interpreted by the Greek and be organized by the Roman, and so play its part in the centuries that were to follow.

The Church came as the result of a universal expectancy that a Savior would come who would give forgiveness and life to men. Note how in the providence of God this provision fitted into the picture. Whereas the Jews had but one temple, yet there was a synagogue in every city so that Christ's apostles could begin their missionary work in each place by gathering together a group of understanding Hebrews, who became the nucleus of the Christian Church in that community. So St. Paul planted the Church at Thessalonica, at Corinth, at Ephesus and in the other Greek cities that he visited. It produced a universality which had a point of inception in the fact that the Hebrews who were prepared for a Messiah were scattered throughout the Roman world, and yet had a solidarity because of the temple at Jerusalem.

It is recorded that a prince once asked his chaplain for a short and conclusive proof of the divine character of the Gospel, and the chaplain replied, "The Jews, my Lord!" For in all history there is no other race who had the expectancy of a Messiah and were dispersed throughout the world without losing their racial identity. The setting of the Gospel was found in this remarkable circumstance and the time of its proclamation was unique. If it had come a hundred years earlier or later the stage would not have been set, for it was only in this particular period that the whole world was at peace and unified.

Moreover if you had lived in the era before Christ you would have found animal sacrifices prevalent throughout the world, whereas in the era following Christ they had practically ceased both at Jerusalem and in pagan Rome. It is not an accident that the birth of Christ separates the ancient from the modern world.

It is of profound significance that the three cities set upon a hill, Jerusalem, Athens and Rome should have become monuments of human failure to redeem man by the law of Moses, or the philosophy of Plato or the censorship of Cato. The law truly came by Moses and by Socrates and by Seneca, but grace and truth came by Jesus Christ.

If we accept the Gospel upon the provisions of its founder we must be prepared for a new principle which is to animate the Church. As Christ presented it, the Christian religion is not fundamentally an external law, an academic philosophy or a humanitarian philanthropy. It is a new life depending upon God's grace for its preservation and its fruitfulness. It is a new humanity which He lived and into which we may be grafted so that He dwells in us and we in Him. "I am the vine and ye are the branches." "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." "If a man abide not in me, he is cast forth as a branch and is withered." "Herein in my Father glorified, that ye bear much fruit. So shall ye be my disciples."

(Continued next week)

Man's a Mixture

By

G. A. STUDDERT-KENNEDY

"Our Padre, 'e says I'm a sinner,
And John Bull says I'm a saint,
And they're both of 'em bound to be liars
For I'm neither of them, I ain't.
I'm a man, and a man's a mixture,
Right down from 'is very birth,
For part ov 'im comes from 'eaven,
And part ov 'im comes from earth.
There's nothing in man that's perfect,
And nothing that's all complete;
'E's nubbat a big beginning,
From 'is 'ead to the soles of 'is feet,
There's summat as draws 'im uppards,
And summat as drags 'im down,
And the consekence is, 'e wabbles
'Twixt muck and a golden crown . . "

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THE NEWS OF THE CHURCH

Edited by
W. B. SPOFFORD

EXTRA space required for our Lenten features, reports of diocesan conventions and the important meeting of the National Council, and one thing and another, has put us considerably behind in presenting the general news of the Church. Well, let's see if we can't catch up—have to be pretty snappy, but I am sure you will understand that it is due to our limitation of space.

* * *

First off, don't worry, at least yet, about our missionaries in China. Bishop Roots cables: "Disturbances in Hankow and Wuchang considered unlikely. Rural sections of province of Hupeh have been widely sovietized. Church work in cities going on nominally. All members of staff well." Cable from the diocese of Anking: "There is no disturbance diocese Anking. Staff all well." And from Bishop Graves, Shanghai; "All missionaries are safe Shanghai and other stations." There is no present cause for anxiety.

* * *

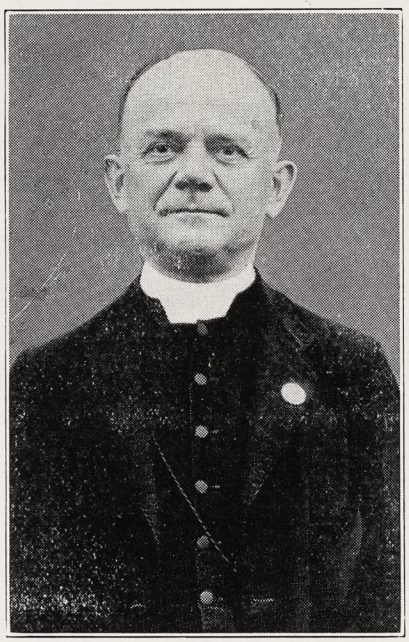
A commission composed of Southerners, George Fort Milton, Chattanooga editor, chairman, studied the circumstances attending each of 21 lynchings in 1930. Here are their findings; 1. There is real doubt of the guilt of at least half the victims of mob violence. At least two were certainly innocent. 2. Less than one-fourth of the persons lynched since 1890 have been accused of assaults upon white women. 3. The claim that lynchings are necessary because courts do not convict Negroes is fallacious. 4. Mob leaders can be identified without difficulty, although grand jury indictments are seldom brought. 5. There is a direct relationship between a low educational and economic status and the probability of lynchings. Our Auxiliary cooperated with the commission making the study, which brings it under the heading of Church news.

* * *

The social service commission of the diocese of New York has sent out a valuable bulletin on the new marriage canon, telling the parsons just what they have to do to keep within the laws of Church and state. It is a nice bit of work.

* * *

All the churches of Buffalo united in a service held at St. Paul's Cathedral—a call to prayer for the Peace Conference. The Roman Catholic Church was represented by a layman sent by the R. C. bishop of the diocese. Bishop Davis preached. Fifty clergymen of all denominations were present. Fine.



BISHOP ROOTS
Says All Is Well in Hankow

* * *

Report of the convention of the diocese of Western North Carolina states that they are optimistic down there, since for the first time in many years the diocese is completely manned. The convention was held at St. James', Hendersonville.

* * *

Daily interdenominational services are held in Tremont Temple, Boston, each day during Lent. Among the Episcopalians preaching are Arthur Kinsolving, rector of Trinity; Richard Preston, Newton; Leslie Glenn, Cambridge; Dean Sturges; Henry Ogilby, Brookline; Bishop Sherrill. The name of George L. Paine does not appear on the program but it might be said that this Episcopal parson, as secretary of the Boston Federation of Churches, is in charge of the whole business.

* * *

Back up the international peace conference with prayer.

* * *

Methodist minister was confirmed the other day in the chapel of the Church Missions House, New York, by Bishop Sanford. Duncan G. Porteous—born in Scotland, graduate of Drew and Hartford seminaries, with fifteen years behind him as a Methodist parson. He is now in the district of San Joaquin in charge of a Mission. He will be ordained presently.

* * *

A special meeting of the House of Bishops has been called, to meet in Garden City, Long Island, April 26-28. The National Council is to meet at the same time so that joint meetings will be possible. They will discuss not only the present financial emergency but also the entire work of the Church with an idea of establishing it upon foundations of greater security.

* * *

Upon recommendation of the social service department, the National Council, at their meeting the first of the month, went on record as emphatically endorsing the principle of unemployment reserves in industry.

* * *

Mr. Burton Mansfield, asked to reconsider his resignation as a member of the National Council, has finally declined. Regrets, and words of ap-

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preciation for his more than 30 years of service to the national organization of the Church, and then the election of Judge Philip Parker of Brookline, Mass., to fill the vacancy.

* * *

The Rev. Eric M. Tasman, Lansing, Michigan, was elected a general secretary of the field department. He has not yet accepted.

* * *

Retreat is to be held, February 23-26, at the House of the Nazarene, Saint Augustine, Florida. Inexpensive too—$6 for the period, for the whole business. Write Sister-in-charge, 30 Rhode Avenue, if it appeals to you.

* * *

Interdenominational mass meeting —Jewish, Protestant and Roman— was held in Portland, Oregon, in behalf of world disarmament. Bishop Sumner was one of the speakers; also R. C. Archbishop Howard, and Rabbi Berkowitz.

* * *

Bishop Perry is to be the preacher at Christ Church, Philadelphia, on February 21st. General and Mrs. Washington had a pew in Christ Church from 1790 until 1797. Another George Washington service is to be held at St. Peter's, where the Washingtons also frequently worshipped.

* * *

Drastic cuts all along the line were approved at the convention of the diocese of Olympia, held at Trinity, Seattle.

* * *

The proposed merger of Holy Trinity and St. James', Philadelphia, is still under discussion. Meanwhile all Lenten weekday services are to be held jointly at Holy Trinity.

* * *

Bishop Johnson, editor, is holding a mission the week of February 24 at St. Mark's Cathedral, Seattle.

* * *

Dr. John W. Wood was the speaker at a Shove Tuesday luncheon of churchwomen in Albany, N. Y. There were two hundred present. Bishop Oldham also spoke.

* * *

Bishop Gooden of Los Angeles and Bishop Schmuck of Wyoming were the highlights at the convention of Sacramento, February 2 and 3.

* * *

St. Peter's, Helena, Montana, held its last service in their old church on Sexagesima Sunday. Then the congregation moved into their fine new church, while services will be held through Lent in the parish house. The church will be formally opened Easter Sunday with Bishop Faber as the preacher.

* * *

Now here is something. Colonel Johnson, executive secretary of the

FOR THESE HARD TIMES, —A NEW RELIGIOUS NOVEL

The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In THE LIVING CHURCH, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the Waters of Babylon, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for $2.00.—*Advt.*

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GEORGE WHARTON PEPPER
To Tell of Washington

Reserve Officers Training Corps Association, told a group of women representing patriotic societies the other day that "the greatest menace to the corps is the Federal Council of Churches." He said further; "How to protect the Protestant churches from the pacifist preachers is one of the greatest problems in America at this time."

Whether the Colonel was taking a slap at the Federal Council or was paying them a compliment I am unable to determine from the report.

* * *

Seeing as how George Washington's Birthday is nearly upon us I shall pass on to you this story which comes from the Rev. Paul S. Atkins, rector of St. John's Church, York, Pa.

During the period from September 30th, 1777, to June 27th, 1778, when the Continental Congress met in the Village of Yorktown, Washington remained with his troops at Valley Forge, 70 miles away. It is not recorded that he ever visited the Congress during its sessions here. It was not until July 2nd and 3rd, 1791 as he was journeying north by way of Wright's Ferry, that he visited York and was the guest of Colonel Thomas Hartley, Warden of the Parish and delegate to the first General Convention. At this time the Rector of the Parish, the Reverend Thomas Barton, resided at York Springs and alternated his services between Carlisle, York Springs and Yorktown, now York. The Sunday of Washington's visit happened to be the day for services at Carlisle. On the Monday following in Lancaster Washington records in his diary this statement

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which throws light on his habits as a Churchman and reveals also a subtle sense of humor, which his biographers often fail to recognize; "Received and answered an address from the inhabitants of Yorktown—and there being no Episcopal Minister in the place, I went to hear morning Service performed in the Dutch (German) Reformed Church—which, being in that language not a word of which I understood I was in no danger of becoming a proselyte to its religion by the eloquence of the Preacher."

* * *

A bag of gold for the Rev. Henry B. Todd, rector of Trinity, Waterbury, on his tenth anniversary as rector. He thought he was going to a meeting of the Young People's Fellowship, but when he got there the parish house was full. Speeches of course about the grand job he has done, and then the tangible expression of esteem, presented amid cheers.

* * *

The associated press not long ago sent out a story that Bishop Bennett, on his way to Providence to help Bishop Perry, was lost. Front page stuff of course. I don't know what really did happen to the bishop. Anyhow he finally arrived and is now on the job, so if you have been worrying about him there is one more load you can get off your mind.

* * *

How's this: Mrs. Fenton, St. John's Church, Boulder, Colorado, was confirmed 74 years ago and is still going strong. Imagine.

* * *

Deaconess Bedell, Alaska, is to be the headliner at a meeting of the guild of St. Barnabas, to be held in Buffalo, March 7th.

* * *

Strong sermon preached by Bishop Stewart before his diocesan convention. He dealt with present conditions — faulty distribution of the necessities of life, political corruption and greed. "We need to recognize fully the salutory reactions from the decade of debauchery when the worship of money begot a reckless contempt for all codes, personal and corporate, culminating in the orgy of gambling and the mad whoopee and ballyhoo of 1928 and 1929. People in large numbers have been recalled from a fool's paradise to the sober life of fact. More people go to church now. More people perhaps say their prayers." You can see for yourself that it was a sermon.

* * *

Oh, and there is another thing that needs to be said. All these reports from bishops state that they are having more confirmations than ever before—that people are turning to the Church. So when you are examining budgets and deploring the falling off of cash, just keep that in mind. The job is being done, apparently, cash or no cash. Pretty important, these days, to have your Christian values well fixed in mind.

* * *

Here is a new stunt. At the convention in Chicago the bishop made awards for distinguished service to the diocese during the past year. Sounds like a good idea.

* * *

All budgets in the district of North Texas were reduced about 15% at their convocation, held at Big Springs. Increases in confirmations and baptisms were reported. The work is well manned by a fine lot of clergymen and by 28 lay-readers, mostly young fellows. Dr. Larkin W. Glazebrook addressed the convention on the work of the commission on evangelism; Dorothy M. Fischer, provincial young people's secretary, was

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about with the young folks, and also addressed the adults on her work. Fine convocation all around.

* * *

Convention of Florida, held at Jacksonville, has a 100% clergy attendance. Again a report of increased confirmations. Not so good however when it came to cash; bishop's salary, at his own request, was cut, as was the salary of the executive secretary of the diocese. Only $6000 was promised the National Council, instead of the $13,600 requested. This is the first time in six years that the full quota has not been guaranteed, and with the exception of 1931, paid in full. The Rev. David R. Covell, national field secretary, so the report has it, addressed two mass meetings and "spoke with force and conviction", as I am sure he would.

* * *

More than a thousand men and boys, including many fathers and sons, are expected to attend the annual corporate communion of the diocese of Washington, at the Epiphany, on Washington's Birthday. Fellowship breakfast is to follow, with George Wharton Pepper and Bishop Freeman as speakers.

* * *

Bishop Cameron Mann of South Florida died last Monday in his eightieth year. He was consecrated bishop of North Dakota in 1901, going to South Florida in 1913.

* * *

If you are not already aware of the fact it ought to be stated that the Rev. Arthur R. McKinstry, formerly rector in Albany, N. Y., is now the rector of St. Mark's, San Antonio.

* * *

Men to the tune of 128, members of clubs at Trinity, St. Paul's, and the Redeemer, Watertown, N. Y., attended a joint meeting held at Trinity. The Rev. Harold Sawyer, Utica, was the speaker and the dislocation of industry, lawlessness and world peace were the lively subjects under discussion.

* * *

The annual conference for seminary students, sponsored by the Church League for Industrial Democracy, is to be held over the week-end of Washington's Birthday at the Cambridge Seminary. The students, coming from Berkeley, General, Union, Alexandria and Cambridge, are going to face up to present world problems. On Sunday the annual C. L. I. D. service is to be held in Christ Church, Cambridge, at 4:30, with the Rev. Norman Nash as preacher. Then on Monday Washington's Birthday, there is to be the annual C. L. I. D. luncheon, held at Trinity Parish House, Boston, with addresses by the Rev. James Myers, industrial secretary of

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the Federal Council of Churches and Mr. Robert Bakeman, former mayor of Peabody, Massachusetts.

* * *

Alabama is staging a wide observance of Lent under a united and cooperative schedule. A topic has been selected for each week of Lent by Bishop McDowell, with recommended literature going along with it. Christian Family; The Christian at Work; The Christian and Socal Life; The Christian as a World Citizen; the Christian and Eternal Life; the Christian and the Cross. It is, with the subheadings which we are compelled to leave out, a very thoroughgoing program and shows a determination to tackle the real problems confronting us all.

* * *

The diocese of New Jersey, inspired by the results of the Teaching Mission on the Great Commission, held throughout the province of Sewanee, is having one of its own this Lent. The clergy of the diocese have been in a huddle this week to work out plans with Bishop Maxon of Tennessee and the Rev. Oliver J. Hart of Chattanooga, who have been big-shots in the southern effort. The project, Bishop Matthews declares, is not aimed at gathering in cash, in spite of the fact that the diocese is behind all along the line, but is to be a mission of instruction and of inspiration.

* * *

The Rev. Frank L. Vernon, Philadelphia, conducted a quiet day for the clergy of Delaware on February 2nd. The clergy were the guests of Bishop Cook.

* * *

Delaware is featuring a Children's Crusade during Lent.

* * *

The diocese of Chicago, at their convention, disapproved of the proposed amendment to the constitution of the Church which would permit the translation of bishops from one diocese to another.

* * *

Lively debate in the Chicago convention over quotas. Finally it was voted to promise the National Council $80,000. This is $30,000 less than was paid in 1931, and is $52,000 less than the quota. Even so it is exceedingly fine showing when compared with that of many other dioceses.

* * *

Back up the international peace conference with prayer.

* * *

Bishop Restarick, retired bishop of Hawaii, has come to the defense of the people of the islands, attacked in papers because of recent events there. He points out that a whole race cannot be condemned because of the action of a few degenerates. We do not condemn the white race, he says, because of the acts of violence in Cincinnati, San Diego, Los Angeles and elsewhere. We know that they are the acts of degenerates. But in dealing with the situation in Hawaii we seem to be willing to condemn the entire race. As a matter of fact, the bishop points out, while the word "native" is generally applied to the five men recently accused of rape, two of these men were Japanese and one Chinese.

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Daily: 10:30.

Gethsemane, Minneapolis
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Wed., Thurs., and Holy Days.

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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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in fixing judgment in these cases in Hawaii it might also be well to look rather carefully into the conduct of the white women involved.

* * *

Quiet day for the clergy of Marquette was held at St. Paul's Cathedral, February 1 and 2, with practically all the clergy there. Bishop Ablewhite conducted it. During the conference plans were made for a diocesan wide preaching mission next fall. A course on the conduct of missions is to be included in the summer conference, held in July.

* * *

The diocese of New York is making a great effort to take care of the unemployed families of the Church. "Fill - this - Instead" envelopes have been placed in all the churches. Church people are being urged to express their Lenten self-denial by going without and filling these envelopes instead, in order that others may eat. On March 6th these envelopes are to be presented at the altar of churches throughout the diocese. Bishop Gilbert is the chairman of the committee.

* * *

St. Paul's, Brooklyn, has adopted a plan to provide a "remembrance foundation" for the endowment of the parish. The plan is the one originated by Dr. Atwater. It gives each parishioner a chance to start a fund, in the donor's name or some other name, which can be increased from time to time.

* * *

The dioceses in New York state are going in for celebrations. The program, originating in Central New York, proposes to set forth the story of the Church from its early beginning, by means of services, meetings, pageants, erections of memorial tablets. Bishop Coley is general chairman and committees are being created in all the dioceses. The program extends over six years.

* * *

A mission called The School of Prayer was held at St. Paul's, Clinton and Carroll Streets, Brooklyn, the three days before Lent. It was on the technique of prayer and was conducted by the Rev. S. C. Hughson of the Order of Holy Cross.

* * *

A mission was recently completed at Emmanuel, Covington, Virginia, conducted by the Rev. T. N. Barth of Baltimore. A part of the mission was intensive visiting on the part of the missioner and the rector. Several new families were brought into the church as a result.

* * *

Fifteenth anniversary of the rectorship of the Rev. Gerald G. Moore, the Advent, Chicago, was celebrated last week—a surprise to him. There was a dinner at the home of one of the vestrymen, and then they all went to church and there found practically every member of the parish on hand for a service that Mr. Moore did not know was even scheduled.

* * *

They have meetings for students at Christ Church, Baltimore, each Sunday evening. During Lent they are to discuss "Why I Believe" with addresses by a Lutheran, Methodist, Baptist, Quaker, Hebrew, Presbyterian and Episcopalian. The special Sunday night preachers during Lent are the Rev. Donald Aldrich, Bishop DuMoulin, Bishop Cook and Bishop Creighton. They run to Bishops as you can see.

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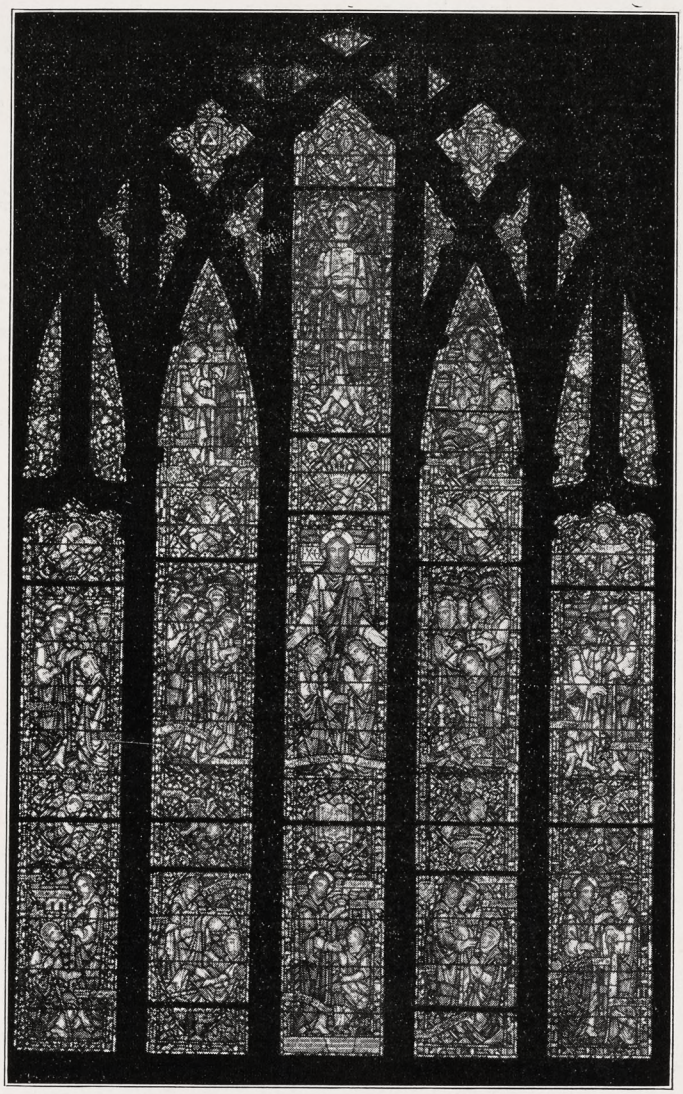
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The WITNESS

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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 NEED OF MORE THINKING

By

WILLIAM TEMPLE
The Archbishop of York

CHRISTIANS who are convinced that their faith demands application to international and industrial affairs must recognise that this enterprise calls for a great deal more hard thinking than has yet been given to it. We are at a perpetual disadvantage because those who disagree with us, and regard religious considerations as irrelevant, have a perfectly clear and coherent position, while we are floundering in confusion. They reach their clear position, as we believe, by ignoring one group of facts, as Physics in its early stages reached quite clear positions because it had not as yet to take account of such disturbing phenomena as those of radio-activity. But in practice it is a very great disadvantage to have nothing to offer except a well grounded protest; men must act either hap-hazard or on some principle. If our opponents have a principle and we have none, they will be more effective than ourselves however thoroughly we demonstrate the insufficiency of their principle.



Photo by Underwood
ARCHBISHOP TEMPLE

The difficulty may be illustrated by reference to a formula often employed to express the view that religious, or at least ethical, principles should govern political action, namely, "What is morally wrong cannot be politically right." If this means that it cannot be right for the State to do what it is wrong for the State to do, it is hardly worth saying. If it means that it cannot be right for the State to do what it would be wrong for an individual citizen to do, it appears to be untrue. For example, it may be right—or at least, we act as if it were—that the State should shut a man up for ten years, which it would be intolerable that any individual should do.

Probably what the formula sought to express was something like this: political expediency cannot justify the State in doing what it is morally wrong that it should do, or, in other words, that ethical considerations must override considerations of expediency. But this does not help us to determine what it is wrong that the State should do. Moreover, it is hardly possible to exclude all questions of expediency, as for example, the securing of markets whereby unemployment may be reduced, from the grounds on which the State's moral duty is to be determined.

We need not have great doubt about our ultimate principles; our trouble is with what would once have been called the "middle axioms," by which ultimate principles become applicable to actual situations. Let us say that the ultimate principle is Goodwill as expressed in the Golden Rule. There is no difficulty so long as this is universally observed. But what are we to do when it is not being observed? The whole problem of applying our principles to life arises, of course, from the fact that we live in a situation created by the lack of such application. If all men loved their neighbours as themselves, there would be no quarrels to adjust. And it cannot be too strongly stated that the primary function of religion is to point men to that far-distant goal. But it can hardly, after that, refuse to point out where the road starts which leads to that goal from where we are.

NOW, if goodwill fails between individuals there are various alternatives. They may arrange not to meet, and may in various ways diminish the occasions of friction. Even in the extreme case there are alternatives. Neither Cato nor Brutus could live in the same world with Caesar; Cato killed himself, Brutus killed Caesar. France finds a serious diffi-

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culty in living at peace with Germany. What is her duty? She cannot migrate to the Sahara; she cannot consent to extermination. She wants security as a basis for goodwill. Is that wrong? No doubt Goodwill is itself the only sure basis for security. But how is it to be got?

Again, the representatives of the employers and of a trade union confront each other in an industrial dispute. Both want a settlement, but on each side there are considerations still more weighty than that desire. If work is continued on existing conditions, only total failure can follow, with disaster for all. If wages are lowered, other wages will follow suit, and a standard of living laboriously established is surrendered. Are those representatives to deal with each other as if they were detached individuals and not representative at all?

The ethics of group-relationship have not been worked out. Idealists have tended to cut the knot by trying to eliminate all other groups less than the national community. Then all relations (apart from the international) are either of individuals, or of the one (national) community to its members. But this is an impossible enterprise. The groups remain—family, school, union, etc.—all the more unmoralised for having no clear moral status. Incidentally also this effort to ignore one factor in human nature ends like all such efforts in exaggerating the consciousness of the one group that is tolerated—the nation. Jacobinism in France issued in the Napoleonic wars, Communism in Russia is creating an unwholesomely exaggerated nationalism in Russia.

As I am not, in the accepted sense of the word, a Pacifist, I may illustrate my difficulty from the Pacifist controversy. Some pacifists (I do not say all) argue that it must be wrong for a Christian to fight as a soldier because it is wrong for him to kill his fellow-man. That is an argument from his duty as an individual to his duty as a member of his nation. I am quite clear in my own mind that the argument is invalid. But I am aware that I have no doctrine of the duty of the citizen as such which is anything like so clear and definite as this transferred doctrine of individual morality.

The object of this article is to raise questions, not to answer them. So far as I see my way to an answer, that way lies through the establishment in all such relationships of arbitral authorities as impartial as can be got, and the creation of readiness to accept the decision of the appropriate authority whatever it may be. That, I believe, is the practical way to love one's neighbour as one's self. We must learn to desire and work for the ordering of things whereby "I" and "he" each count for one and only one. That won't happen if either "he" or "I" does the counting.

THE CHRISTIAN WAY OUT

By

VIDA D. SCUDDER

Professor Emeritus of Wellesley College

HOW obvious it is! Substitution of love and trust for rivalry and fear, in world-politics, in social relations, in the religious situation: that's all; Libraries of books on the social gospel, myriads of sermons every year, reiterate the position: and they do well. But nothing happens. For alas, truths have a way of turning into platitudes unless practical inferences from them are relentlessly drawn. Applications, there's the rub. The Christian way will never be reached by repeating truths till they become formulae, or by applying them solely in private life; Wanted: a vision of procedure: wanted, a program for the modern world based on a carefully thought out Christian sociology; Can any one give us this?



VIDA SCUDDER

Well, there are attempts. The Papal Encyclicals of 1891 and 1931, based on St. Thomas Aquinas, make perhaps the best try. The Social Creed of the Churches, issued by the Federal Council, is a fine document now under revision; There are in our own Communion sundry brave and illumined announcements, dating from 1919 to yesterday, so advanced that Christian radicals in our Church now act and speak with the whole weight of official Church authority behind them. But the Roman statements seem pretty static and inflexible to the American mind, and both the Social Creed and the pronouncements of our own Church jump from general principles to special issues with little searching thought or organizing power. A reasoned social philosophy which shall untie our knots instead of slashing at them helplessly is still to seek.

Certain leads we can welcome. It is well that 9000 ministers went on record last year as inalterably opposed to war; it is well that the Church recognizes the right of labor to organize, still disputed by backward employers. And certain positions still controversial would seem evident to Christian commonsense; Old Age Pensions for instance and Unemploy-

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ment Insurance in some form. But we need to get deeper, to feel our way toward a system as intricately and exquisitely balanced as the present, in which the inward energy shall be love and trust, not search for profit and defensive fear.

IT IS hard to find that system. Our formulae, secular as spiritual, are cracking. For instance, socialists were always talking about the State as a Dea Ex Machina. "Nationalize" industry,—blessed word,—and all would be well. Then came the war, and the would-be omnicompetent State revealed itself as prime enemy of the Prince of Peace; and so on, and so on. Who can be sure that governments as now constituted would manage industry with more freedom from graft and more respect for the human factor than private corporations? The old Socialist position needs defense at a deeper level and on fresh lines.

If we are brave enough however we can certainly define the direction at least toward which the Church should try to impel modern civilization. The sole clue to our intricate social and political problems lies waiting discovery in the profound mysteries of the Christian faith. These Mysteries are eternal, but it is for each generation to apply them afresh to its special needs. Like the stars, they shine with steady guidance above the tossing welter of the sea of time. Shall we ever see a Christian world? God knows. But let us at least keep our vision clear. To socialize the great Christian truths is the supreme challenge to our day, though the more one bends to the task the more stubborn and occult opposing forces are manifest. Christian principles must enter the organic life of the race, to penetrate and transform all human activities; and the Church must find a chief function in teaching this transformation. Life must be lost if it is to be found; therefore individual initiative in industry must yield to social control, if it is to realize its true freedom: "I will run the way of Thy commandments when Thou hast set my heart at liberty." Defense of national rights and prerogatives must be surrendered: "He that will be greatest among you let him be your minister." Will the time ever come

"When each Christian nation shall take upon her
The law of the Christian soul in vast,
Seek not her own but her neighbor's honor,
Till the last shall be first and the first shall be last"?

Probably I don't quote correctly; I write in mid-Atlantic and I do not carry Mrs. Browning's poems in my suit case. But is she not right that a Christian nation should observe what Dante calls the high courtesy of God, and be able to subordinate its own advantage to the interests of the world state? The nation that should first do this might be the saviour of the modern world.

FOR the Law of the Holy Cross abides forever. In many ways, the doctrine of the Atonement is dim and alien to the modern mind. Yet has it nothing to say to statesmen, to employers, to financiers? Must they not learn that through loss may come redemption and through sacrifice life is fulfilled? What one wants to see is all these people if they are Christians (Some claim to be) instinctively taking the initiative in legislation opposed to the interests of their class. One wants to see the Church, while she need not take sides in special issues, urge this general attitude on them, earnestly cultivating in her children a presumption of distrust toward any policy which would be to their personal advantage or to the advantage of their group; That is always the safest sort of presumption; for pure disinterestedness is hard to attain and self-deception perilously easy; Especially is it the safest sort if one happens to belong to the privileged class. For Christian ethic, like the modern world, has its face set toward greater social equality and the Christian heart longs to see progress in this direction hastened and inspired, less by the self assertion of those below than by the self abnegation of those in possession.

Of course, if the Church is to take this line, it means that she must be preaching an unpopular gospel; the Christian paradox which runs counter to the instincts of the natural man. But pray, what else is she for?

Yes, we have already enough vision on which to proceed. But when a concrete issue arises, again and again we are baffled, we are helpless. Ah, we need not only vision but power. To remould this sorry scheme of things nearer to the heart's desire, we must have not only code but dynamic; And a supernatural dynamic is ours for the asking, it can not only enable our blinded eyes with perpetual light, but it can give peace at home. To repeat the Teaching of Jesus will avail little; we have the Guidance of the Living Christ.

"And behold I am with you always, even to the end of the world."

QUESTIONS FOR DISCUSSION

1. Can ethical codes for individuals be applied to the state also? For example, it is wrong for an individual to kill a fellow. Is it equally wrong for the state to do so? Another example: a state in order to secure employment for its people creates a market by keeping another country in bondage. Is this ethically justifiable?

2. Japan is aggressive in China because she believes she must have a market for her surplus goods in order to care for the people of Japan. Is Japan wrong? If Japan is wrong is she alone condemned of the nations upon earth? Has the United States ever justified aggression on the same grounds?

3. With millions of Japanese in want why should there be any surplus goods seeking a market?

4. Do you agree with Archbishop Temple that the practical way of dealing with controversies between groups is by arbitration? Can you give examples where it has worked successfully?

5. If possible have members of the class read the pronouncements of our own Church on social questions, including the statement of the committee of twenty-one of the last General Convention. (All but the latter will be found in "The Church and Industry" by Miller and Fletcher, probably in your public library. The latter was printed by the Church weeklies in October).

6. It is frequently said that the churches issue fine pronouncements but that they seldom translate them into action. Do you agree?

7. Do you believe that the churches are hampered in dealing with social questions because their support is derived largely from people of wealth? Discuss.

8. Miss Scudder states that individual initiative in industry must yield to social control. Do you agree? Discuss proposed methods of social control. Members of the class might prepare brief papers on unionism, fascism, socialism, communism.

9. Do you believe that the defense of national rights and prerogatives must be surrendered?

10. Just what does Miss Scudder mean when she says that the doctrine of the Atonement must be applied to all of life?

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THE STORY OF THE CHURCH

III. That There Was a Church

By

BISHOP JOHNSON

THE philosopher is chiefly interested in what Christ said. The disciple should be equally interested in what He did. Did He found a brotherhood? Did He institute a Household of Faith?

It is not necessary to assume that Christ created a complete ecclesiastical organization with liturgy, parishes and bishops in order to believe that His plan included a corporate body which should carry out His purpose and to which He intrusted His gospel. We do not have to assume that when God made man and breathed into him the breath of life that man suddenly appeared in human form. The evolution of man's body is one thing and his endowment with a soul quite another.

When Christ told His disciples that He was about to leave them He assured them that He would send His Holy Spirit who would guide them into all truth. Did He prepare a body which was to receive this gift?

We know that He began His ministry by choosing twelve apostles; that He spent much time and labor in teaching them; that when Peter acknowledged His divine nature He promised to build a Church upon this rock and that He subsequently commissioned the apostles to go forth in His name and to do the things that He commanded them to do.

We know that acting upon this teaching the apostles elected Matthias to take the place of Judas as an apostle, and when they were gathered together they received the gift of the Holy Spirit, which they in turn distributed to others by the laying on of hands. We know that when this had taken place that "they continued steadfastly in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers." We know further that St. Paul, who was not present at Pentecost, spoke of the Church as the pillar and ground of the truth; that it was built upon the foundation of Christ and His apostles, that it was the body of Christ and that He would present it to the Father as a glorious Church without spot or wrinkle.

I am not contending what the Church was in those days but rather that the Church was, and that there was a clear distinction in the apostles' mind between "those without" and "those within," and that the disciples were to "do good unto all men but especially unto those who were of the household of faith."

Now I can understand why scholars may say that the Church was not this or was not that, but I cannot understand how they can maintain that there was no such thing as the Church, or how they can confuse the written gospel (which was not then in existence) with the Church which had already been established. Let us not be confused. Because we can not prove that there was, as yet, any regular order of the ministry, such as later appeared, is not to say that there was no organization known as the Church from which such regular order could subsequently emerge. What can be demonstrated is that there was an order of the apostles and that there were other officers who were officially designated, as for example the seven deacons. We know that there were certain sacraments; baptism, by which "were being added to the Church such as were being saved;" confirmation, by which those who had been baptized "received the gift of the Holy Spirit;" the Lord's Supper, in which those who had been thus admitted bore witness in a corporate way to their faith. We know that there was a council at which St. James presided, at which certain rules and regulations for the admission of Gentile converts were established, and the decrees were sent to the Church by certain chosen emissaries. (Acts XV).

It is one thing to say that there was not such and such a Church at this time, and quite another thing to say that there was no Church at all. Moreover it is in the nature of established governments that they contain within themselves the power of legislation and of adapting their constitutions to their needs as they arise. This seems to be the very thing that Christ did when He spoke to the little band that surrounded Him during the forty days between His resurrection and His ascension. In a closed room Jesus said to His disciples: "Peace be unto you; as my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained." (St. John XX).

And on another occasion He had said to His disciples, when He bade them to go to the Church with their disputes: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven and whatsoever ye shall loose on earth shall be loosed in Heaven." (St. Matthew XVIII). If all the words of Jesus meant so much, then these words seem to indicate the bestowal of legislative power upon this group, for the words "binding" and "loosing" in that day referred to enacting laws and to repealing them. It is difficult to read these words on the assumption that Christ did not intend to incorporate His gospel in a body which possessed the powers of government. Moreover, it is difficult to understand why Christ should not have organized His Kingdom.

While corporations are liable to great abuse and the Church has been no exception to this rule, yet corporations are a sign of organized society in contrast to the lack of organization in primitive races. It is well therefore in considering what the Church must have been in its elemental form to consider somewhat the principles of organization for the purpose of perpetuating a gospel. Indeed it is impossible to imagine how the

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Church could have contended with the Roman Empire; could have survived the Dark Ages; could have penetrated into all lands; could have produced the books of the New Testament; could have formed them into a constituent whole; could have differentiated between the teaching of the apostles and the inventions of men; could have maintained its fellowship or discharged the obligations which Christ placed upon it, if it had not been just what it was—a brotherhood, loyal to its apostolic origin, possessing a continuous contact with its charter members, having rites of initiation and of testimony, extending hospitality to its members and aiding one another in distress. It was the possession of corporate identity which made such things possible. It would have been impossible for a group to have all things in common if they were unorganized.

The last words of Christ to His disciples were, "Be ye witnesses unto me." And in that sentence He placed upon the body of the faithful exactly that responsibility for which the Church primarily existed. Through its teaching, its sacraments, and its missionary activity, the disciples of our Lord became a compact brotherhood. Unless they had done exactly this thing the teaching would have been garbled, the sacraments would have been perverted and the missionaries would have been deprived of any moral or material support.

Let us not imagine because we cannot tell just what the Church was in the apostolic days that therefore there was no continuing body which was particular as to its membership and loyal to its obligations. Without such organization religion becomes merely a philosophy, with no other obligation than that of thinking and arguing. Men do not give their lives for their opinions. Neither would the authorities have been concerned about philosophies.

It was the existence of an organization which had to be secret which was the cause of its persecution and the strength of its marvellous preservation.

It is because organization implies obligations that academic minds would dissipate the body of the Church, reducing the gospel of Christ to a mere theory about life instead of a way of life with all its responsibilities and its fine loyalties.

(Continued next week)

Safe Financing

By

GEORGE PARKIN ATWATER

THE Church Pension Fund in its latest report, and in the interesting pamphlet intended for laymen, sets an example to the whole Church of safe and sane financing. We all have the greatest confidence in that Fund because it is based on sound principles.

The work of the National Council is not founded on any such financial rock. In consequence, it is subject to disaster which results in the suffering of missionaries and the destruction of capital values.

The most obvious truth about progress and growth in the Church is that every step forward increases our liabilities. When a parish builds a Church it is creating a financial liability. That Church must be heated, lighted, cleaned, repaired. Its very use creates expense. It may well be that the use of the Church opens up new resources which, as assets, may offset liabilities. But the liability is constant while the assets may fluctuate. If the assets fail, then the liability becomes so burdensome as to menace the enterprise.

This is true of missions. Every mission is a liability. To multiply missions faster than assets grow to sustain them, is to invite trouble.

This principle seems clear, and yet it is constantly ignored. To create a liability that can only be met under the most favorable conditions, is to place the enterprise in jeopardy.

How should our National Church proceed to expand our work with full recognition of this principle?

The abstract answer to that question is that the National Church should create assets, as well as incur liabilities. To create assets means first to carry out no program which affects unfavorably the strength of the units which provide the resources, that is, the parishes.

The National Church needs a fixed and certain income. To subject the work of the National Council to the uncertainty of a fluctuating income is to court trouble and loss.

With the rights and needs of both parishes and the National Council fully in mind, the following solution of the problem is suggested.

Fixed Income for the National Council

The General Convention should settle upon a fixed and invariable sum which the National Council will receive from the dioceses. This sum should be well within the giving capacity of the Church. Judging from the published figures, and from the general conditions, it might seem reasonable to set the sum of $2,500,000 as the amount which the diocese should collectively pledge.

This pledge should be the first obligation of the Diocese and not be subject to fluctuation.

The National Council would have in addition to the amount, these sources of income:

(1) Interest on Trust Funds. This being a permanent asset, the income could be expended each year.

(2) United Thank Offering. One-third of this should be invested as a permanent endowment.

(3) Legacies. These should all be invested in endowments unless designated.

(4) Designated Legacies. These, of course, must go to the work for which they are designated. But if that course should involve an additional liability, it should not be undertaken until a corresponding asset from the income of undesignated legacies was assured.

The National Council should then inaugurate a never ceasing effort to secure perpetual endowments.

(This is a matter of such importance that it will be considered carefully in the next article.)

Such endowments would give the Council a fixed income with which to expand the work without placing it in jeopardy.

Such a financial program might temporarily dimin-

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ish the extent of National undertakings, but a principle of increment and momentum would be established that would for all time add to the fixed resources of the Church, and would establish our work upon an absolutely sure foundation.

Within a few years we would be increasing rapidly in strength. We should have the spirit of victory, of achievement, instead of the spirit of uncertainty and fear, which today pervades the Church. Within a generation we should be powerful, and could expand with increasing usefulness and security. And both parishes and missionaries would rejoice that our work was not based on the speculative element of uncertain margins, but was on the firm rock of real assets and investments.

Just Souls

By

C. RUSSELL MOODEY

PULLMAN OR POWER HOUSE

Thank God for a Sanctuary—
For the holy altar—
For the newness of life
That comes from the Christ
Through frequent communion.

WE HAVE a phonograph record over at our house that seems to be the favorite with the children. And when I say "favorite" I mean that it is played from morning to night. The name of the record is "All Around the Mulberry Bush." My memory is very bad so I cannot write down all the words but in general it goes this way—"this is the way we wash our clothes so early Monday morning; this is the way we iron our clothes so early Tuesday morning; this is the way we scrub the floor so early Wednesday morning; this is the way we mend our clothes so early Thursday morning; this is the way we sweep the floor so early Friday morning; this is the way we bake our bread so early Saturday morning; (at this point the machine invariably begins to run down and Sunday comes in rather dolefully.) You know what a record sounds like when the victrola needs winding! It is difficult to do justice to the dying lament unless perhaps we use a graph and this can only show the rise and fall of the awful groans. You need to hear the rendition to understand fully what I am trying to describe. "This . . . is . . . the . . . way . . . we . . . go . . . to . . . church . . . so . . . early . . . Sunday . . . . . morning . . . . . !"

The old-fashioned victrola thus gives us a true picture of your attitude and condition of mind regarding the Sanctuary of God.

Modern life functions on a very wrong basis. Society believes that the week leads into Sunday. But it doesn't. Sunday leads into the week. Sunday is supposed to mark the beginning when man takes his soul to the altar of God for newness of life and consecration. The church isn't a Pullman but a Power-house where in holy contact man receives from the Christ new vigor and a new grip on life.

Let's Know

By

BISHOP WILSON

A PIONEER

SPEAKING of pioneer forefathers, there is one whose record ought to be known and preserved.

The Rev. Clement Hall was a product of North Carolina in the colonial days. He went to London for ordination in 1743, returning the next year to devote his life to a gruelling missionary work at a salary of one hundred and fifty dollars a year. He was constitutionally delicate in health but after eight years of continual travelling he was able to report that he had covered 14,000 miles, had preached 675 sermons, and had baptized more than six thousand persons.

The difficulties of travel are quite beyond our comprehension today. Scarcely ever did he have a church building in which to officiate. He used court-houses and similar buildings with more room than a dwelling, and generally they were crowded for his services.

In 1753 he reported that in thirty-five days he had travelled 536 miles, had officiated in 23 congregations, baptized 467 white and 21 black children and two white women. Nothing ever seemed to discourage him. He had nothing to work with—except people. He had long roads to travel paved chiefly with hardship. He never had an increase in salary and was absolutely innocent of the comforts and conveniences even of his own early day. Yet he was consistently an apostle of hope and goodwill.

Here is a description of the kind of thing Clement Hall had to face—"Compelled to lodge, when at home, in some old tobacco-house, and, when they travelled, to lie oftentimes whole nights in the woods, and to live for days together upon no other food but bread moistened in brackish water; journeying amid deep swamps and along broken roads through a wild and desert country, and finding themselves at the distance of every twenty miles upon the banks of some broad river which they could only cross by good boats and experienced watermen, neither of which aids were at their command . . . forced to work hard with ax and hoe and spade to keep their families and themselves from starving."

After eleven years of it Clement Hall was obliged to give up his missionary field because of broken health. Instead, he took charge of St. Paul's parish, Edenton. Scarcely had he arrived than a fire destroyed his house, books, and his personal belongings. But he wasn't the sort to give up. For four more years he courageously carried on in the name of his Master and then quietly succumbed.

We talk about hardships and discouragements these days. What really do we know about them when we think of a man like this? Without him and his kind, the Church would be a dead issue today. Question—what are we passing on for our successors two centuries hence?

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AMERICA'S VOICE IS HEARD AT GREAT WORLD CONFERENCE

By WALTER W. VAN KIRK

The voice of the United States has been heard at Geneva. Standing on the speaker's rostrum of the World Disarmament Conference, Ambassador Hugh S. Gibson, temporary head of the American delegation, presented, on February 9, the proposals of the United States for the reduction and limitation of the armaments of the nations.

The leader of the German Reich, Chancellor Heinrich Bruening, had just asked for a general arms cut in keeping with the disarmament pledges contained in the Treaty of Versailles. "The government of the German Reich and the German people demand, after their own disarmament, general disarmament," said Herr Bruening. "The German people expect of this conference the solution of the problem of general disarmament on a basis of equality and equal security for all peoples." Herr Bruening, according to press reports, received a tremendous ovation.

Mr. Gibson then mounted the rostrum. He was listened to with rapt attention. It was felt by many that the policy to be laid down by the United States would determine, in a measure, the failure or success of the Conference. Mr. Gibson proposed on behalf of the United States a nine point program, including the following: (1) Proportional reduction of naval tonnage below the figures laid down in the Washington and London Treaties; (2) the abolition of submarines completely; (3) total abolition of lethal gases and bacteriological warfare; and (4) special restrictions on tanks and heavy mobile guns, described as "arms of a peculiarly offensive character." Mr. Gibson, contrary to the position heretofore taken by the United States, stated that the American delegation would be willing to consider placing a definite limitation on military budgets.

At three points the American program, as outlined by Mr. Gibson, as far as it goes, coincides with the position taken by many of the church bodies throughout the United States, namely, the further reduction of naval tonnages, the reduction and limitation of military budgets, and the abolition of poison gas and disease germ warfare.

The French suggestion for an international police force was the first of the proposals to be laid before the Conference. M. Andre Tardieu, the French War Minister, and head of the French delegation, recommended that the nations create a world police force and place it under the jurisdiction of an international agency sponsored by all the nations. Disarmament, contended M. Tardieu, would naturally result from the added security achieved by the nations through the functioning of the proposed world police force. Judging from the comment heard thus far, we are led to believe that the French thesis is wholly unacceptable to the great majority of the powers represented at the Conference. Poland thus far has been the only nation to give its support to M. Tardieu's proposal.

The fourth of the great powers to be heard thus far at Geneva is England. Sir John Simon, the British spokesman, as in the case of Mr. Gibson's proposals, recommended the abolition of submarines and poison gas and bacteriological warfare. He also advocated the limitation of those military weapons peculiarly designed for offensive war.

The Italian Foreign Minister, Dino Grandi, deeply impressed the Conference when he announced that the program of his country would include the abolition of capital ships, submarines, aircraft carriers, bombing aircraft, tanks, and heavy artillery; the outlawry of chemical and bacteriological warfare; and the revision of the laws of war so as to insure complete and effective protection for noncombatants.

Japan's spokesman, Tsuneo Matsudaira, assured his hearers that his country would work for the success of the Conference. He specifically advocated limiting the size of capital ships and aircraft carriers.

From the foregoing, it will be seen that two general programs have been laid before the Conference—the one sponsored by France and Poland, providing for a comprehensive system of security through mutual military aid, and the other, sponsored by the United States, Great Britain, Italy, and Germany, providing for the limitation of armaments particularly designed for offensive combat. It is expected that other nations will take positions for or against these two methods of achieving disarmament.

Of particular interest to the people of our churches and to the public generally is the fact that on February sixth disarmament petitions containing the names of millions of people were presented to the conference leaders by representatives of the churches, schools, women's and youth groups, and business and labor organizations.

If the official representatives of the nations gathered at Geneva will but listen to the voice of their respective peoples, as reflected in this outpouring of public sentiment, progress towards the disarmament goal will be swift and certain.

CLERGYMAN IS THE HEAD OF CENTRAL PLANNING BOARD

Greenfield, Mass., has formed a central council comprised of representatives of the fourteen social service organizations which work in that city and the surrounding country, and has selected the Rev. John B. Whiteman, rector of St. James Church, as chairman of this central planning committee. The purpose of the committee is to increase the efficiency of each group and to prevent overlapping in the work of the various organizations. It is a plan that has worked well in many other cities and should have a place in every city of any importance.

* * *

While the Atheists' Society is appealing to the Supreme Court of the United States to prevent the Bible being read in the public schools of New York State, it is interesting to note that the various Bible societies still report that more Bibles are sold than any other book. The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., who is president of the New Hampshire Bible Society, reports that the society put into circulation 10,216 copies of the Bible, printed in eight languages, in that relatively small New England state.

* * *

A mass meeting of women was held on the morning of Lincoln's Birthday at St. Paul's Cathedral, Boston, as one unit in a world-wide program for a day of special prayer. This world day of prayer is observed every year and links together innumerable groups, small and large, from the coldest points of Alaska to the hottest points of Africa. Fifty countries are represented in the program. The leader of the day's program in Boston was Miss Eva D. Corey, who is so well known throughout New England for her splendid work among women and young people in the church.

* * *

No one can tell where men's clubs may flourish the best. Of course in a large city like Boston the Episcopalian Club, which is the diocesan club, always flourishes, as does also that of Trinity Church, so centrally located on Copley Square. One of the most successful men's clubs is one which is conducted by the Rev. Arthur Murray at St. John's Church, North Adams. It is now in its eleventh year. Each week the club meets every Sunday morning for a series of talks and discussions of religion. This year the talks are being given by Mr. Grover C. Bowman, the superintendent of schools, and the subject is "Religion as a Basis for Values."

G. M. D.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

The diocese of Massachusetts, led by Bishop Henry Sherrill, has been the first to respond to the call for funds to make up the $400,000 deficit to the National Council. Bishop Sherrill, a member of the National Council, upon his return to his diocese after the meeting in New York the first of this month, put the matter squarely up to his clergy. He told them of the need; told them that missionaries throughout the world had taken a cut in their salaries of ten per cent; he reminded them that they also were missionaries and asked them if they did not want to share in the sacrifice the missionaries were making. He asked them to reply by the fifteenth of February. On that day he was therefore able to write the Presiding Bishop that $26,527 would be paid to the National Council, as a contribution to the deficit, from the salaries of the clergy of the diocese of Massachusetts. The offering is called the Brotherhood Fund.

* * *

The photograph on the cover this week depicts the centre window of a group of three recently installed in Christ Church, Manhasset, Long Island. The windows are treated in full color and the richness of effect has been maintained throughout by the judicious use of blues and reds. The subject embracing the entire group is "Healing by Faith," the keynote being the sending forth of the disciples on their mission of preaching and healing. The composition includes much symbolism and interesting details. It is the work of Ernest W. Lakeman, whose work may be seen in many churches throughout the country. Some of his best work is in St. James and in the Cathedral of St. John the Divine in New York.

* * *

The Rev. William G. Ivie a couple of Sundays ago celebrated his 41st anniversary as the rector of Grace Church, Brooklyn.

* * *

Among the Lenten preachers at St. Ann's, Brooklyn, are Bishop Burleson, Chaplain Knox of Columbia and Professor Hatch of Cambridge Seminary.

* * *

The Rev. George H. Thomas, rector of St. Paul's, Chicago, was the preacher at the annual memorial service for Bishop Charles P. Anderson, held in the Anderson Memorial Chapel of the Western Seminary, Evanston, on February 24th.

* * *

Prominent speakers are on the program for the conferences being held each Sunday evening during Lent in Trinity Pro-Cathedral, Sacramento. Started out with Deaconess Newall of St. Margaret's House; Judge Thompson, who spoke on "George Washington the Christian"; Parent-Teacher Mrs. B. C. Clark, who talked about children; Lawyer J. W. S. Butler, who spoke on churches in England; Pastor Lawrence Wilson, who raised the question as to whether Russia can survive without religion, and Supreme Court Chief Justice Waste, who is to wind up on March 20th with an address on "Christianity the Underpinning of Our Social Structure." Bishop Moreland is to preside at the last meeting.

* * *

Did you ever hear of Warren Billings? You know, the man of Mooney and Billings fame. He was visited the other day in prison at Folsom, California, by Bishop Gooden.

* * *

St. Mark's, Louisville, Kentucky, on Thursday evening in Lent is having a series of services with preachers from several denominations. A fine spirit of fellowship has arisen among the different churches as a result of these services which have been held in other years.

* * *

Council of the Province of the Northwest met at All Saints', Omaha, Nebraska, with plans for the synod in the Fall being the most important business before them. It is to meet at Casper, Wyoming, the first time that the synod has met in this missionary district. Bishop Perry plans to be present and there will be reports on various phases of important provincial work.

* * *

At St. John the Baptist Church, Brooklyn, the preacher at all the Lenten services is to be the rector of the parish, the Rev. John Lewis Zacker. Had the merit of novelty at least.

* * *

United Lenten services for the Episcopal Church in the "hill zone" of Brooklyn are being held, each parish entertaining one week in Lent. The preachers: Dean Fosbroke of the General; Archdeacon Scott of Alaska; Rev. E. H. Foster of China; Rev. B. I. Bell; and Bishop Stires.

* * *

The Young People's Fellowship of St. Michael's Cathedral, Boise, Idaho, have taken on the responsibility of publishing a parish paper, to come out twice a month. Nothing like the courage of youth.

* * *

An Episcopal service, said in a Presbyterian church, with the music by a vested Baptist choir, in the presence of a Methodist congregation .....who can beat that? The Rev. Girault Jones has been pioneering in the mission field of south Mississippi. In Poplarville he found three Episcopalians. He held a service for them. It attracted others. The other night they had the service described above. There were 130 people there, with but four of them Episcopalians, including the priest. Next day "that service last night" was the talk of the town.

* * *

A special service for the "institution" of new vestrymen is used by the Rev. Theodore Ludlow, rector of the Holy Communion, South Orange, N. J. All the vestrymen take part in the service, renewing their allegiance to their office.

* * *

The Rev. Sherman Coolidge, one of our pioneer Indian clergy, who carried the flag in the procession at the opening service of the General Convention in Denver, died recently. He was a full blooded Arapahoe, born in 1862. His parents were killed in an Indian war when he was a small boy and he was adopted by Army people whose name he took. Later he studied at Shattuck, Seabury and Hobart. He was ordained in 1885 and has been serving as a missionary to his people since then.

* * *

Bishop Cook of Delaware was the guest of the archdeaconry of Harrisburg, held at St. John's, Lancas-

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IF YOU are buying your copy of The Witness at the Church each week, inquire if they are to be on sale after Easter. If they are not to be, then send us your name and address so that the paper may be mailed to your home regularly. We will start your subscription the week after Easter, sending you a statement later, at $2.00 a year. Buy your copy at the church if possible; but since many bundles are ordered merely for the Lenten season, the paper may not be available for you after Easter. We are, of course, anxious to add you to the thousands of Church people throughout the country who are regular readers of the paper. Incidentally the series on THE STORY OF THE CHURCH, by Bishop Johnson, is to continue for some weeks after Easter. Won't you please act on this suggestion?

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ter, Pennsylvania, February 3rd. He preached at a well attended service in the evening.

* * *

Ground has been broken for a new parish house for St. Barnabas', Marshallton, Del. And who do you suppose is doing the excavating—the Boy Scouts. One good turn a day?

* * *

To afford a fitting place for the special services to be held during the George Washington Bi-centennial, the main floor of Washington Cathedral will be opened for the first time on Ascension Day, March 5, for permanent public worship. Services on the main floor will accommodate a seated congregation of 1,300, with provisions for hundreds more standing. This Ascension Day service will take place on the 20th anniversay of the beginning of daily worship in the Bethlehem Chapel.

* * *

Mrs. F. A. Habersham, Hollywood, is making quite a hit in the south exhibiting movies of the Church's work in China, Japan and Alaska. Her most recent visits have been in the diocese of Southwestern Virginia. She spoke in a number of places, arrangements having been made by the Woman's Auxiliary of the diocese.

* * *

The Rev. George P. Gunn has resigned as rector of Moore Parish, diocese of Southwestern Virginia, to accept the rectorship of the Good Shepherd, Norfolk, Virginia.

* * *

Noonday Lenten preachers for the interparochial services held in Indianapolis are Bishop Francis, Bishop Wise, Bishop Mikell, Bishop Rogers, Dean S. E. Sweet, and Rev. R. E. Carr.

* * *

Unusual things have happened in New Bern, North Carolina. It is not so big, yet two dioceses were organized there; the diocese of North Carolina in 1817, and East Carolina in 1883. Also Bishop Watson was elected bishop here in 1883, and the claim is made that he is the only bishop ever to have been elected unanimously in the history of the American Church. There is to be a celebration there next year in connection with the diocesan convention to commemorate the Golden Jubilee of the diocese. The Rev. I. DeL. Brayshaw, New Bern, is chairman of the program committee.

* * *

They are to start at once on a fine new church for All Saints' parish, Worcester, Massachusetts, recently destroyed by fire. A gift of $100,000 has been received for a new chancel, and a new organ has also been given to replace the one destroyed. Other gifts include several stained glass windows. The Rev. John H. Lever is the rector.

* * *

Up around Traverse Bay, in Michigan, twenty parsons came together last Fall and organized a ministerial association. On Ash Wednesday, on invitation of the Rev. Edward S. Doan, Petoskey, these pastors, including Methodists, Presbyterians, Baptists, Congregationalists and Evangelists, attended our service and received the Holy Communion in a body. Never before has the Episcopal Church in that part of the country had such a service, and there is real enthusiasm over it.

* * *

One hundred Church school teachers attended an institute held at St. Andrew's, Albany, on the 14th. There were teachers there from parishes throughout the region of Albany. The Rev. John W. Suter Jr. gave an address, as did also Miss Mildred Hewitt of the department of religious education of the National Council. Mr. Suter is, as I presume you know, the boss of that department.

* * *

Bishop McElwain of Minnesota held a quiet day for the clergy of the diocese on January 26th in the Church of St. John the Evangelist, St. Paul.

* * *

St. Stephen's, Chicago, has something new in the way of quotas. Instead of cash they are setting a quota of souls. They set as their goal 1,000 communicants in five years, with 200 as their quota for this year. This quota has been divided up among the parish organizations. "We believe we will be more successful in preaching the Kingdom of God in terms of souls than in terms of money," said the pastor, the Rev. Irwin St. John Tucker. Recently he presented a class of thirty-two candidates for confirmation—and this in one of the smallest missions in the city.

* * *

A stained glass window in honor of Dr. T. Tertius Noble for his fifty years of service as an organist is to be dedicated at St. Thomas' Church, New York, on Sunday. At the same time he is to be given the degree of Doctor of Music — the Lambeth Degree, which is conferred by the Archbishop of Canterbury. Bishop Manning is to confer the honor, acting for the Archbishop.

* * *

We are soon to have an article here in the series on "The Christian Way Out," by the warden of St. Stephen's College, the Rev. Bernard Iddings Bell. If it is anyway as interesting as the sermon he preached last Sunday at the

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The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In THE LIVING CHURCH, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the Waters of Babylon, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for $2.00.—*Advt.*

Church of the Heavenly Rest, New York, I am sure you will read it with mingled emotions. He said that the World War marked the dramatic step in the progressive degeneration of society and foreshadows the impending collapse of civilization. The decline of culture would not be a continuous and ever-deepening twilight, but would be relieved by brief flashes of "better times." But each level of subsidence would be lower than the last until the final breakdown of the social fabric and the descent of man to levels "essentially animal." Said he: "A civilization led by politicians and bankers deserves to perish and no doubt will." Cheerful fellow, what? Yet there is plenty pointing in that direction.

* * *

Bishop Wise of Kansas, preaching in Chicago, has things to say about this so-called depression. "Some people have an idea that the way to overcome this period of stress and strain is to deny its existency and reality. Stimulate business they cry, and all will be well; increase production and consumption and a cheerful outlook awaits around the corner. All the stimulation of commerce in the world will not create a single value of reality that we have lost sight of. The true remedy must be found elsewhere if we are to restore to man's life a permanent stability. We need to repent. Turn around. Change our direction. We are off the main highway and are floundering in the ditch. We need to change our minds about the material facts of life that have engrossed our interest and recreate out of them some of the real values that we have lost. Against the prevalent mealy-mouthed kind of superficial religious philosophy we need to face the truth afresh that the religion of Jesus Christ still has teeth in it."

* * *

Bishop Stewart, speaking at a meeting of the Camp Houghteling Forum, presided over by Mr. William F. Pelham, said that Gandhi, Kagawa and Ramsey MacDonald were leaders who were to be the salvation of the world. Now if something can be done to get these three together to straighten out affairs in the countries where they are leading —India, Japan and England—something might really be accomplished. Find a good Chinaman to sit in with them might be an idea, too.

* * *

The Rev. Romilly F. Humphries, archdeacon of Baltimore in charge of the city mission work, died on February 12th. He became ill while preaching on Wednesday, the 10th, and collapsed. He insisted upon finishing his sermon upon being revived. His illness was later attributed to a heart attack. Dr.

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Humphries was a graduate of Trinity College, the Cambridge and Union Seminaries, and was the rector of Grace and St. Peter's, Baltimore, from 1912 to 1919.

* * *

The preachers at the noonday services at Christ Church Cathedral, St. Louis, during Lent: W. Russell Bowie, Bishop Cross, Bishop Scarlett, Bernard C. Clausen, Baptist pastor of Syracuse, N. Y., Karl Reiland, James Endicott, United Church of Canada.

* * *

Thousands of Church people have signed the "Declaration of An American Citizen," which appeared in religious weeklies throughout the country in January. You will find it in the January 28th issue of this paper. If you have not signed it, and care to do so, please do so at once, as the signatures are soon to be sent to government officials in Washington.

* * *

Chicago reports record breaking attendance for their noonday Lenten services being held at the Garrick Theatre under the auspices of the Brotherhood of St. Andrew.

* * *

St. Margaret's, Chicago, has been awarded the honor shield of the diocesan young people's association, awarded for constructive work during the past year. These young folks turned in more than 2,500 pieces of clothing for the poor of the city. The Rev. Hugh J. Spencer is the rector of the parish.

* * *

St. Bartholomew's, Brooklyn, deliberately went after the younger clergy of the diocese this year for their Lenten preachers: Rev. J. S. Haight of Hemstead; Rev. F. L. Barry of Hollis; Rev. S. G. Sherwood of Rockville Centre; Rev. A. R. McKechnie of Great Neck and Rev. G. T. Gruman of Brooklyn.

* * *

St. Martin's Mission, Long Island, was slated to be closed due to the drastic budget reductions of the diocese. The vestry of St. Gabriel's, Hollis, met and voted to adopt the mission rather than see it close. Says the rector of St. Gabriel's, the Rev. F. L. Barry: "We are trying to return some of the blessings bestowed upon our parish when it was a mission of the Cathedral."

Now if someone will only adopt Japan, China, Alaska, Mexico and a few other places I know a lot of people who would play a better game of golf.

* * *

Many improvements have been made recently in the R. E. Lee Memorial Church, Lexington, Virginia —new altar, new lighting, remodelled organ, paint inside and out and numerous other things. Incidentally the rector, the Rev. Vincent C. Franks, recently received a letter address—to "The Rev. Robert E. Lee."

* * *

The Rev. James F. Root, rector of St. Luke's, Utica, N. Y., was the preacher at the celebration of the centennial of the Presbyterian Church at Oneida Castle. There is a reason he was invited; his great grandfather, the Rev. Charles Machin, was the pastor of this Presbyterian Church ninety years ago.

* * *

I never could quite figure out why the Federal Council of Churches should list those states which have been free from lynching for a year and send it out as an "Honor Roll". One hardly expects to be honored merely because he passes through a year without killing a fellow human being. Anyhow the 1931 list of honor states has been compiled and there are thirty-nine of them—states in which there were no lynchings. There are five states that never have had a lynching; Connecticut, Massachusetts, New Hampshire, Rhode Island, Vermont. Maine has no record of having had one since 1886. Maybe there is something to that New England Puritanism after all.

* * *

The Rev. William Sheafe Chase, stormy crusader of Brooklyn, has resigned as rector of Christ Church. He is seventy-four years of age, but he is not resigning in order to rest. Rather he is to devote more time to a reform association of which he is the head, fighting booze, jazz, prize-fights, gambling, birth control, and

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moving pictures which he considers unfit for the rest of us to see. The parish he is leaving is in a bad way financially and there has been talk of its closing, but the senior warden stated the other day that they hoped to take care of the $5000 debt very soon.

* * *

Bishop Jett, worn out, is taking a rest during February. He and Mrs. Jett left the bishop's residence of the diocese of Southwestern Virginia on January 26th "for parts unknown."

* * *

The ninth annual service in behalf of the work of Holy Comforter House, Brooklyn, was held at Holy Trinity this year, the work receiving the enthusiastic endorsement of the rector of the parish, the Rev. J. Howard Melish. There was also read a message from Bishop Stires who was prevented by illness from attending. The mission is located in a large Jewish district of Brooklyn, and ministers chiefly to them. The Rev. Harry G. Greenberg has been in charge of the work since it was founded.

* * *

A "Tommy Tucker Chorus" has been organized among the unemployed men being sheltered and fed by the diocese of Rhode Island. Each day before the meal provided by one of the six cooperating parishes the men enliven the proceedings by singing for their supper, as Tommy did, accompanied by a jazz band made up of students from Brown University. Between 150 and 200 men are fed each day at the parish house of the cathedral.

* * *

Lenten preachers at Grace Church, Hopkinsville, Kentucky; Rev. C. G. Leavell, Bowling Green; Rev. C. F. Wulf, Madisonville; Rev. A. E. Whittle, Clarksville, Tennessee; Rev. Curtis Fletcher, Paducah; Rev. Harold O. Boon, Owensboro; Rev. H. Campbell Dixon, Louisville.

* * *

They have so many special Lenten preachers at Trinity Church, Toledo, that it would take a column to list them all. There is a special preacher for each Sunday Evening and also for Noonday preachers.

* * *

There are several Church Army workers in Hawaii, with a couple of more now on the way there. They are having open air meetings, Sunday services of course and weekday lantern lectures. They are doing a considerable amount of work with the Orientals.

* * *

Bishop Robert of South Dakota isn't so much for pacts and treaties, and told the Woman's Auxiliary of Rhode Island just that the other day. "Pacts and treaties for peace will do

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little good. Our nation signed many pacts and treaties with the Indians but we broke every one of them." He implied that we would be just as quick to break treaties with other nations. He described as a scourge the habit many Indians have acquired of chewing and smoking peota, a bean imported from Mexico and a powerful drug. But the effort to stamp out the evil has been seriously handicapped by the fact that the white man demands liberty to break any law he does not like—prohibition for instance.

* * *

Albany, New York, parishes combine for noonday Lenten services, held at old St. Peter's. Preachers, Bishop Oldham, and the Rev. Messrs. E. T. Carroll, W. E. Tanner, Luke M. White, E. C. Earp, Charles Townsend, Edwin J. van Etten, Percy T. Edrop. Then on Thursday evenings there are services at St. Paul's, with the following preachers; Dean Edrop, Bernard Iddings Bell, Remsen B. Ogilby and Nelson M. Burroughs.

* * *

St. John's and Trinity, Waterbury, Connecticut, combine for special midweek Lenten services, alternating: the preachers are the Rev. G. C. St. John of Choate School; the Rev. Fr. Joseph of the Order of St. Francis; the Rev. Leslie Glenn of Cambridge; the Rev. W. M. V. Hoffman of the Order of St. John the Evangelist; the Rev. Percy Kammerer of Avon School and the Rev. Howard Perkins of New Haven.

* * *

The Rev. H. Howard Barber of Augusta left on January 24th for a ten weeks trip to the Holy Land. The Rev. S. B. McGlohon, retired, of Savannah, Ga., is in charge of the parish during his absence.

* * *

There was a report out that an anonymous gift of $100,000 had been made to the General Theological Seminary. The secretary of the alumni association, the Rev. Francis H. Richey now reports that no confirmation of such a gift has been received.

* * *

The Rev. Clarence S. McClellan Jr., rector at Fletcher, North Carolina, has accepted a call to be the rector at Falls Church, Virginia. The parish at Falls Church, located near Washington, once had George Washington as a vestryman, so you may be sure elaborate plans are being made this bicentennial year to let the world know all about it.

* * *

Lenten preachers at St. John's, Charlestown, at the foot of Bunker Hill, Massachusetts: Rev. A. O. Phinney of Lynn; Rev. C. L. Bennett of Milton; Rev. B. M. Washburn of Boston; Rev. T. C. Campbell of Jamaica Plain; Rev. R. G. Preston of Newton; Rev. T. A. Bridges of Brookline and the Rev. Edward S. Drown of Cambridge.

* * *

Bishop Scarlett of Missouri is to be the preacher at the fifth of seven Episcopal Church Broadcasts on February 28. He is to broadcast from St. Louis on a nation-wide hook-up. Time 10 o'clock, eastern time. Jot it down.

* * *

Ministers throughout the country gave special recognition, by prayer and sermons, to the world disarmament conference which opened on February 2nd in Geneva, with practically every nation of the world represented. In Boston, under the auspices of the Greater Boston Federation of Churches, a great mass meeting was held in historic Fanuel Hall. The Roman Church also had a special peace service at the Cathedral of the Holy Cross, Boston, and the largest synagogue also held a peace service. Thus were the religious forces of the city rallied to give their support to the conference.

* * *

The Name of our Lord had never been heard, eighteen years ago, in the little jungle village of Ta-I among

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Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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Grace Church, Brooklyn Heights
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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.
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The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Trinity Cathedral, Cleveland
Sundays: 8, 11 and 4.
Daily: 10:30.

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

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
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Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

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Holy Days: Holy Communion, 10 A. M.

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Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

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.

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the Dyaks of Borneo, and the only instruction the village has had has been that of a native priest. Last Easter there were one hundred communicants! The people have been busy for two years past, cutting and collecting lumber for a larger church, which by now is probably built. This is an English S. P. G. mission.

* * *

Crime and dishonesty are prevalent today as a direct result of the undue emphasis which the modern generation places on the material things of life, said the Rev. Dr. Howard Chandler Robbins, guest preacher at the Brick Presbyterian Church, New York. He said that greed and worldliness, "which are akin to theft," are created by society.

"According to the teachings of Jesus, the highest good that men may seek and find does not lie in the accumulation and enjoyment of material wealth," said Dr. Robbins. "This is a radical theory of life, far more radical than Christians, themselves, generally realize, though it comes upon the authority of One Whom all Christians call Master and Lord. It is so radical, in fact, that if modern society were leavened by it, who can doubt the effect upon society at large?"

Dr. Robbins compared this era of bootleggers, racketeers and gangsters to the hydra-headed monster of antiquity and said that any attempt to destroy it virtually were useless, unless Christians began with an entire change in their point of view and manner of living. He felt that if society got rid of the materialistic point of view it would be taking from this monster "the murky atmosphere of greed in which he breathes; in the mountain air of Christian principles he would languish and die."

"Life must look elsewhere than in material things if it is to find and acquire imperishable gains," said Dr. Robbins. "Riches cannot purchase health, they cannot purchase happiness, they cannot purchase tranquility of spirit. True and lasting happiness can be found in the physical enjoyment of nature, in its intellectual enjoyment made possible by science, in being alive to people about us and, finally, in being alive to God."

* * *

A study of church attendance was recently completed by Roger Babson. Rural churches, he says, attract 71 per cent of their membership. City churches draw but 30 per cent of their members. Now he has sent out 150,000 questionnaires to families of Congregational churches (the study is being made for that church) to try to find out why city folks don't go to church. They are being asked if "an increase in the atmosphere of cordiality" would be any help; are the hours of service inconvenient; would you like to have changes in the music, liturgy or length of service; is the ventilation keeping you away or is it the poor sermons your pastor preaches. Well, I think I know the answer and it is none of these things—not an adequate reason, of course but then neither is a poor sermon or bad ventilation. People are rushed six days a week; office or work at a certain hour; appointments at a certain hour; trains to catch at a certain minute or you are late to dinner, which doesn't make the wife feel so good; a clean shirt every day and your shoes shined. And, boy, today is Sunday and I can do as I please—a flannel shirt, knickers and old shoes—a late breakfast, with no train to catch at 8:15—just a good loaf, with the pressure removed. Men may not tell Mr. Babson all this, but I think it is the answer.

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The WITNESS

CHICAGO, ILL., MARCH 3, 1932



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THE WITNESS

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THE CHRISTIAN WAY OUT

By

EDWARD L. PARSONS
The Bishop of California

NO CHRISTIAN doubts that the basis of a Christian world order is indicated in the trite but momentous words "Thou shalt love thy neighbor as thyself." The Kingdom of God which we seek to establish among men means, if love is its basis, a cooperative society in which the welfare of each of its members is the concern of all.



BISHOP PARSONS

That such a social order would be a radical change from our present order, a fairly complete overturning of it, is clear enough as we try to think carefully of the effect of such love as our Lord exemplified on some of our immediate problems. The Christian way out at any moment is found first by seeing our goal as such a radical change, and then heading in that direction. We all agree on the goal. On the exact path we may well differ. The march is long and difficult but it is worth while to try to think about it. We must however really think and not just "rearrange our prejudices."

Take the industrial situation in America. Eight million men or more out of employment, production and consumption so badly coordinated that people starve with plenty all about them; wealth so badly distributed that over against the eight millions who are on the verge of starvation are eight with incomes of over five million dollars each. There are plenty of projects to end the depression; but hardly a sign of leadership in finance, industry or politics which looks beyond ending the depression to radical measures of cure. The sight before our eyes is the fruit of utterly un-Christian principles, the flowering of selfish competition. The shibboleth "American individualism" (a fine thing in pioneer days and a fine thing still if guided right) blinds our eyes to what has happened. The battle has been to the strong; and the strong have, as is usual throughout history, thought of themselves. The present task is to secure the weak; but again American individualism deceives us. The dole is un-American, we are told. But it is neither intelligent nor Christian to talk of unemployment and other forms of social insurance as "doles;" nor to ignore the fact that whatever charity may do to the giver, certainly when it takes the place of work it steadily lowers the self respect of its beneficiaries. It is useless however to grow indignant at these slogans of the competitive system. What we want is not indignation. We want cooperative sense and Christian thought for the welfare of all. Unemployment insurance, old age security, large scale and long range planning of production for both volume and seasonal and technological shifts, are the kind of steps which lie directly before us. The Christian way out means in the large that cooperation must replace competition. It means that for the moment the imperative steps are to secure the worker.

PRECISELY the same principles hold in international relations. Apply "love thy neighbor as thyself" to the tariff and what happens! The whole fabric of international relations is seen to be based upon the same anti-Christian competitive principle. The economic structure of the world, working pretty well for America in the days when we were really self contained, is part of it. The Christian way out begins here even more than in our domestic questions with the attempt to think from the Christian point of view. If we do we see that the tariff is not an American question but an international question. It has direct moral bearings. Tariffs engender hostility. They are petty nationalistic devices of the kind which prepare the way for war.

Such a view is still clearer in regard to war debts and reparations. The world groans under the weight of them; but America's official position, backed I fear by a very large section of our people, is that it is a

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business matter and that Europe can get out of its own mess. At any rate Europe must pay. It is quite inconceivable by the way that sane men could have ever imagined that nations would go on carrying these debts for sixty years, long after the people and leaders whose folly incurred them had passed from this world.

The Christian way out in these matters is first of all to see clearly that we have a world problem which must be dealt with cooperatively. Then we must call the experts and say, "Relieve us of our burdens." To the man untrained in economics, but burning to lift the burden of the poor, that means reduction of tariffs, cancellation of debts and world planning.

The fear of war because we fear one another is the supreme fruit of our competitive system. War might come under almost any system; but war is inevitable under ours. Even the proven value of the League of Nations and the World Court and the innumerable arbitration treaties, a value based upon the fact that they represent cooperation, has not prevented fear and fear has piled up the colossal armaments of the present day world. The Christian way out is altogether obvious. For the world the first and immediate step is to make the Disarmament Conference a success. For America it is to sweep away the wicked isolationist policies which have guided us; to recognize that we belong to the family of nations; to join the World Court and the League; in other words to be true to our best traditions and not afraid to take chances.

The Kingdom of God is a cooperative society. It is the goal of Christian effort. The Christian way out is always to seek that goal boldly, fearless of consequences, ready to adventure.

THE TASK OF CHRISTIANS

By

BERNARD IDDINGS BELL

Warden of St. Stephen's College, Columbia University

THERE is no way out of the industrial and international muddle in which we are, and which we are beginning to fear, which does not involve a psychological reorientation.



DR. B. I. BELL

Our international relationships are almost wholly economic. The state, to most contemporaries, is not an association of citizens whose chief aim is the furthering of moral welfare, but rather a mutual compact by virtue of which economic advantage may be wangled somehow, anyhow. Statecraft is today dependent upon business. As for business, it is motivated chiefly by greed. This greed is not peculiarly to be found in large capitalists. It permeates the entire social fabric. We live and move and have our being, not in the search for intellectual or spiritual or, in any true sense, human values, but almost exclusively in terms of "material benefits," enjoyed or hoped for. As long as people value exclusively, or even primarily, luxury, ease and sensual pleasure, we shall have a porcine civilization. Now, such a civilization is not dangerous to animals who are nothing but animals. It is, however, always precarious when men are involved, because men have a quite considerable intelligence, or at least ingenuity, and this, enslaved to greed, renders the greedy mutually destructive. Mentality is ruinously dangerous unless devoted to ends greater than mentality, to spiritual ends. Men may with safety seek to be Gods. They are too clever to be merely animals and live.

Christ knew that well. Jerusalem, over which he wept, foreseeing its destruction, "knew not the things which belonged to its peace." Spiritual ends were hid from its eyes. Therefore would there be not one stone left upon another. Christianity, too, has always known it, or the wisest Christians have, at any rate. And in the Middle Ages, whatever their faults, when the Christian religion made its best—indeed its only real—attempt to solve social problems, it did it by cultivating as the most respected ideal a sanctity which was distinctly not related to wealth—which, for the most part, could be attained only by the denial of the lure of wealth. It did not permanently succeed in that direction of human endeavor away from pelf and provender; but it made a mightily good try at it, and produced thereby a civilization which, to the mind of anyone who knows the Middle Ages, makes our own day seem a rather tawdry spectacle. But man reacted from Christ to Mammon, reacted violently, and the modern world was born. That modern world is approaching its inevitable fruition. The era of "enlightened self-interest" manifests at last an unlovely morbidity.

EVENTUALLY another day will have to come, when again life will be lived for truly human ends, when morality will be seen as more than a system of mutual back-scratching. I do not believe it will be brought to its dawn by attempts to remedy secondary

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maladjustments, while the greed-motivation remains untouched. Leagues of Nations will not stop wars, which, as the apostle truly says, come from the lusts which corrupt men's souls. Social righteousness will be furthered neither by Rotarianism, which seems chiefly an attempt to sentimentalize greed, or by Bolshevism, which tries to remedy the vice by more widely diffusing it. Salving sores will never cure a disease of the blood. Let those who will, tinker with the machinery. Christ deals with more fundamental things.

What, then, shall the Church do? I think she had better let our civilization go to the devil, who chiefly has controlled it for the last hundred years. She can, she must, warn it but, as in Isaiah's day, and Christ's, it is unlikely that a people will hear whose hearts have waxed fat, who are deaf and blind to high nobilities. Let Christianity turn its attention to developing rebuilders, whose work cannot be done until the day of destruction is over. Let her people be in the world, but not of the world. Let them live for truth, for beauty, for the love of God, and let them pay the heavy price which our modern world exacts for these high privileges. "In the world," says Jesus, "you shall have tribulation. Be of good cheer. I have overcome the world." It is the worldly-wise who destroy themselves. It is the other-worldly who rebuild. This, which has ever been true, is now, and always will be. The way out is to keep alive, not merely by word but in lives, the remnant who shall build again Jerusalem in the day when it shall lie waste and desolate.

Is it not written somewhere that the Lord said, "Cast not your pearls before swine lest, having trampled, they turn again to rend you"? One can love the worldly—rich or poor, whichever they are—but one cannot reform them: one can only convert them.

To do that we must be converted, first, ourselves.

QUESTIONS FOR DISCUSSION

1. Discuss the merits of unemployment insurance in contrast to charity.
2. Do you, as a Christian, agree that cooperation in economic life must be substituted for competition?
3. Is the tariff an un-christian act?
4. Do you agree with Bishop Parsons that war debts should be cancelled?
5. What justification has Bishop Parsons for saying that war is inevitable under the present competitive system?
6. Just what do you think he means by "world planning"?
7. Dr. Bell says: "Business is motivated chiefly by greed." Do you agree?
8. Do you agree with him that business dictates to the state?
9. Have some members of the class prepared to defend Dr. Bell's position that the Middle Ages was preferable to our present civilization. Debate the question.
10. Is our civilization doomed to destruction? Do you agree with Dr. Bell that nothing can be done to prevent it?

THE STORY OF THE CHURCH

IV. What the Church Is

By

BISHOP JOHNSON

IN THE last chapter we tried to show that the Church was a real entity to the early Christians. Let us now consider what the Church was and is today.

First of all let us get the background of Holy Scripture as showing the mind of the apostles themselves toward this question. I am not using these texts here to prove anything else than that in the mind of the apostles there was a corporate body which had certain characteristics, and to which he owed certain obligations and from which he derived that spiritual strength which is called "grace" in the New Testament. Let us consider a few texts in order that we may discuss this question in the atmosphere of the primitive Church.

In the gospels we find no reference to the Church until Christ had completed the training of the twelve and won from them their confession of faith. Then Jesus at once speaks of "building His Church" and guarantees its stability and permanence. "Upon this rock I will build my Church and the gates of hell shall not prevail against it." Later on He speaks of the Church as the referee in any differences between members. "Tell it unto the Church," and if a man refuses to do this he is to be regarded as a heathen, outside the pale of the brotherhood. It is difficult to believe in the face of this testimony of St. Matthew that Christ never organized anything. Just what was this brotherhood, referred to by St. Peter as the Household of Faith?

If it is of God it will be a simple rather than a complex institution, for God ever works from the simple on to the complex. Man works from the complex to the simple.

First of all it was a definite group which causes St. Paul to speak of "those within" and "those without." St. Paul decries the tendency of the day to split up into sects and emphasizes the necessity of preserving "the unity of the faith in the bond of peace."

Then it was a society into which candidates were initiated and in which they recognized an authority which could decide questions which arose. (Acts XV).

Also it had a principle of perpetuation by which certain persons were designated and empowered to do certain official duties. St. Paul refers to this when he speaks of the gift bestowed to Timothy by the laying on of hands. And we know that the seven deacons were similarly set apart. It is absurd to demand that in the inception of the Church the three orders of the ministry should be definitely created. Rather we would expect them to grow out of existing conditions as the need for them arose. What is important to remember is that Christ had given the Church power to bind and

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loose and so to meet conditions as they arose. Otherwise the Church would have been a static and not a living organism.

The vital thing is that there was an organized body, springing out of the original group which performed legislative, executive and judicial functions and guaranteed thereby the permanence of the body.

It also had certain rites in which members only could participate. Baptism, Confirmation and the Lord's Supper were the privileges of those who made a confession of faith that was accepted by the brotherhood. When Philip went down to Samaria he went as one commissioned to give certain gifts to those who accepted the conditions. His sending for the apostles to confirm those whom he had baptized was the recognition of his relation to the whole group.

St. Paul's warning to the Galatians, "If any man preach any other gospel unto you than that ye have received, let him be accursed," is indefensible on any individualistic conception of the primitive Church. In a very real sense they were "members one of another." Later on when the Epistle to the Hebrews was written the author states that "we have an altar whereof they have no right to eat which serve the tabernacle."

It would be absurd to demand that all the properties and attributes of an oak tree should be discernible in an acorn, and it would be still more absurd to say that there was no acorn out of which the oak tree grew. The acorn conserves all that goes to make up the oak tree except such attributes as are drawn in from the soil, the sunlight and the atmosphere. But the acorn is just as much an entity as the oak tree, and the two are corporately related.

"I am the vine and ye are the branches." "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except you abide in me." These words are emptied of meaning when the Christian religion becomes merely a theological opinion evolved from the mind of believers. It signifies a sacramental contact with the root as well as the absorption of qualities from the atmosphere.

The Church in its inception was a very simple thing but a very real one. When Christ was incarnate He bestowed His grace by the word of His mouth and the touch of His hand. He dealt with water and bread. He distinguished between His disciples who were to be the salt of the earth and the multitude who were to be preserved from death by the infusion of the salt.

He taught the disciples that they might know, and refused to explain to the multitude lest they should be bewildered by half truths, which have proved more dangerous than whole lies.

The Church is the continuation of the incarnate Christ, His mystical body, and "ye are members of His body, of His flesh and of His bones."

The Church is that brotherhood which has continuously borne witness to the faith, preserved the sacraments, safeguarded the ministry and preserved the unity of the spirit. Like her Master she communicates His grace by the word of His mouth repeated at baptism and the consecration of the Eucharist; by the touch of His hand in confirmation and ordination, using the simple elements of water and bread and wine, and putting fellowship above opinion and worship of God before intellectual speculation.

It is true that the Church, like all other kingdoms, is liable to two perversions. The first, when it breaks up into sects who build churches around confessions of faith; and the second when it so regimentates freedom to authority as to destroy the liberty which belongs to the children of God.

Just as the Judaizers tried to make the universality of Christ subordinate to Hebrew domination, so the Latins have endeavored to subordinate Greek and Anglican to Roman overlordship. And just as St. Paul "withstood St. Peter to his face because he was to be blamed" for trying to establish a Hebrew Catholic Church, so Canterbury has withstood the successor of St. Peter for the same reason.

Christ did not establish a hyphenated Catholicity, but He did plant a tree whose branches have covered the earth.

(Continued next week)

National Endowments

By

GEORGE PARKIN ATWATER

IN MY last paper I stated that the National Church should create assets before it incurred liabilities. The great need of the National Council is to have invested funds, the income from which would give security to its undertakings. There has been no real effort to create a National Endowment Foundation for Missions and for the other work of the National Council.

Other great institutions are fortifying themselves with endowments. Buy the valuable 1932 World Almanac for fifty cents, and turn to page 138 and read of the enormous benefactions made in the depressing year of 1931. I have failed to find a single benefaction to our National Council. For the last eight years gifts to philanthropy have exceeded two billion dollars a year. Our National Church has not shared adequately in the flood of gifts.

Valuable as Yale University is, we would hardly admit that it was of more value to the nation than the Episcopal Church. Yet Yale University by masterly leadership has accumulated large endowments. The gifts to Yale in 1931 reached an amazing sum. Our National Church, if it is to survive, must create an Endowment Foundation that will attract gifts and legacies.

It is useless to reply that we already invite such gifts, and that the *Spirit of Missions* prints a form of bequest. That is about as feeble as would be the effort of Bishop Manning to build his Cathedral, if his only appeal was a form of bequest printed in the *Church at Work*.

No cautious man, desirous of perpetuating the usefulness of his money, would venture to invest it in an

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enterprise marked by recurring deficits, alarming appeals, ruinous cuts and hysterical financing.

But if our National Church should base its budget on a financial rock of certain income, instead of sailing always so near the damaging rocks of the coast line of disaster, then confidence in the future would grow, and men and women could be properly urged to consider endowment and legacies.

An Endowment Method is necessary to attract the excess giving capacity of the Church.

There is a tendency in our land for the wealth of the Church to concentrate in a relatively few parishes.

The system of Quotas does not adequately enlist this wealth. A very prominent layman, well versed in the financial affairs of our Church throughout the nation said to me a few days ago, "The Quota system fails to reach the wealth of the Church."

One reason for this condition seems obvious. The Quota is raised largely by the efforts of the rector and vestry. They approach the wealthy persons with a relatively small need; that is, to raise the parish quota. The excess giving capacity of these persons flows to hospitals, schools and cathedrals.

The rector of a parish is only rarely able or willing to represent to the wealthy the needs of the National Church. Nor do such persons listen to the rector. They would be much more impressed with a larger personality in the life of the Church. The rectors could never have raised the Church Pension Fund. Bishop Lawrence and his committee did raise the Fund.

I would suggest a permanent National Commission on Endowments. It ought to have our ablest men. They should keep at the work continuously. They should approach the wealthy persons of the Church, with a plan that would inspire confidence. They should assure donors that their gifts would be held perpetually, and only the income used. They should guarantee that no liability would be assumed until the corresponding asset was assured.

Likewise they should educate the wealthy in the value of legacies. And they should be able to point out the results of the work undertaken from endowments.

After such a commission has been at work a few years, there would be striking results. If it raised two million dollars each year for 25 years the Church's work would be forever established on a firm foundation. And each year, not for twenty-five years, but for all time, the growing foundation would allow of expansion, which could be maintained without jeopardy.

Such a financial program might temporarily diminish the extent of National undertakings, but a principle of increment and momentum would be established that would for all time add to the fixed resources of the Church, and would establish our work upon an absolutely sure foundation.

Within a few years we would be increasing rapidly in strength. We should have the spirit of victory, of achievement, instead of the spirit of uncertainty and fear which today pervades the Church. Within a generation we should be exceedingly powerful, and could expand with increasing usefulness and security. And both parishes and missionaries would rejoice that our work was not based on the speculative element of uncertain margins, but was on the firm rock of real assets and investments.

Let's Know

By

BISHOP WILSON

Shinto

THE ancient Japanese religion, known as Shinto, might be called a sublimated patriotism based on a primitive worship. Its traditional chronology goes back to 660 B. C. but its sacred writings do not appear until thirteen hundred years later. The writings are a mixture of chronicle, legend, ballads and poems, all gathered about the divine origin of the country and the monarchy of Japan. The islands are said to have been the first of all creation and the first Mikado is said to have been the direct descendent of the Sun-goddess. His successors, therefore, have all partaken of that divine character. When in 1889 modern progress demanded a constitution for Japan, the following articles were incorporated—"The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal—the Emperor is sacred and inviolable." Until very recent years it was not permissable for the common people even to look at the Emperor.

Shinto recognizes thousands of deities. The greatest of all is the Sun-goddess, then there is the Moon-god, and many others including the Star-god, the Storm-god, and Mist-goddess, the sacred mountain of Fuji-yama. Shrines to these various gods and goddesses are scattered all over the land, though they are less numerous now than formerly. The official worship of the Sun-goddess is located at a spot called Isé to which pilgrimages are frequently made. Here is to be found the round mirror, said to have been presented to the first Mikado by the goddess as a sacred symbol of the sun. The same thought is, of course, carried out in the flag of the country, signifying the Land of the Rising Sun.

Worship at the Shinto shrines is scarcely what we would understand by the name. There is nothing congregational about it. Each individual makes his own offering of rice, salt, fish, etc., and performs a few acts of reverence such as bowing or clapping the hands. There is almost nothing in the sacred writings about prayer. Various festivals are observed during the year —when the seed rice is sown, when the rice plants are springing up, the first tasting of new rice.

Shinto has neither any formulated doctrine nor any code of morals. Motoori, the great Shinto teacher of the eighteenth century, explains this lack by saying "it is because the Japanese were truly moral in their practise that they required no theory of morals."

In the sixth century of the Christian era Buddhism was imported from China and gradually became the predominating religion of the land, though it could

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scarcely be said to have supplanted Shinto. People were both Buddhists and Shintoists. For Shinto, having no sharply defined characteristics, has always been tolerant of any other religion so long as it did not interfere with reverence for country and Emperor. In the Middle Ages a code of ethics for knightly behavior was developed under the name of "Bushido." It was a mixture of Shinto, Buddhism, and Confucianism and was a system of high-class military courtesy rather than of moral or religious living. With the decay of feudalism, Bushido passed out of the picture. The growth of democratic ideas, the rise of constitutional government, the spread of education, and the widening of contacts with the rest of the world have greatly undermined the hold of Shinto on the people of Japan. Doubtless there is a hold-over of nationalistic loyalty which might lay claim to certain aspects of this ancient background.

Repelling Visitors

By

IRWIN ST. JOHN TUCKER

IF A stranger, coming to your house in response to an invitation, were met at the door by a barking dog and a thorny hedge, he might feel disinclined to come again. Visitors ought to be made welcome at the door, and not treated so roughly that many excuses and explanations are necessary to smooth over first impressions.

Why not use this elementary common sense in the arranging of the Book of Common Prayer? Why not make a visitor welcome, when he crosses its hallowed threshold into the fellowship of the prayers of the saints?

Suppose your visitor must find his way through a long, intricate and winding passageway, full of obstacles, to get to your front door. Will he not feel that your arrangements are at least inadequate? Well, picture the plight of a visitor into the Place of Prayer. He first must wade through pages and pages of tables, calendars, rules for finding the places and astronomical calculations which are utterly unintelligible, not only to him, but to nine-tenths of the people who use the book.

Why not a sensible arrangement? Why not, on the first page after the title page, put the Lord's Prayer, the Creed, and a blessing? Why not put the attractive display near the door? Good salesmanship demands this.

The most attractive and beautiful thing about the new Prayer Book is the collection of new prayers and thanksgivings. A visitor, starting in on these, would find his eye lured further and further into the book. He would be charmed and delighted, and eager to learn more. Then could come the Order for Public Worship; and last of all, at the very end, in the limbo reserved for the Thirty-Nine Articles and the old Catechism the crippled and denatured calendar which now occupies the front pages could be placed.

Why not? Those of us who use it could find it just as easily at the end as at the beginning. It would not require any special act of the General Convention to authorize such a change, because the pages are not numbered to run with those of the devotional sections. They are in Roman numbers, instead of Arabic.

If some Bishop will authorize the publication of a certain number of such rearranged books, to be tried out as an experiment in his diocese, it would be a great boon to timid callers who are trying to find their way into our House of Prayer.

Just Souls

By

C. RUSSELL MOODEY

Fill this world with a song—
Ye who to the Christ belong;
Let your voice lend hope and praise
In these trying, troubled days!

SPARROWS as a rule annoy me with their chatter and frequent quarrels. But the other morning I discovered there are sparrows, and there are sparrows. Walking down the alley I heard a beautiful song coming from the telephone wire. I looked up to see who the songster was. I expected to find a gay warbler with brilliant plumage chanting his matins impressively before his mate. Imagine my surprise to discover a little, homely, brown creature singing its head off on a bleak gray morn. It was a song sparrow projecting cheer on a depressed community. I might have known that most of the "blue-mood" birds had left for the sunny south and were ensconced in their southern homes. But this little fellow paid scant attention to the so-called depression, the sunless morning, the chilling atmosphere. He sang, anyhow, and his marvelous voice gave me a new grip on the day.

What we need these trying days are more song sparrows, figuratively speaking. People who can sing in the homespun and look out on life joyously. Fine feathers never made the bird and fine clothes sort of disillusioned mankind. We thought we were happy in our luxuries and comforts. But as a matter of fact we didn't sing very much! Now reality stares us in the face and many have started to whine. Our days seem empty—our mornings seem sunless. Yet after all—we have good reasons to sing—to try and brighten up the world. And like the song sparrow in homely homespun, our notes of cheer will go a long way in banishing care and worry.

The religious man is a natural singer. Neither prosperity nor depression has anything to do with his soul. If he has the Christ he sings. His song is one of hope, of faith, of courage, of conviction. He makes the most of what he has. His life bears a sustaining and inspiring influence. His voice carries down the alley and across the street. His faith is greater than any fear and his spirit masters depression. Be then, a song sparrow today. Be a man of Christ's own heart, and sing now, as you have never sung before!

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CHOOSING BOOK OF THE MONTH FOR A BANDIT

By G. W. Browning

Choosing books for a desert island would be a simple matter compared to a selection made a few years ago by Mary Elizabeth Wood of Wuchang, China, according to a reliable tradition published in the North China Daily News after her death last year.

A bandit chief who had looted a train and was holding some passengers for ransom was keeping close quarters up in the mountains beyond Wuchang, four or five years ago. Miss Wood wrote him a letter saying she thought he must be very lonely, and she was sending him some books. Limited in her choice somewhat by the books available in Chinese, published by the Christian Literature Society, she sent the life of George Washington, the life of Gladstone, Lord Bryce's Training for Citizenship, Silas Marner, First Aid to the Injured, and Sir Galahad. A model list! Alas, it is not known how the bandit chief "reacted," but perhaps thirty years from now when some Chinese Bishop is being consecrated for inland China, he will begin a biographical note by saying, "My attention was first drawn to Christianity by some books which Miss Mary Wood sent to my father when—" etc.

* * *

A Christian woman in India was asked scornfully why she put her girls in the mission school. "What do you get for sending them?" asked the scoffer. The mother replied, "I get for my children hope in this world and everlasting life in the next."

* * *

By contrast, consider the point of view, on an entirely different subject, of another woman of India, not a Christian. She had been bitten by a snake. The mission nurse, treating her, asked whether she had killed the snake. "No," said the sufferer, seriously, "I have every reason to believe it was my grandmother. That is exactly the spiteful thing she would do."

* * *

Those Seminole Indians in Florida, about whom we know so little, are dealt with interestingly in Senate Document 314 of the 71st Congress, obtainable from the Commissioner of Indian Affairs, Washington, D. C. This 88-page report, entitled "Seminole Indians," published in 1931, includes a brief chapter on religious matters, with some mention of the Episcopal Church's work. The chapter begins:

"For at least sixty years the waves of organized Christianity have been lapping on Seminole shores. At the end as in the beginning, the Seminole stands like the Rock of Gibraltar unshaken in pagan pride."

* * *

Air mails now traverse the whole length of Africa, from Cairo over the vast Sudan, over the tangled jungles of central Africa, and across the veld to Capetown. Some of the landing fields had to be cleared of grass ten feet high, and if the fields are neglected for as short a time as three weeks, new growth obliterates the markings. It is perhaps the newest example of "make straight in the desert a highway—."

* * *

Every so often one hears a new tribute to the superior character of the primitive Igorot people in the Philippines. For instance: It is a good ten days' journey from the mountain homes of the Igorots to a remote region on the sea-coast in the southern part of the Islands, but one of our missionaries finds that some southern plantation managers, after experimenting with four other tribes, took the risk of transporting seventy-five Igorot mountaineers all that distance, and found them reliable and energetic laborers and in other ways as worth while as our missionaries have so often reported them.

* * *

They say the one and only item about General Convention which penetrated up the Yangtse River to inland China through newspaper channels carried the headline: "United States Changes Divorce Law."

PLEASE

IF YOU are buying your copy of The Witness at the Church each week, inquire if they are to be on sale after Easter. If they are not to be, then send us your name and address so that the paper may be mailed to your home regularly. We will start your subscription the week after Easter, sending you a statement later, at $2.00 a year. Buy your copy at the church if possible; but since many bundles are ordered merely for the Lenten season, the paper may not be available for you after Easter. We are, of course, anxious to add you to the thousands of Church people throughout the country who are regular readers of the paper. Incidentally the series on THE STORY OF THE CHURCH, by Bishop Johnson, is to continue for some weeks after Easter. Won't you please act on this suggestion?

PROVING THAT THE CHURCH ALLOWS VARIOUS OPINIONS

By Eleanor Howes

If there is any place where opposite views are continually expressed, it is in the Episcopal Church—not only by the clergy, but by many of the leading laymen.

Not long ago, at a meeting of the Christian social service department of the Diocese of Pennsylvania, Spencer Miller, Jr., consultant on industrial relations, declared that the time has come when the Church should speak out and take a stand on all great problems, such as disarmament, unemployment insurance, distribution of wealth, a five-day week, and so forth. "We must lift our voice as the conscience of the community", he said, "where these principles are denied."

* * *

The scene shifts to the conference of the National Federation of Church Clubs, held about a week later at the Bellevue-Stratford, at which time former United States Senator George Wharton Pepper urged Episcopalians to leave "Ceasar's work" to those who are charged with it, asserting that the Church has a more important service to perform and cannot divide its efforts. "If we go wholeheartedly about our mission of perpetuating the message of Christ", he declared, "we will have time for nothing else."

* * *

Opinions are also divided on total disarmament. The Rev. Dr. Joseph Fort Newton recently preached at a memorial service, at which he declared: "While I pray that peace may rule the world, we cannot take a chance of putting in jeopardy the America we love by being unready to defend our country". Last Thursday, however, the Rev. J. Howard Melish, of Brooklyn, speaking in St. Stephen's Church, urged a policy of nonresistance and said: "It is time to lay aside weapons which will only result in our own destruction."

* * *

Trinity Chapel, Cresentville, Philadelphia, has been granted permission to become a parish by the standing committee of the diocese, and will change its name to All Saints' Church. This chapel was formerly affiliated with Trinity Church, Oxford. Miss Maude Fisher, who died on January 2nd after having served the parish for sixty years as a Sunday School teacher, left $50,000 to the church, together with funds for the erection of a rectory and additional ground for the enlargement of the work. The Rev. Arthur Trent Helms is rector.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

According to the latest bulletin sent out by the department of foreign missions of the National Council all our missionaries in China are safe and well. The press report of the capture of Nanchang naturally caused relatives of missionaries in Central China anxiety. However Bishop Roots cables that conditions are quiet and that there is no immediate danger. Bishop Graves cables that a large number of missionaries have arrived in Shanghai from their inland station. So it looks as though everything is all right, at least for the present.

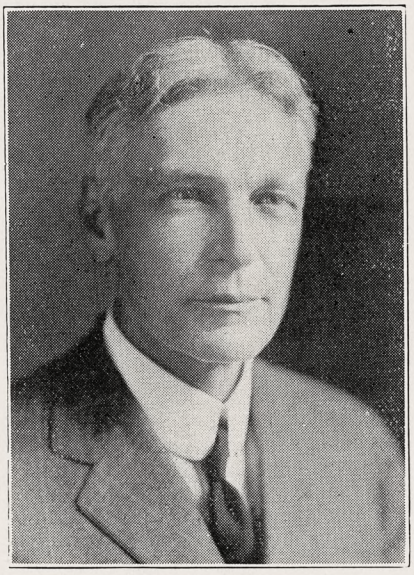
* * *

On the other hand St. Luke's Hospital, Shanghai, has been evacuated. Dr. A. W. Tucker, head of the hospital, now in this country on furlough, said in addressing the National Council on February 4 that this step would probably be necessary. The dispatch says that the hundred or more patients were removed to St. John's University, about ten miles away.

* * *

You are familiar I presume with the important centres that the Church has in China. Shanghai has been the headquarters ever since 1845, although the work extends 1200 miles to the west through the Yangtse valley. There are important churches and chapels in all districts of the native city and of the International Settlement. Most of these churches are self-supporting and all of them have Chinese clergy. Important work is also carried on in the business part of Hongkew at St. Luke's Hospital for men, which has served for sixty years, caring for an average of 125,000 patients a year in its ward and clinical services. St. John's Medical School, the first modern medical school in China, is affiliated with St. Luke's. St. Elizabeth's Hospital for women and children is located two miles to the west. St. Luke's University, generally regarded as the leading Christian educational institution of China, with a faculty of forty Americans and Chinese and an enrollment of 600 students, is located in the Jessfield section on a campus of forty acres. In the same region is St. Mary's Hall, one of the outstanding high schools for girls in China. The total personnel of the Church in the Shanghai area includes 71 adults and 32 children. The buildings are appraised at a million and a half dollars.

Now after reading that you would naturally infer that I have just returned from Shanghai. What I should have done is to run all this in quotation marks, for it is information secured from Dr. John W. Wood, the executive secretary of foreign missions.



Dr. John Wood
Tells of China Situation

* * *

I think I ought to say that The Witness has a very real claim to distinction. It is probably the only magazine in the country that hasn't had an article during this past month on George Washington.

* * *

The illustration on the cover this week is of a very beautiful chalice, made by the Craftsmen's Guild of London for St. George's Church, Leeds, England. It is eight and a half inches in height and weighs twenty four ounces. A feature of the base is the six crowned shields charged with the instruments of the Passion in blue and gold enamel. The whole work is parcel-gilt in lemon colored gold.

* * *

The Rev. Charles E. McAllister, who recently succeeded Bishop George Craig Stewart as the rector of St. Luke's Church, Evanston, Illinois, has resigned. Just what lies back of the sudden action is not known. It is said that there developed a difference of opinion as to policies between the rector and the vestry. Whatever it was, Mr. McAllister's resignation became effective immediately. The parish is one of the strongest in the country.

* * *

Canon Joseph Fletcher, librarian of Washington Cathedral, celebrated the fiftieth anniversary of his ordination with a special service at the Cathedral on February 23rd.

* * *

The Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, Penna., celebrated the 13th year of his rectorship last Sunday. The parish, under his leadership, has shown remarkable growth which Dr. Porkess attributes to four causes; first, a worshipful atmosphere; 2, an educational program for the young; 3, a constant expression of a true missionary spirit; 4, a standard of giving for all, emanating from a scriptual setting. One might add another reason, unquestionably the most important of all—a rector with real vision.

* * *

The diocese of New York is seeking, under the leadership of Bishop Gilbert, the sum of a quarter of a million dollars for the relief of the unemployed. At a meeting on February 20th it was announced that a little over $21,000 was the total so far received. A gift of $10,000 from Trinity Parish and another gift of $5,000 from a layman, contingent upon contributions from other sources, were listed among the gifts reported.

* * *

The diocese of Western Michigan had an enthusiastic missionary meeting at St. Mark's Pro-cathedral, Grand Rapids, on February 19th. Clergy and laymen were present from 18 parishes and there was also present a large delegation of the Auxiliary. The National Council was represented by the Rev. F. P. Houghton, field secretary. Dean Jackson was the chairman. Bishop McCormick presented the diocesan missionary situation.

* * *

My goodness — sixty years as a priest. The Rev. William C. Prout, rector at Middleville, New York, observed this anniversary on February 21st. He has been the secretary of the diocese of Albany for 52 years.

* * *

Members of the Church League for Industrial Democracy gathered in the parish house of Trinity Church, Boston, on Washington's Birthday to hear stirring addresses on the relationship of the Church to industrial life. Mrs. Mary Simkhovitch, head of Greenwich House New York, was in the chair and introduced Professor Bruce Hopper of Harvard University as the first speaker. Professor Hopper is an authority on Russian life and gave a graphic description of the trend of events in that country. Mr. Robert A. Bakeman, formerly mayor of Peabody, Mass., and more recently a secretary of the American Civil Liberties Union, challenged the Church to do more than pass resolutions. He described conditions in Massachusetts industrial cities, particularly Lawrence, and said that unquestionably

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there would be further strikes there. "The workers, during this depression, are being forced to give up all their rights, won over a long period of years. Employers are compelling them to sign contracts, on penalty of being refused work, in which the worker agrees to attend no union meetings and in which he agrees to submit to any wage cuts which the employer may consider necessary. It is virtually slavery, and yet the churches are not making so much as a protest."

Mr. Bakeman was followed by the Rev. James Myers, industrial secretary of the Federal Council of Churches, who agreed with much that Mr. Bakeman said but nevertheless insisted that churches throughout the country had, within recent years, shown an increasing interest in economic questions, and that this interest had expressed itself in definite action. He pointed to the work done in the textile industry of the South, in the silk industry in New Jersey, in the coal fields of West Virginia and Kentucky. "Through the Church Emergency Committee, a federation of church groups, in which the Church League for Industrial Democracy plays an important part, thousands of dollars have been sent to these workers for relief. They have also received carloads of clothing. We have not done all that we should, but we have, nevertheless, done something."

In addition to the annual luncheon meeting there was a conference for seminary students, held at the Episcopal Theological Seminary, Cambridge, with students attending from the General Seminary, Alexandria, Yale, Berkeley, Union and Cambridge —thirty men in all. The first session on the 20th was devoted to a consideration of the Unemployment Problem, with addresses by Professor Sumner Slichter of the Harvard Business School and by Miss Margaret Wiesman, secretary of the Consumer's League. The evening meeting on Saturday was held at the home of Professor and Mrs. W. L. Wood when there was a discussion of industrial situations in which the C. L. I. D. has recently been involved.

The annual service of the League was held on Sunday afternoon at historic Christ Church, with Professor Norman B. Nash of the Cambridge Seminary as the preacher.

Sunday evening and Monday morning the students took complete charge of the conference, considering "The position of the Church on social questions" at the first session, and "Trends in the Labor Movement" and "Christianity and International Relations" at the second. In each instance there were well thought out papers, followed by lively discussion.

Plans were also discussed at a clergy conference for the holding of a mission on the social gospel. The Rev. Richard Lief, the Rev. Richard Preston, the Rev. Norman Nash, the Rev. W. L. Wood, and the Rev. Burdette Landsdowne were made a committee to work out plans.

* * *

Do you preach? Anyhow you listen to preachers occasionally I presume. Here are ten rules for preachers given to us by one of the best of our preachers, the Rev. Bernard Iddings Bell, whose article you find in the front end of this paper. He worked them out for his own admonition and also for young parsons who from time to time write to him for advice about prophets and prophecy.

1. You are not sent to talk about your own speculations. You are, rather, a custodian of the spiritual experience and discoveries of the past, and the explainer of that experience and those discoveries to them about you.

2. Preach only that which you are honestly persuaded to be true, true to what you believe to be the wisdom of the race and true also to yourself.

3. Never talk about what you do *not* believe. No one but you is inter-

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FOR THESE HARD TIMES, —A NEW RELIGIOUS NOVEL

The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In THE LIVING CHURCH, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the Waters of Babylon, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for $2.00.—*Advt.*

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ested in your doubts, unless and until you have escaped from them; or in your intellectual difficulties, unless and until you have solved them; or in your moral temptations, except insofar as you have found grace to overcome them.

4. Preparation for good preaching involves both study and prayer; but if, occasionally, lack of time shall interfere, pray instead of read.

5. When you set out to prepare a sermon, the first question to ask is not "What shall I say?" but rather "Precisely and explicitly what result do I desire to gain?"

6. You have no right to preach unless, before ever you open your mouth, you know not only what you are after but also what you intend to say and through what imagery and in what language you intend to say it.

7. You are to preach what you believe God wishes you to utter, regardless of how people like it, whether they agree or not; but whenever you are called upon to preach unwelcome truth, you must make it especially plain that you really do love your congregation.

8. Be sure that you know the facts; and where the facts are disputed, be sure that you know both sides.

9. Your task does not comprise the making of decisions for anyone else than yourself. That is quite hard enough; and anyway, it is all that you can do.

10. No sermon is really good, no matter what people say about it. You are an unprofitable servant. Never forget it.

* * *

The members of the executive committee of the diocese of Georgia met in Savannah on the 18th of February and had to listen to reports on finances, which isn't so cheerful for any of us these days. The budget had to be cut. Not only that—the finance committee was given permission to make further cuts later if necessary. They have determined however to cut their missionary clergy last. Bishop Reese relinquished $1000 of his 1931 salary, and requested that his salary for 1932 be reduced by $1000. The diocesan paper also has been discontinued, though it is hoped only temporarily. Pretty soon we won't have any Church papers at all.

* * *

Episcopalians have been making the best use of the time of Canon Allan P. Shatford of the Cathedral of St. James the Apostle, Montreal, who came to Providence last week to be the noonday Lenten preacher at Grace Church from Monday to Friday, inclusive. As the vice president of the Associated Charities of his

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great city, the largest in Canada, he had much to give to the city and state because of his knowledge of unemployment relief. Every day except Friday and on one day twice, he spoke before clergy, social workers and laymen and women, his subject being "The Church in the Present World Crisis".

* * *

Archdeacon Clairborne has been placed in charge of a campaign to raise cash for the Emerald-Hodgson Hospital at Sewanee. They want $25,000 to add to the similar sum that they received from insurance as a result of a recent fire. Then too they want a half million as an endowment.

* * *

Mission was held at St. George's, Central Falls, R. I., last week, conducted by Captain E. S. Estabrook, who is in charge of the training centre of the Church Army in Providence. The young men and women in training took part in the services.

* * *

In spite of the present disturbed situation in the east, the Brotherhood of St. Andrew in China hopes to accept the invitation of the Japanese Brotherhood to send representatives to attend the International Conference on Personal Evangelism and the Christian Way of Life, to be held at St. Paul's University, Tokyo, during the visit of the American Pilgrimage party next August. It is hoped that the existing difficulties may be adjusted by that time.

Professor John A. Ely of St. John's University, Shanghai, is leading in the development of the Brotherhood in China, while Paul Rusch of St. Paul's, Tokyo, is cooperating in the newly-formed Japanese National Brotherhood.

* * *

Plans for raising an additional $34,000 to bring the budget of the diocese of Chicago up to a level with 1931 and the diocesan pledge to the National Council to $97,000 were announced by Bishop Stewart last week. To help humanize the appeal he has secured from the National Council definite persons and items that are included in the $400,000 that is sought by the Council, and these will be assigned to individual parishes. A similar plan will be followed with relation to the diocesan budget.

* * *

The diocese of Chicago has adopted a standard highway sign — a very handsome affair which is to ornament the streets of the city and direct people to the nearest churches. Good idea.

* * *

A conference for school boys is to be held at Kent School, Connecticut, April 15-17, under the auspices of the Brotherhood of St. Andrew. The leaders will touch on the problems and conflicts with which youth is faced and will clarify the situation in terms of Christian living.

* * *

The Rev. J. Howard Melish of Brooklyn, when he was in Providence last week as a noonday Lenten preacher at Grace Church, said in his sermon on war: "In 1914, if France had allowed Germany to invade her country unopposed, Germany herself would not have called it 'Victory'. The time would have soon come when Germany would have been compelled to turn back by sheer weight of world public opinion.

"But the result of taking up the sword was more than 13,000,000 killed and the destruction of 200 billion dollars worth of property; and these long weighty years of world depression. Such are the consequences of taking up the sword."

Many clergymen have ventured to differ with Mr. Melish on his thesis, one well known cleric going so far as to tell him that he was much interested in his sermon but he didn't believe a word of it.

* * *

Realignment of Christian forces in a great forward movement during the next few years was predicted by Bishop Frank E. Wilson, of Eau

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Claire, speaking at the Chicago Garrick Theater Lenten noonday services. This realignment will be one of the constructive outcomes of the present depression, the bishop declared, saying that not in a thousand years have such momentous incidents been in the making for the Church.

"Christendom is at a turning point more momentous in its implications than any that has occurred in a thousand years," said Bishop Wilson. "Many of us will live to see the Christian world rebuilt on lines which could scarcely have been imagined twenty years ago. There is a coming together of Christian forces such as has not been seen in centuries. It means for the Church a great venture of faith in which conventionalized cuurchmanship will be consigned to the realm of antiquities."

Bishop Wilson elaborated on his prediction at a luncheon of churchmen on Monday. He told them of movements under way which he said will eventually bring together probably 400 million Christians. He referred to the recent negotiations with the Old Catholics; pointed to the steps being taken with the Scandinavian churches and also with the Lutherans in this country; told of several movements launched by comparative small bodies in this country to come into communion with the Episcopal church, and also mentioned an effort which may bring the State Church of Germany into communion with the Anglican church.

Bishop Wilson was optimistic as to the outcome of all these tends and said the Church must be ready to lend a sympathetic attitude toward them.

* * *

Now along comes *The Spirit of Missions* to inform us, under the heading of the Church Periodical Club, that "Among the many adult magazines asked for *The American* and THE WITNESS head the list." A friend sent me this item to cheer me in my depression. But no sooner do I get this genial note than I am told that *The American* is carefully edited for the adults with twelve year old minds, the inference being apparently that we are as bad.

* * *

The Rev. C. C. J. Carpenter of Savannah conducted missions February 1-3 for the four parishes of Macon, as a part of the Teaching Mission on the Great Commission, which is an enterprize of the province of Sewanee. On Thursday and Friday he conducted one at Milledgeville.

* * *

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made from the old church. Lots of depression down that way in 1931, like everywhere else, but this congregation, under the leadership of the Rev. Warren A. Seager, last year paid off its building debt, and at the same time discharged in full its obligations to the diocese and the national church.

* * *

Thirty years ago, says a parish paper, a young widow started out to bring up her family of five children. She ran the farm, paid the debts, cleaned up the community, managed the Sunday School, helped build the new Church, sent three of her sons to college, and every year gave to the Church a tenth of all she earned.

"Did her sons avoid religion, having had too much in their youth? They did not. Three entered the ministry, one son became a bishop, and the daughter married a minister. You can't have too much religion of the right kind."

* * *

A program guide giving suggestions for worship, instruction and service activities for the next five months has been issued by the Brotherhood of St. Andrew. It may be secured upon application to the Brotherhood headquarters in Philadelphia.

* * *

Bishop Stewart has started a Bishop's Page in *The Diocese*, organ of the diocese of Chicago from which I unquestionably shall steal a great deal. For instance in a recent number there is this little story that I like a lot, and which you will enjoy even though it comes, as you see, third hand. Here 'tis:

There's a book with a fascinating title,—"How to be Happy though Human," which has some good common sense counsel. In it, I remember, it is pointed out that wherever you find a really happy man you will find him building a boat, writing a symphony, educating his son, growing double dahlias in his garden or looking for dinosaur eggs in the Gobi desert. In other words, happiness is always found in a focus outside yourself. Selfish people are always unhappy people.

There's a story of an egotistic business man who never had a moment to give to anything outside his business. And of course he was an unhappy man. A wise friend of his guaranteed a sure way to happiness. What was it? "Go," he said, "once a day to the Grand Central Station in New York and look for someone to help." In a spirit of supercilious condescension he consented and went. Well, that very day a poor woman from a country town had come to the big city to meet her daughter. She had lost the slip with the daughter's address and sat disconsolate and terrified in a corner. The patient—for that is what he was—managed to find her daughter's address in a telephone directory, took the old lady and her bags, put her in a taxicab, and drove with her to the obscure street in the Bronx. On the way he bought the old lady a few roses. Finally he deposited her safely in her daughter's house. Later that day he called up his adviser and blurted out, — "My God, Doc, I feel like a human being at last!" Today he is one of the directors of a boys' club on the lower east side of New York and a member of various child welfare and civic organizations. And he is happy.

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Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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Rev. Randolph Ray, D.D., Rector
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11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Trinity Cathedral, Cleveland
Sundays: 8, 11 and 4.
Daily: 10:30.

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

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
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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.

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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. John Mockridge
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Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

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.

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Mission Program Faces Crisis

National Council Appeals to Loyalty of the Church, Asks Emergency Offering on or Before Whitsunday, May 15th.

THE sum needed is $400,000. This is to be applied to missionary work at home and abroad, so that the Budget, already cut to a point that threatens disaster, may be balanced for the final six months of 1932. Figures, however, do not reveal the gravity of the situation. More than three thousand consecrated men and women stand heavy-hearted as they fear wreckage of their hopes.

Shall the work of God, built in the name of this Church through tedious sacrificial years, be continued in the future; shall it merely mark time? Or shall it stop?

Emergency Call

THE PRESIDING BISHOP has called a special meeting of the House of Bishops to be convened in Garden City, Long Island, on Tuesday, Wednesday and Thursday, April 26, 27 and 28. These dates will be marked as well by the regular meeting of the National Council so that joint gatherings will be possible.

The whole state of missionary activity and support as these have been affected in parish, diocese and General Church by the grave economic situation will be considered, not only in the light of immediate emergency but with a view to re-establishment of the whole work of the Church upon foundations of greater security.

The alternative is clear. The resolution of National Council grimly puts it thus:

"Be it further resolved: That the National Council notify the Church that if such offering is not forthcoming, further drastic reductions in the work, including possible withdrawals from specific fields, will be necessary."

The call is to individual, parish, diocese. Plans are afoot throughout the Church. Cooperation is the need.

Says the Presiding Bishop:

"I ask every loyal member of the Church to consider seriously the great issues at stake and to take part in the effort which will be organized within each Diocese for the restoration and adequate support of the Church's Mission at home and throughout the world."

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE

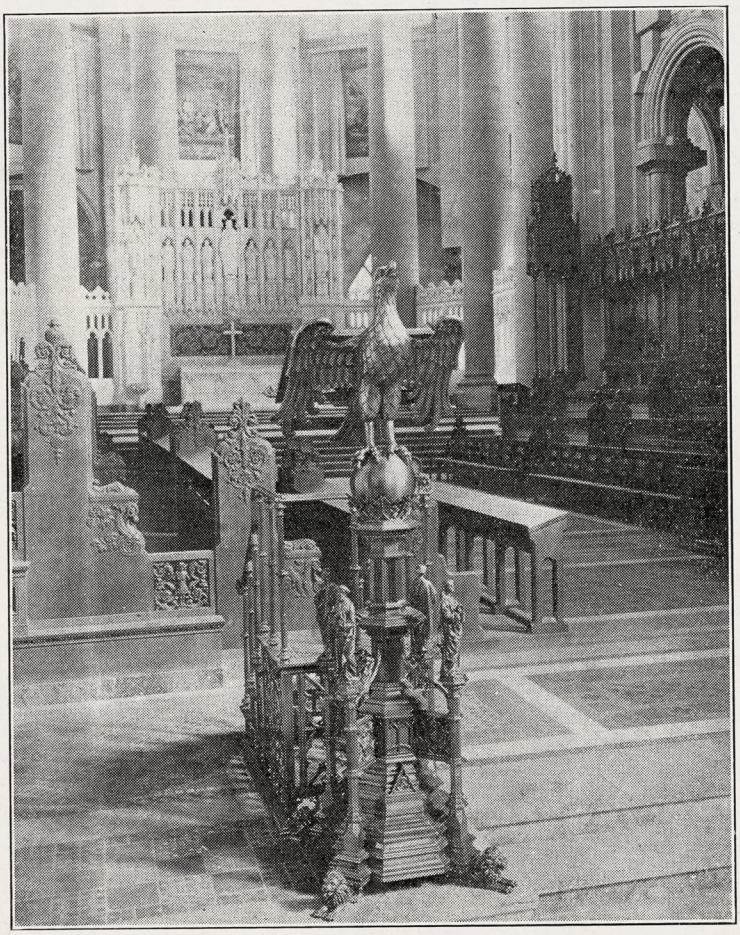
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ARTICLES BY V. A. DEMANT and D. A. McGREGOR

The WITNESS

CHICAGO, ILL., MARCH 10, 1932



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Showing Beautiful Gorham Lectern

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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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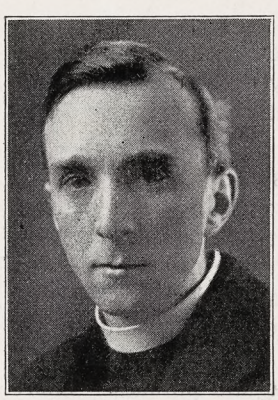
THE CHRISTIAN WAY OUT

By

V. A. DEMANT

Research Director: Christian Social Council, England

THERE are a thousand ways of getting away from a place; there is only one direct way to a place. If you are merely worrying for a way out you will be for long hesitating as to whether this or that way is the best. The quickest way out of one place is to have a definite goal somewhere else.



V. A. DEMANT

A Christian Way out of our present difficulties is the way to a Christian World Order. The Church must challenge right away the objectives of our modern civilization. Since the growth of the modern Christian Social Movement she has accepted the objectives of the world and merely fussed about the methods and motives of men in pursuing those objectives. The purpose of economic life has consequently never been clear either to the Church or to the world.

It is this question of "ends"—what is it for—that should be the first question which the Church makes the world ask and answer about its economic system. Questions of motive don't arise if the "end" is wrong. And in fact while the Church has been rioting about "production for use or production for profit," the world has reached the ridiculous pass of being able to produce so successfully that there is no profit in the production and no use in the wasted product.

The problem of objective seems to me fundamental for the Christian way out. Christians must make clear to the world, from their insight into the nature and destiny of man, what purpose it expects the world's economic system to fulfil. It is quite clear that we are in this confusion and distress because the economic system of all industrial communities is unconsciously striving for conflicting objectives. The technicians of production are out to produce goods with the least amount of human energy, that is, with the minimum of trouble; the business side of industry has, on the other hand, to be concerned with selling its goods and if the need for human service is diminished by labour saving devices—and people don't get the wages of the machine—selling becomes difficult. Governments too have to be concerned with making work, for out of production's profit they collect their revenues in taxes. And behind all this there is the financial system, whose objective is the purely theoretical one of maintaining the integrity of its own rules. And those rules must be in flagrant contradiction with economic realities, for otherwise there could be no absurd phenomenon of a world rich in goods and poor in the means to pay for them.

This conflict, between the objective of finance and the objective of the community as producer and consumer is a spiritual problem of the first order, for it concerns the true activity of man. While we have all the physical conditions that would enable us to relax our economic activities, the producing and consuming sides of the community's economic life cannot meet each other's needs in money. And the banks who control the world's money don't increase it except for more production, and within their own rules have no way of increasing the buying power of consumers except by making them add to the unsaleable surplus! Finance fastens man upon a treadmill of economic activity and in consequence our civilization makes economic activity the sole end of man.

THAT is the main factor in our international difficulties. We must all try to have a surplus of exports over imports. In terms of goods that is a net loss but it encourages economic activity. Creditor Nations dare not receive goods and services in payment of debts—an arrangement which would settle the worst international problem in a year or two—because they have no money mechanism to distribute goods acquired

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without further economic activity. Our international difficulties are said to be due to the interdependence of nations. Yes, they are interdependent in the sense that each depends upon others to take away from it the difficulties it won't solve itself. We hang together because we hang from the same scaffold. The scaffold is a money system compelling communities to seek more economic activity, instead of enjoying the fruits of production which now requires less and less economic activity from human beings.

The Church must call upon the financiers to do a purely technical job—namely to count correctly, so that consumer purchasing power is always equal to the remunerative price value of its unsold production. The Church can make this demand with a healthy conscience because embedded in this challenge is the requirement that men shall be allowed to reap the rewards of their labour, skill and association, and shall not be subjected to an eternal grind of economic activity.

The Money Problem is not purely a technical one, it involves the whole question of the true end of man on earth. The present financial crisis is the inevitable result of a system of counting completely out of accord with the realities it is supposed to represent. And on any Christian view, the realities of nature's bounty, men's skill and their needs, must be held as nearer to the mind of God, than the purely theoretical devices of men, such as the money system which now rules the world for evil. A Christian way out is the way towards a world order in which man has submitted the strutting theories which feed his pride and power to the real world that God has made and that Christ has redeemed.

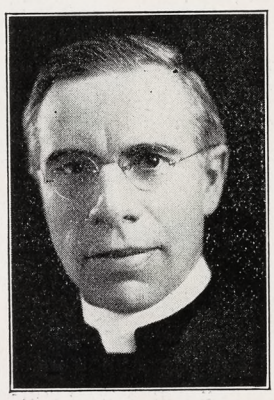
More on the Way Out

By

D. A. McGREGOR

Professor at Western Theological Seminary

PERHAPS there is no Christian way out of this so-called depression. Perhaps the Christian road leads deeper and deeper into it. We are in danger of making a false assumption in the very stating of the question, we are in danger of assuming that it is the proper function of Christianity to restore prosperity and to give us comfort and ease.



D. A. McGregor

Christianity is not a means to a tolerable and comfortable existence; the New Testament holds out no promise of the improvement of this world by easy methods. The only "way out" which the New Testament could see was by the overthrowing of the business and governmental powers which were in control in the first century. The Book of Revelation which expressed the hope which animated the early Christians is not written in rosewater but in blood and fire. Christianity does not believe in the saving of the world by progress, but in the destruction of the world by God and in the creation of a new city which hath foundations whose builder and maker is God. The mere fact that these Christians expected this great change to occur by means of a cosmic cataclysm and that we find this difficult to believe today must not blind us to the principle involved. Christianity does not believe in the saving of this world to prosperity but in the creation by God of a new world wherein dwelleth righteousness.

No patching up of the old order of this old worldly world can save us; a patch may defer the day of destruction but it is not permanent nor is it saving. God is not a tinker, He is a Creator.

God's method of creation is through the Eternal Son, by Whom all things were made, and without Whom was not anything made that was made. Jesus Christ did not come in the flesh, He did not live and die and found His Church, to make dividends secure. No glossing over the surface of our present unjust and unchristian order can save man, not even if that glossing be made of Christian words and phrases. There must be a new creation, a creation by Christ Jesus. Or, to change the figure, there must be a new building in which He is not a decoration but the chief cornerstone.

The Body of Christ in the world today is the Christian Church. The Living Christ dwells within His Church, and He will create a new world when His Body moves according to the life that is within her. The Christian Church is not an appendage to this world, she is the embryo of a new world. The Christ life within her is the hope, the only hope of the future. There is no "way out" except the way of giving that life free rein in every field of man's activity.

THE inherent life of the Church is the life of a family, of the family of God in which Jesus Christ is the great Elder Brother. The Christian "way out" of a difficulty is the way which would be taken by such a family. What would such a family do, what does any decent family do in a time of crisis? What does it do when a member is overcome by economic disaster or

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when its very life is threatened by outside forces? Its members do not shelter themselves behind legal and economic fictions called laws. In such a situation a true family meets together, generally around the dinner table, pools its resources of money, ability and wisdom, and devotes them to the salvation of the member who is weak. The individual members sacrifice themselves to save the family, and they do not call it sacrifice, they call it joy.

The Christian Church will never find its own life until it ceases to act like an anaemic club and begins to act like a healthy family. This is not communism. Communism is the enforced equal division of all material assets among the subjects of a state. Christianity is the voluntary sharing of personal love and understanding among the members of a family. The Christian way to meet economic trouble is for the members of the family to meet around the dinner-table of the family, the altar, in the company of the Elder Brother, and to face all the facts together. That is all, just to face all the facts. We cannot bear our brother's burden if we do not know what it is, and at present we don't know the load which our brothers are carrying. Family life cannot live on these terms.

There is plenty of Christian sentiment in the Church, but sentiment is powerless except as it bears on facts. We fairly ooze with sentiment in the Church but we keep the facts of our brothers' lives hermetically sealed from us. The Christian way is the family way, to bring the facts to the place where the sentiment of the family can play on them.

IF THIS way were tried in any parish church the re-actions would be astounding. It was tried in the early Church, and the world shook with the resulting re-actions. It would be a revolutionary practise today, but it is not a revolutionary idea, it is the family idea, the Christian idea. The Spirit of Christ who is in the Church would bring about new social and economic adjustments which would amaze us and the world. He would guide us to a new order within the Church which would be as different from the social and economic order of the world as heaven is from earth.

Christian people cannot reform or re-form the world, and we may as well not waste any more time than is necessary on the futile effort. But we can be true to that life of the family of God into which we have been born by regeneration. Christian morals and Christian economics will not work in the world, let us face this fact. But they will work, they do work, in any decent family. And if we Christians will act as a family, for we are a family, we will discover the techniques of Christian social and economic life for lack of which the world is crumbling today.

There is no easy "way out." The world passeth away. Today we see the passing in blood and pain of the old competitive, nationalistic, capitalistic world. But within this world is a new reality, a super-natural reality, the new family of God in Christ Jesus. There is no hope for the future except in this new life. If we will practise it socially we will live. If we will not practise it, God will send His punishments upon us, war and famine and chaos, until in pain and terror we cling to one another for help. And then and thus will He teach us what the life of His family is.

There is one "way out," and only one; it is the way of family living by the family of God.

QUESTIONS FOR DISCUSSION

1. Do you agree that on the whole the Church has accepted worldly standards?
2. Is it true that the world has produced so successfully that it has brought about the present economic situation?
3. What is the economic objective of technical experts? of most business men? of governments? of bankers?
4. Discuss Dr. Demant's statement that "finance fastens man upon a treadmill of economic activity and in consequence our civilization makes economic activity the sole end of man."
5. How does this effect the international situation?
6. Would making "consumer purchasing power always equal to the remunerative price value of its unsold production" solve our economic difficulties?
7. Do you agree with Dr. McGregor that an entirely new social order must be created?
8. Does Christianity require us to share our material possessions?
9. Do you agree that "the competitive, nationalistic, capitalistic world is passing?
10. Is a world based upon the conception of a Christian family to be the next social order?

Defeat or Victory

By

GEORGE PARKIN ATWATER

OUR Church has an opportunity if it acts promptly, decisively and with courage, to turn from a pathway of accumulating trouble to a way of increased strength and cumulative results.

The National Church must reach the wealth of the Church directly and not through parish quotas, and do it in such a manner as not to injure the work of the parishes.

Both Bishop Freeman in Washington and Bishop Manning in New York have discovered this way, and great cathedrals are arising in consequence of their discovery. These cathedrals are being erected, even in the depression, and the National Church languishes. Watch the papers and you will see bequests to the cathedrals.

Likewise you will note bequests to parishes. The very Church paper that brought word of the gloomy meeting of the National Council in February had two news items recording substantial gifts to parishes, and the New York Times of the same week recorded another.

The wealth of the Church must be educated to support the National Church directly, by gift and by legacy.

It is a fruitless task to chide the parishes and to malign the people in the pews.

The parishes have their own problems and difficulties. We probably have in the Church a few hundred parishes whose giving capacity is in excess of the quota. But there are more hundreds of parishes that are having a struggle to exist. They consist of a few families of substance, more of moderate means, and many whose gifts must be very meagre.

The constant appeal for money disturbs many and

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distresses the poor, and actually keeps people from the Church. Many people have said that they cannot afford to belong to the Church because of the incessant appeals for money.

In spite of the wail that the parishes have failed the Church, most parishes have done nobly whether they have met their quotas or not. The quotas are arbitrary sums, fixed with but little reference to the financial condition of the parish. Most quotas are based on the budget for parish expenses. But this budget gives but a slight clue to the giving capacity of the parish. To raise that budget may mean that every available cent has been scraped together. To add a quota to that means a burden in excess of giving capacity. It is quite remarkable that parishes have done as well as they have. It shows a loyal and vigorous effort to meet the expectations of the Church.

The National Church has not been exempt from the excessive zeal that has brought many a great business concern into difficulties. As their apparent resources grew, they expanded the work, creating additional liabilities. Many corporations did this to their sorrow. They created new facilities for the production of goods, and when the demand ceased to grow, they found themselves with burdensome and idle equipment.

A large part of the income of the National Church has been secured from the most uncertain of resources, the gifts of parishes. And when the parishes' resources decreased for the countless reasons that affect them, the National Church found itself under obligations, with no money to meet them.

There is a way out and the Church should have the courage to retrace its steps, and to seek that way.

That way lies in an effort to secure gifts and legacies for a National Endowment foundation.

THE STORY OF THE CHURCH

V. The Catholic Church

By

BISHOP JOHNSON

IN FOLLOWING the history of the Church it is very difficult to get rid of our theories and to ask ourselves not what we prefer but what Christ planned. We must endeavor to get His purpose rather than to confirm our prejudices; to get his telescopic view rather than our microscopic inspection of a little segment of His whole plan.

Whether we accept this or that theory of Church polity it would seem as though Christ desired to "make of one blood all nations of the earth" and to create a household of faith in which His disciples should be the salt of the earth. He also warns us that the salt may lose its savor and then it is good for nothing.

He designed the Church to be the instrument for perpetuating the faith and for creating a brotherhood which should be bound together by the ties that He indicated. The difficulty in doing this is that we are always evaluating His purpose in terms of our own personal salvation. Let us grant that God can and does save individuals regardless of the group to which they belong. Then ask ourselves what He wants us to do besides saving our own little souls. Liberty was a wonderful idea and many people longed for it, but men did not enjoy liberty until it was embodied in an institution. And it would be a poor soldier who would interpret the constitution of the United States in terms of his own personal safety.

So the grace of our Lord Jesus Christ is a wonderful privilege and men may receive it in various ways, but there are values other than that of our own personal salvation that we ought to consider. Let me state them. First there is the development of the corporate virtues as distinguished from personal piety. He purposed that we should love one another rather than that we should think alike. What we prefer is to belong to a party in which everyone thinks alike. What we need is to belong to a kingdom in which we have to harmonize different notes. We are to "keep the unity of the spirit in the bond of peace" which is very different from keeping the uniformity of our opinions in the bonds of prejudice. Christ never intended to institute a picket-fence religion, nor an orchestra in which the instruments were all saxophones.

It is the sect idea, based upon intellectual agreement, which has destroyed the bigness of the Church and the magnitude of Christ's plan. It isn't that Christians are so wicked as it is that they are petty.

But in planning His kingdom Christ intended to place upon His disciples the obligations incident to a covenant relationship. Just as the narrow group demands a sect so the tolerant group demands a fog. Tolerance today is a synonym for shallow thinking and avoidance of responsibility. It is true that Christ founded a kingdom and not a party, but it is also true that He intended that those who became His disciples should have certain definite responsibilities, and should obey a larger authority than that of their own egotistical self will. His orchestra was to have many instruments, each striking its own note, but harmony does not come in each player following his own bent and playing anything he pleases. So the primitive Christians continued steadfast in the Apostles' doctrine (not their own philosophies); in the Apostles'

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fellowship (not as unrelated individuals); breaking bread (as an act of loyalty); and saying their prayers in common (not merely as soloists).

This general principle was universally recognized by the primitive Church. To be a citizen of the kingdom one had to be baptized, confirmed and observe the Lord's Day by breaking bread. As a citizen of the kingdom he was expected to respect the authority of certain officials (whatever they may have been called at any one time or place). The continuity of the Church as well as its unity was bound up in such corporate life.

This ministry was limited to those who were officially related in some way to the Apostles and was universally distinguished from sporadic groups who refused to cooperate with the existing society. The organization had such solidarity that they had a common creed from which the Apostles' Creed as we have it was derived, and, whatever local differences there may have been in its recitation, it was unanimous as to the cardinal doctrines which St. Paul outlined in the fifteenth chapter of First Corinthians.

It was a going society for which the Roman Empire grew to have an intense hatred. There was no doubt in the mind of those Roman officials as to the solidarity of the Church and its corporate existence.

But the weakness of the Church lay in the fact that Christ elected to use human instruments for the propagation of the faith; men who were liable to all the faults and weakness common to our human nature. It has been difficult in any age for men to get an international viewpoint. We are still far from having it. It was natural that each race should interpret the Gospel in terms of its national importance instead of orientating the nation to Christ's larger conception of a Catholic Church which should be a universal brotherhood. So in the history of the Church we shall find constantly that men were insisting on a hyphenated Catholicity. In the Epistle to the Galatians we find St. Paul battling against those who were insisting upon a Hebrew-Catholic Church. It was the tendency to Judaize the Church which caused St. Paul to proclaim that there was neither Jew nor Greek in the brotherhood. It was this tendency to localize Catholicity which caused a murmuring of the Grecians against the Hebrews because their widows were neglected. Of course the destruction of the Temple and the large infusion of Gentile converts soon overthrew this Hebrew supremacy.

Then for about three centuries or more the Church was dominated by the Greeks. Even in Rome itself the Christian Church was looked upon as a Greek religion. As a matter of fact, of the first ten bishops of Rome nine of them had Greek names. The books of the New Testament were in Greek; the General Councils were dominated by the Greek bishops; the creeds and canons were set forth in the Greek language.

It was the period in which the faith was defined and interpreted by minds which were familiar with Greek philosophy. It was in fact a Greek-Catholic Church, which to this day has never acknowledged the Papal supremacy, chiefly because the claims of the papacy were subsequent to the leadership which the Greeks had exercised for centuries. But this principle will be manifest in the subsequent history of the Church. First a Hebrew-Catholic Church; second, a Greek-Catholic Church; third, a Roman Catholic Church. And if we do not look out these will be succeeded by an Anglo-Catholic Church.

But it is an axiom in both mathematics and religion that the whole is greater than any of its parts. As soon as you hyphenate Catholicity it ceases to be Catholicity, for in Christ Jesus there is neither Jew nor Greek, for all are one in Him. As St. Paul says the hand cannot say to the foot I have no need of thee; neither can one part of the Catholic Church cut off another part from the body. It is an assumption of authority which exceeds the authority of any part.

It is sufficient for the present to lay down these principles. The institution which Christ evidently outlined and the Apostles devotedly organized does have certain characteristics, which may or may not be related to the salvation of the individual (God knows); but which is related to the ultimate purpose of Christ to make of one blood all nations of the earth and in doing so to form a brotherhood in which the members have specific requirements and obligations. They are a part of a continuous whole, however much the tree may have separated into branches. It is still true that He is the Vine and we are the branches, and that the branch cannot bear fruit except it abide in the Vine.

(To be continued)

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

Director of the Christian Social Council of England

●

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●

WITNESS BOOKS

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MILLIONS PLEAD FOR DISARMAMENT AT CONFERENCE

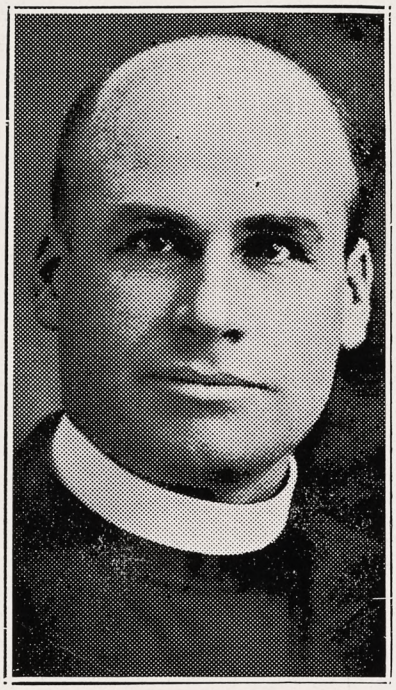
By Henry A. Atkinson

"The world is sick and tired of war, its staggering cost, its senseless futility and its dismal failure to make secure any nation or people. The world is in desolation today because of war and the war makers. Things are all wrong and will never be righted until the war system is abolished." This is what the deputations from peace organizations, women's clubs, the churches, schools, colleges, universities, and the labor unions told the delegates in a most impressive session of the Disarmament Conference.

Whatever the cynic may say and however hard they may work who want to see the conference fail, and however difficult the problems may be, there is no doubt that the common people of all lands are stirred up on this question and united as perhaps on no other issue that has presented itself to the mind of man in our day. If the common people had their say, arms would be slashed, and after all, these are they who pay the taxes out of their toil and who furnish most of the soldiers. A new question in international gatherings is emerging. Do these delegates gathered here in Geneva really represent the people and their various countries, or are they here to represent special interests? This is the same old question that we are asking in our cities and in our nations. Two answers are given. If the delegates here are really representing the people and public opinion, there will be secured in this conference a drastic reduction in armaments. If they are not, the very failure of the conference and the weight of public indignation will force changes and embarrass governments to an extent that is not pleasant to contemplate. The world is awake and alert and a group thus representing the people can not fail without the people knowing of that failure.

Whatever may be the outcome, this session was a great day for the peace forces of the world and I believe that the determination expressed by these deputations will not go unheeded. The churches and religious organizations of the world were represented by two speakers, Madam Steenbergh-Engeringh, president of the International Union of Catholic Women's organizations, and Dr. Joachim Muller, who represented innumerable organizations, including the Federal Council of Churches in America and the Lambeth Conference. There were many petitions presented, including a hugh one signed by eight million women.

The situation in the Far East is



Charles Collett
Leads Western Conferences

of course having a great effect on the Disarmament Conference. There was a report circulated on February 25th that the Chinese delegates had made a formal request that a loud speaker be installed in the hall and that a hook-up be made with the battle area in Shanghai so that the delegates, as they talked of reduction of arms, might hear the roar of Japanese cannons. China has shown her pacific spirit by her willingness to arbitrate. However war's intervention into the conference may be the one thing needed to bring home to the minds of the delegates the almost impossible task of stabilizing peace as long as nations remain armed. It is also convincing many of them of the futility of treaties.

The peace organizations are not the only ones represented at the Conference.

There is another group, not numerous, but ubiquitous and powerful, which has made itself felt even before the conference convened. It is the unofficial, unclassified group representing the munition makers from America, England, Germany, France, and other industrial countries. While others are seeking a method by which recurring problems in international life can be solved in a peaceable way, these sellers of war material, manufacturers of gunpowder, makers of guns and instruments of war, are busily spreading the information that this problem is too difficult to be solved in our generation. They are laying a smoke screen behind which they hope to be able to inspire more distrust than already exists, so that they can carry on their traffic in human blood.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

A considerable stack of letters, from people of all ranks within the Church, have come to me as a result of the editorial printed in the issue of February 18th, called "Stand By the Missionaries." Most of them patted me gently on the back. A few however panned me rather vigorously with accusations of "rocking the boat in a storm" and of "throwing monkey-wrenches into the machinery" and of "blowing off steam without really knowing what you are talking about."

I fear that I am the sort of person who does blow off steam on occasions. But in doing it I hope that I do not hesitate to be destructive if the facts seem to warrant it. There is nothing that gets me quite as mad as folks who write urging me "to be critical if you like, but please be constructive about it." Clearing the ground is necessary before the construction gets under way, and I believe history bears out the statement that both jobs have seldom been performed by the same person.

However it just happens that I was entirely constructive in that editorial of February 18th. I doubt if a negative statement can be found in the entire thing. It is also true that I worked very hard over it. First I sat up several nights digging up facts. I then presented these facts to a group of distinguished Churchmen in New York and asked their advice. I then spent hours in the Church Missions House, conferring with innumerable people of distinction. Next I wrote the editorial and mailed copies to a dozen people, including the Presiding Bishop and several other officers at the Church Missions House. Suggestions and criticisms offered by these various people were carefully considered and a number of changes in the editorial were made as a result. So don't say that it was done hastily. It might, as a matter of fact, have been a better editorial if less pains were taken with it. One never writes particularly well with the brakes on.

Of course one can insist that to say anything was ill advised. But it did not seem possible, to me at least, to have The Witness urge the people of the Church to support the effort being made to raise $400,000, which we do emphatically, without also expressing the opinion that there are situations that need correcting. A Bishop of the Church, himself one of the most outspoken champions of the present administration at the Church Missions House, said to me the other day: "The whole thing is sound at the core. Our job is to insist upon

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this fact and to stand by the administration in this emergency. After this job is done we can set to work removing the bad spots which I admit are there."

He has said exactly what I attempted to say. Support the effort now being made to raise the $400,000. That is absolutely essential if the Church is to carry on without crippling the work beyond repair. But the job is done less than well if we let the matter end there. The matter of cuts should be reopened and considered carefully by a committee not directly involved. Also there should be a thorough study of the entire work done by the National Church, at headquarters and in the field. And the time to insist upon this is now. Otherwise what we now speak of as an emergency will become a chronic condition.

* * *

Now a word or two about the recent affairs of the National Church. For one thing the Presiding Bishop, Bishop Perry, sailed on February 26th to visit the churches in Europe. He is to visit Dresden, Munich Paris, Rome, Florence, Nice and Geneva. He is to visit London for a week, sailing for home on April 13th so as to be on hand for the meeting of the House of Bishops which convenes in Garden City, Long Island, on the 26th. There has been no little chin-wagging about the departure of the Presiding Bishop during the present emergency in council affairs, particularly in view of the fact that Bishop Burleson visited the European Churches only last year. Many have said that his leadership is essential here at this time. Others have questioned the expenditure. In reply to the latter it should be generally known that episcopal visitation of the churches in Europe is financed entirely by endowment provided in the will of the late Bishop G. Mott Williams of Marquette.

* * *

Meetings of bishops, diocesan representatives and Auxiliary leaders are being held in all of the eight provinces to promote the effort now under way to secure additional offerings by Whitsunday for the 1932 Deficiency Fund of $400,000. Incidentally it should be borne in mind that this fund is not for the purpose of restoring the ten per cent reduction in the salaries of missionaries. Rather $400,000 is needed to prevent further cuts. Two meetings were held in February, one in Boston with Dr. Louis B. Franklin, vice-president of the Council as speaker, and the other in Washington with Bishop Perry and the Rev. David Covell as the National Council representatives. The third meeting was held in the Church Missions House, New York, last Thursday, with Dr. Reinheimer and Dr. Franklin as the speakers.



GEORGE THOMAS
Pays Tribute to Bishop Anderson

On Wednesday a meeting was held in Chicago at Brent House, with the Rev. F. P. Houghton and Dr. Franklin as the speakers. Means you see that Dr. Franklin is doing some stepping about. On March 10th Bishop Fred Bartlett gathered the leaders of the Northwest in Minneapolis and they heard the story of the emergency from the Rev. F. P. Houghton. On the 11th there is to be a meeting in Atlanta, called by Bishop Penick, with addresses by Dr. Reinheimer and David Covell. Meanwhile the Rev. Charles H. Collett, general secretary, presents the problem on the Pacific Coast and points adjacent; Dallas on the first of March; the southern part of the Pacific Province held a meeting also this week; the northern part is holding one today, and there is to be a meeting of leaders of the sixth province in Omaha on the 15th. The Rev. B. H. Reinheimer, executive secretary of the field department, is to share the program with Mr. Collett at several of these meetings. So things are under way very definitely as you see.

* * *

Here are a few remarks from abroad about the ten per cent reduction in the salaries of missionaries. Bishop Binsted of Japan says: "All our staff are courageous, sympathetic and loyal, but appropriations reduction means distress for native workers, forfeited opportunities, inevitable retreat when times demand advance." Bishop Graves, Shanghai, said the reduction will cause great distress especially among Chinese workers. "The reductions, added to wide-spread distress from flood and war, are a crushing blow and will involve serious retrenchments going so far as to require possibly the closing of St. John's University." Bishop Campbell of Liberia says that the reduction is terribly serious, necessitating the closing of half the mission schools. Bishop Huntington of Anking, China, says that the reductions mean great difficulty, especially for the Chinese clergy and teachers who suffered severely in the floods. Bishop Roots of China says: "Hospitals and churches will severely feel reductions just when China, in the midst of famine, political insecurity and other manifold distresses, increasingly welcomes comfort and hope of the Christian message. Workers and Chinese particularly hard hit because of rapidly mounting living costs." Bishop Colmore, Porto Rico, writes of the difficulties of his field and of applying the reductions to the members of the staff there, many of whom are hardly able now to get on. He asks that his own salary be reduced. Finally a missionary in China, whose name is not given, says these will be the results of the cut: 1. Decrease the efficiency of workers by increasing already great financial cares and tempting them to undertake extra-parochial activities. 2. Work undue hardship upon their children. 3. Cripple work already in progress. 4. Prevent the undertaking of imperative advance work.

* * *

Well, there you are. The job, obviously, is to get the money so that no further cuts in the mission field will be necessary. And then, as stated in the editorial in this paper February 18th, have a thorough study made of the entire business in order to clear up a lot of questions which are dampening the enthusiasm of many people.

* * *

Bishop Huntington, now en route to China, received the following cable from the Rev. Lloyd R. Craighill from Wuhu, China: "Local situation quiet. Future very uncertain. It may be necessary for us to leave." He also advised Bishop Huntington not to bring his family to China at this time. Bishop Huntington therefore arranged to leave Mrs. Huntington and their children in Honolulu.

* * *

There is enclosed in all copies of THE WITNESS going out this week in bundles a Business Reply Postal. If you are not a regular subscriber to THE WITNESS may we make this suggestion: first find out from your rector whether or not the paper is to be on sale at the church after Easter.

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If so we hope you will continue to buy it there. But if the bundle is to be discontinued with the Easter Number we urge you to mail the postal at once so that we may put your name on our list to receive the paper at your home regularly each week.

* * *

There is pictured on the cover this week an interior of the Cathedral of St. John the Divine, New York. It shows the beautiful lectern, the work of the Gorham Company of New York.

* * *

A parish social service project at Grace Church, Newark, N. J., takes the form of feeding undernourished school children. In the New Jersey parish, about sixty children from the nearest public school, some of them in really serious condition from lack of adequate food, are given a lunch every school day. They have one hot dish, bread and butter, milk, and a simple dessert. Their home conditions are watched and care is taken to help the most needy children; the school teacher in charge of nutrition selects them. Volunteer workers manage the work. The woman in charge of buying and cooking is a mother who has successfully reared ten children of her own, so she ought to know something about it.

* * *

The Rev. T. DeWitt Tanner, rector at Joliet, Illinois, for twenty-one years, has resigned to accept the rectorship of St. Paul's, Bellingham, Washington.

* * *

Something has happened in the Church,—a gathering of bishops did not discuss budgets, depression, schemes for this and that. On February 24-25 at the College of Preachers, Washington, D. C., the Presiding Bishop held a retreat for bishops of the south. Present were Bishops Gravatt, Jett, Goodwin, Thompson, Darst, Horner, Finlay, Thomas, McDowell, Juhan, Wing, Green, Morris, Maxon, and Woodcock. The theme was a deeply spiritual search into the real values of the Ministry. Especially impressive was the study of the pastoral office. So helpful was this retreat that Bishop Perry is being urged to do the same for other groups of bishops. The College of Preachers has been kindly offered for this purpose.

* * *

There is more than one way of raising cash. They had a parish dinner at St. Thomas', Buffalo, the other night to discuss ways and means. A farmer present said he had no cash but he would like to give a pig. This he promptly did and the fatted porker, up for auction, caused such lively bidding that the parish netted $30 by the sale. Now if each one of us would deliver a pig to the Church Missions House it might be arranged to have some bishop auction them off in Madison Square Garden. It would be a lot more exciting than a six day bicycle race and might go a long way toward raising that needed cash for missions. We need to inject a bit of fun into a very serious job and this might just turn the trick. We could decorate the pigs with pretty ribbons and plaster them with signs like "Support the Missionaries", "No Retreat" and "Purchase a Pretty Pig for Anking" and have them paraded up Fifth Avenue by charming young ladies, with the procession headed by a Rolls Royce decorated with bishops and surrounded by screeching motorcycle cops. Or if they insist on being ecclesiastically correct they might bring up the rear of the procession—it doesn't matter. Arriving at the Garden we might open the ceremonies by having Mayor Jimmie Walker make a speech. Then after Al Jolson has sung "Happy Days Are Here Again" we could get at the pigs and raise that half million dollars in a hurry. Seems to me the idea has all sorts of possibilities—I haven't much of a mind for working out the details but if the general idea was turned over to experts I am sure they could do a lot with it.

* * *

The Rev. George Thomas, Chicago, paid a fine tribute to the late Bishop Anderson in a service on February 24th at the Anderson Chapel of the Western Theological Seminary, where the late primate of the Church lies buried. "Bishop Anderson's life was one piece. His absorbing passions were Jesus Christ and the love of souls. That is why he carried his best into every action. Fair play, interest in all sorts and conditions of men, a generous host, a good neighbor, a man never suspected of duplicity, always giving his best to people with no ulterior motives of profit, loved by youth and children, never losing his sense of humor—these are qualities that far from being lightweight are foundational for the Gospel of glad tidings on which to build the good and great man he was.

"Bishop Anderson frequently said: 'I owe nothing and I own nothing.' In a materialistic, shoddy, gambling and





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warring generation, now stung and eating its heart out over failures of greed and the love of money—'I owe nothing and I own nothing'—what an Apostolic testimony to the Man who had not a place to lay his head, to the faith once delivered to the saints! What a rebuke and a challenge to the times! What a warning of failure to them who love riches! What a witness that righteousness is great riches!"

* * *

Bishop Beecker of Western Nebraska spent the week of February 21st in the diocese of Maryland, telling all sorts of Church groups about Buffalo Bill and the Indians. Which reminds me of a remark made recently by a well known Bishop of the West: "When I got into my missionary district, much to my horror, I found that there was no Indian work. Of course I started some at once. You have to have it in order to raise money in the East."

* * *

The work of the department of city missions, diocese of Maryland, is now under the direction of a committee headed by the Rev. Philip J. Jansen, until the successor to the late Rev. R. F. Humphries is secured.

* * *

The last word to be received in this office about the resignation of the Rev. Charles E. McAllister as the rector of St. Luke's, Evanston, is that he expects to leave Chicago very soon. His resignation was effective at once and the Rev. J. McNeal Wheatley, assistant, was made priest in charge until another rector is elected. It was emphatically denied that the sudden resignation was prompted by interference in parochial affairs by Bishop Stewart, rector of this parish for 26 years. Both Bishop Stewart and Dr. McAllister declared that their relationship had been the most friendly and cordial. Members of the vestry also denied this rumor. Beyond the statement that "differences of opinion between himself and his vestry" was the cause for the sudden resignation no positive information is available. Dr. McAllister was the rector of St. Luke's but ten months. He was seen at the Church Missions House, New York, a few days after his resignation and it was thought that he might be again returning to his old position as a member of the field department. This was denied however by officers of the National Council.

* * *

There is considerable to-do in the diocese of Newark over the election of a Bishop Coadjutor, which takes place on the 15th. Rumors are flying all over the place, with the names of the Rev. Appleton Lawrence of Providence and the Rev. Frederic Fleming of the Intercession, New York, most frequently heard.

* * *

Bishop Abbott of Lexington was the preacher last week at Old Saint Paul's, Baltimore.

* * *

There are enough news stories about George Washington services held on the 21st and 22nd of last month to fill a paper the size of the Sunday Times. Sorry, but there is but one thing to do when we get too much of one thing, no matter how good.

* * *

No less a person than the Archbishop of Canterbury made the following comment in a recent speech in England about his visit to the Near East:

"I was particularly struck by the kindliness and friendliness of our Armenian brethren, not least of the company of really fine-looking young men who are there being trained for the priesthood of the Armenian Church, particularly under the teaching and help of Canon Bridgeman, a member of the Episcopal Church of the United States, who is doing work



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FOR THESE HARD TIMES, —A NEW RELIGIOUS NOVEL

The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In THE LIVING CHURCH, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the Waters of Babylon, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for $2.00—*Advt.*

of the greatest value in the Armenian Theological Seminary in Jerusalem."

Canon Bridgeman is supported by the Good Friday Offering.

* * *

The Teaching Mission on the Great Commission is under way in the diocese of New Jersey. A series of brief, intensive meetings is being held in every parish, each lasting three days. The purpose is to present in an attractive way the fundamental principles of Christian belief and practice and to teach definite, concrete facts about the work of the Church throughout the world. No effort is being made to raise funds. It is a teaching mission and not a campaign.

* * *

The Rev. Donald Aldrich, rector of the Ascension, New York, was the preacher at the annual service of the Church Mission of Help, held on February 28th at the Cathedral of St. John the Divine.

* * *

Depicting the history and progress of Christianity from its beginning to the present day, one of the tallest stained glass windows in any cathedral in the world has been installed in the apse of Washington Cathedral. The window is 65 feet high.

* * *

A mass meeting is to be held tonight at Holy Trinity, Philadelphia. The subject is announced as "The Call to Service" and the card informs me that it is a "joint service for Junior W. A.—G. F. S.—C. P. C.—St. B. G.—D. A. G.—D. K.—C. M. H.—Y. P. F.—W. A. and St. A. B." Now there is a chance for you to test your knowledge of Church organizations by translating into words those letters of the alphabet. They ought to offer a prize or something. The speakers are the Rev. Floyd W. Tomkins, Dr. William C. Sturgis and Miss Helen Littell.

* * *

Bishop Rowe of Alaska was the preacher last Sunday at St. James Church, New York.

* * *

The Faith and Youth program of the Brotherhood of St. Andrew has been translated into Japanese and was carried out in Tokyo the latter part of January. As a result 106 young Japanese signed forward step cards, including 47 non-Christian students asking for baptism.

* * *

Some time ago the diocese of Long Island contracted with the Church Life Insurance Corporation for group insurance on the lives of all the clergy of the diocese, the premium being paid by the diocese. The Rev. J. H. Heady, rector at Farmingdale, who died on February 19th, was the first to die in active service since the insurance was taken out. A check

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for $500, the amount of the insurance, was mailed to his widow the same day her husband died.

* * *

Bishop Sterrett of Bethlehem was the preacher last week at the noonday services at the Incarnation, New York. The preacher this week is the Rev. Henry Darlington of the Church of the Heavenly Rest, with the Rev. E. G. Lier of Tarrytown, New York, the following week. The Rector of the parish, the Rev. H. Percy Silver, is to be the preacher during Holy Week.

* * *

A record attendance of 100 per cent of the communicant strength of the parish was achieved in a mission held in St. Paul's, Coffeyville, Kansas, February 14th to 21st. The mission was conducted by the Rev. J. N. MacKenzie of Bartlesville, Oklahoma, and the Rev. O. F. Crawford of Pittsburg, Kansas. There was a grand choir composed of the choirs of churches in Independence, Sedan and Parsons.

* * *

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, spoke at a mass meeting of the Auxiliary of Rhode Island last week. Her subject was the "Place of women in the spread of the Church."

* * *

The diocese of Rhode Island has followed the example of the clergy of Massachusetts in accepting cuts in their salaries, the money to go to "281" to help toward the emergency fund of $400,000. A letter has been sent to all the clergy inviting them to send a pledge of a fraction of their salaries or income to the Presiding Bishop as an expression of brotherhood and loyalty. "Our thought", the letter reads, "is that the clergy of the Church are one great brotherhood; we are proud to be missionaries of the Church whether in China or Rhode Island. Must we not every one of us be willing to share this sacrifice of our brethren in the mission fields." The clergy pledge whatever they wish to the treasurer, the Rev. William Pressey, who keeps the information strictly confidential. The amount already received was telegraphed to Bishop Perry just before he sailed for Europe.

* * *

Roman Catholics and Jews are now cooperating in running the centre for the unemployed of Providence which was started early in the winter by our Church. Methodists, Baptists and Congregationalists some time ago joined in the endeavor. Among the interesting features of this enterprise is a barber shop, operated by men out of work; unemployed tailors and bootblacks also help pay for the privileges they enjoy by improving the appearance of their fellows.

* * *

A series of leadership training and life guidance conferences are being held on the Pacific Coast under the auspices of the Brotherhood of St. Andrew. The leaders are the Rev. Irwin C. Johnson of the diocese of Michigan and Mr. Walter MacPherson, western representative of the Brotherhood. They got under way at the Cathedral, Los Angeles, on February 26th and 27th. On the 28th they were at San Diego and on the 29th at Redlands. On March 2nd they went to St. Mark's, Berkeley, and on the 3rd held a conference at St. Margaret's House. On the 4th and 5th they were at Trinity and at St. Paul's, San Francisco. They then moved up the coast to Oregon, with conferences at Eugene, Corvallis and Portland. On the 16th they opened the conferences in the diocese of Olympia, closing on the 19th with a conference at Trinity, Seattle.

* * *

Are you praying regularly for the World Disarmament Conference? It is vital certainly that we all do this. Here is a letter from Mrs. Robert B. Gregory of Chicago which contains a valuable suggestion.

"The eyes of all the world are largely turned toward Geneva, but would it not be well if we should lift up our prayers daily to the God of Peace and especially on every Sunday pray for the 'Family of Nations'.

"I asked the rector of Grace Church, Chicago, to use that prayer (p. 44 of the Prayer Book) and also the one for the 'Unity of God's People' (p. 37). He gladly did so, prefacing it with the words, 'Let us pray for the peace of the world'. This draws the special attention of the congregation to the share which each one can have in the work for Peace which we all desire."

* * *

A plan inaugurated about two years ago at St. Michael and All Angels' Church, Savannah, Ga., by the Rev. Joseph Burton, rector, to have Evensong conducted entirely by the young people themselves has proven most successful. They meet with the rector three or four times a week for rehearsals and, except for the choir, different ones are in charge of the service each Sunday.

* * *

The Rev. Walter C. Middleton has become the rector of Trinity, Watertown, New York.

* * *

The meeting of the House of Bishops in Garden City, April 26, 27

Impressions and Opinions

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and 28 is assured as more than the necessary number of acceptances have been received. One hundred bishops had indicated their intention of being present up to March 2nd.

* * *

The Rev. Henry Hale Gifford has resigned the rectorship of St. Andrew's, New Berlin, N. Y., effective this spring.

* * *

The Rev. Ernest W. Churchhill, Windsor, N. Y., has accepted the rectorship of Grace Church, Nyack, New York.

* * *

The Ven. V. G. Lowery has a notable record of twenty-one years as a diocesan missionary in Alabama. He went to Prattville in 1910 as a lay-reader and was ordained the following year. He built up the work until in a short time he was serving seven mission stations. He has never been the rector of a parish, and I take it does not want to be. But he has, during his ministry, served at different times twenty congregations in the mission field of the diocese. And that isn't all; he has played a large part in the affairs of the diocese, particularly as a member and as treasurer of the department of missions. He was largely responsible for wiping out a debt of the department which ran to $7,300. Ought to run his picture here but unfortunately we haven't one.

* * *

Two thousand sandwiches may not be the most important statistic in Bishop Jenkins' latest report of the missionary district of Nevada, but as a statistic it does stand out. The sandwiches were made by Miss Alice Wright, formerly of Alaska, now at Nixon, Nevada, and her cohort of helpers. The occasion was the opening and dedication of St. Joseph's Hall, now mission center and recreation room for the Indians around St. Mary's Mission. The need for such a place has been extremely pressing. As the Bishop wrote last year, gambling, drinking and promiscuous living have crept in among the Indians, to degrade and impoverish them, and the mission has been greatly hampered by having no recreation to offer them, no place for them to gather. Three hundred Indians attended the opening festivities, with a band, and everybody had a grand time. This was an Advance Work project.

* * *

About sixty university men on the staff of a wireless station near Tochigi, Japan, meet with the Rev. Dr. Robert W. Andrews once a week for English lessons. They have a fair knowledge of the language, and they are always ready to discuss Christianity with him from any standpoint and write him letters between sessions.

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Dr. Andrews has carried on evangelistic work in Japan since 1899. Another part of his work in and around Tochigi is with a class of high school teachers, to whom he is lecturing on the philosophy of Shakespear, a subject rich in Christian implications.

A third group includes a dozen or so men and women who have been led to the mission one by one through their individual problems and griefs. One is an artistic genius who fell into despair. One is a deserted wife. One was a would-be suicide rescued from the river with her dead baby. To them Dr. Andrews is giving a series of talks on the simple subject, "What is worth while?" The artist is learning to say "Our Father." The woman is finding new values in life. The girl has not missed a meeting.

* * *

Six babies arriving in one day, at St. James' Hospital, Anking, China, were too much for the already crowded wards, and the babies had to be kept in the operating room for several days. To perform operations surrounded by the squalls of this continent, Dr. Taylor says, was "interesting." Dr. Taylor has been in China since 1905.

* * *

An encouraging step forward in social service is the appointment of a full-time resident chaplain for the Mayo Hospitals in Rochester, Minnesota. He is one of our clergy, the Rev. George L. Brown. This has been a long-standing need, carried at first by the rector of Calvary Church, Rochester, the Rev. Guy Menefee, who is also social service chairman for the diocese. Then Mr. Brown did what he could from Chatfield, where he was rector, but this meant much loss of time in travel and less time for the hospital work than it required.

As chaplain he has been caring not only for Episcopal Church patients but for over 1,600 people, last year, who registered no church affiliation whatever. One man who was visited for six weeks asked to be referred to our rector in his home town when he left, and he and his wife have since been confirmed. Correspondence with clergy, to follow up contacts made at the hospital takes much of the chaplain's time. Sundays he looks after three near-by diocesan missions.

* * *

Did you notice in your February copy of the National Geographic an article on Tokyo Today, by the Hon. William R. Castle, Jr., assistant secretary of state? Mr. Castle is a new member of the National Council and of the Departments of Social Service and Foreign Missions. For many years he has been a member of the Commission on Ecclesiastical Relations.

Bishop Willis confired Mr. Castle years ago in Honolulu. His grandparents were missionaries there; not in the Church of England, however. Mr. Castle has told the story that on the night of his confirmation in the Cathedral, there was a prayer meeting of the group he was leaving who offered earnest prayer on behalf of the young man who was taking such a dubious step.

MEMORIAL RESOLUTION

At a meeting of the Bishop and Clergy of Long Island held on Monday, February 22d, 1932, at St. Thomas' Church, Farmingdale, L. I., the following resolution was adopted:

John Henry Heady, for twenty-seven years a faithful and devoted priest of the Church, has exercised a ministry marked by consecration and courage. He has ever shown that full sense of a priest's care for his people, giving himself in conscientious and indefatigable labors.

We rejoice in the witness which he bore, at times in difficult fields.

During an extended illness he has shown such a spirit of Christian fortitude as to inspire those who knew him.

We thank God for his life and service.

To his family and congregation we extend our sympathy, and rejoice that in his dying they have seen with us his living faith.

Committee:

Benjamin Mottram
Bayard H. Goodwin
Henry Mesier

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation
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Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 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
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Trinity Cathedral, Cleveland
Sundays: 8, 11 and 4.
Daily: 10:30.

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

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
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston
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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
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
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 A. M.; 7:45 P. M.
Tuesdays: 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. 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.

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The Answer of the Dioceses

Cheering Messages Reveal Instant Co-operation Toward Completing $400,000 Emergency Offering On Or Before Whitsunday, May 15th

IF ALL will measure up to the earlier responses of the Dioceses we can save the missionary work of the Church and open the way to a genuine advance. Remember—the Budget has been cut by the National Council to a point that threatens wreckage. The Emergency Offering will restore nothing. It merely prevents further havoc after July 1st.

Says the Presiding Bishop:

"I ask every loyal member of the Church to consider seriously the great issues at stake and to take part in the effort which will be organized within each Diocese for the restoration and adequate support of the Church's Mission at home and throughout the world."

The following have pledged their full 1932 Quotas.

5 Dioceses:

Delaware
East Carolina
New Hampshire
Rhode Island
Southern Ohio

9 Domestic Districts:

Arizona
Eastern Oregon
Idaho
Nevada
North Dakota
Oklahoma
South Dakota
Utah
Western Nebraska

6 Overseas Districts:

Alaska
Canal Zone
Haiti
Honolulu
Porto Rico
Philippines

4 Foreign Districts:

Brazil
Cuba
Liberia
Mexico

Some Early Responses

Massachusetts—"The Brotherhood Fund." Led by the Bishop the clergy have contributed $28,000.00 from their salaries for the Deficiency Fund and hope to increase the sum.

Rhode Island—Has unhesitatingly followed the Massachusetts plan, reporting $4,000.00 contributed by its clergy and more to be added.

Chicago—The Bishop has appealed to the parishes to secure an additional $34,000.00 to be applied equally to the diocesan Missionary Budget and the Deficiency Fund of the General Church.

Albany—"Additional Missionary Gifts" have been asked for, $7,500.00 for the diocese and $10,000.00 for the Deficiency Fund of the General Church.

California—Did not wait to formulate plans or fix a goal but notified the Presiding Bishop that the contribution of California would be "as much and as quickly as possible."

Erie—Has launched a "Church Loyalty Fund" and aims at securing two hundred individual contributions of $50.00 each, and expects to "come through better fitted for greater tasks in the future."

Duluth—Speaks of the Deficiency Fund as "a challenge to the spiritual resources of the Church rather than a cause for discouragement . . . the outskirts are with you."

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE
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The WITNESS

CHICAGO, ILL., MARCH 17, 1932

GOD'S OPPORTUNITY

By

BISHOP MORELAND

NEVER was a grander opportunity than now to fulfill the promises of Christ. People are disillusioned. The world offers fewer glittering and delusive prizes while the real values of life remain solid and unbroken. Men have been passing through a thrilling spiritual adventure. Deprived of profits, dividends, even of employment, they are rediscovering God. If we were really alive unto God we could win hundreds of our neighbors this year. The Church depends too much on money and machinery, too little on the persuasive power of love. Let us offer to our neighbors in need the unsearchable riches of Christ. Because the United States has suffered financially it has grown spiritually. Man's extremity is God's opportunity.

MESSAGE OF THE WEEK

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THE WITNESS

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THE GOAL OF CHRISTIANS

By

REINHOLD NIEBUHR
Professor at Union Theological Seminary

AN ABSOLUTELY Christian way out of the present dilemma of civilization would be for the rich and the powerful to divest themselves voluntarily of their special rights and privileges. Modern society has centralized power and privilege to such a degree that not only human and ethical values are imperiled but our social system has become economically unfeasible. There is too much wealth in production and too little for consumption. The workers can not buy the products which their hands produce. Thus we have poverty and want while our granaries are filled and our factories are glutted with unsold products. We will probably come out of this depression in time but the sorry cycle will begin again. Too much goods will be produced not for the needs of men but for their pocketbooks. We will again try to export more than we import but that game won't work very much longer because the world is becoming industrialized.



DR. NIEBUHR

Clearly the Christian way out of this difficulty is to develop toward an equalitarian society by voluntary sacrifice of those inordinate gains and those special privileges which now produce inequality in our society. Everyone knows however that it is impossible to secure such a voluntary sacrifice of rights on a large enough scale to build a new society. Even the philanthropy of Christian wealth, which the church frequently identifies rather uncritically with the love spirit of Christianity, usually falls short of what an adequate taxation program would produce. Only rarely is the religious spirit so pure and social imagination so perfect that men really sacrifice their rights for the sake of the needs of others. If this is not possible on a large scale there is no Christian way out. But there is a way out which may be mitigated and qualified by the Christian gospel and the Christian ethic.

THE way out is for the weak members of our society, the workers, to organize and use the economic and political strength of their combined efforts to create an equalitarian society. That method can hardly be called Christian. It is the method of social struggle. Unfortunately human beings, particularly in their group and collective activities, show no signs of developing a sufficient degree of ethical sensitivity to obviate the necessity of social coercion. The best we can do in terms of the Christian spirit is to prevent the social struggle from issuing into violence.

If the Christian church could analyse human nature more realistically than it does and thus reduce the moral conceit which obscures most selfish conduct the social struggle in society could be prevented from issuing into violence. Strong men would yield power and privileges, not without pressure; but they would at least not invite violence by an uncompromising insistence upon their rights and by the use of violence to maintain their rights. Unfortunately the dominant groups in society today, whether they call themselves Christian or not, use the police power of the state and even avail themselves of extra-legal violence and coercion whenever their special privileges are threatened.

A nation which does not have the social intelligence to adopt an adequate social insurance program in the third winter of depression, is far from a Christian solution of the social program. It is so far from that goal that realistic Christian leaders will have to begin at the very beginning in creating a Christian spirit which expresses itself in ethical terms relevant to the needs of an industrial civilization. Every bit of social repentance and social imagination which the church can create is valuable. But we ought not to delude our-

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selves into believing that we can make men sufficiently unselfish to obviate the necessity of social coercion. If we can produce more ethical self-restraint and self-criticism we can prevent society from sinking into chaos but we can not overcome the need of using social force to level down privilege and power. Society is still "the world" in the old Christian sense of that term and can be only partially Christianized if we mean by "Christian" anything faintly approaching the gospel ethic.

THE CHRISTIAN WAY OUT

By

MARY K. SIMKHOVITCH

Head Resident of Greenwich House, New York

IT IS impossible for anyone to be wholly Christian in an unChristian world. We do not live in a vacuum, but we are beset by forces and patterns of life which largely determine our actions. It is impossible for the world to become Christian without the existence of individual Christians, but it is equally impossible for individual Christians to be anything but "sinners" in an unChristian society. We thus live in a continual clash and tension, and no sooner does one conflict resolve than another appears. In fact, our life consists in the passage through one conflict to another. The Christian way out, is, therefore, an ever evolving process. It does not consist of an absolute set of regulations, but it is the ever closer approach to that society dominated by love which alone can be called Christian.



MRS. SIMKHOVITCH

This vital connection between the individual and society is very irksome to the individual. In his desperate search for perfection he is tempted to set himself apart, to use his margin of freedom in acquiring for himself the life he desires. But this is an abandonment of the problem. A piety that turns its back on the world is a subtle denial of the Incarnation. The monk and the conscientious objector alike, can and do justify their isolation and exemption from the common life and fate only by the service their special function renders society.

For the individual must obey God first, and society only secondarily. No society has a right to the unlimited obedience of its members. But this primary duty of man to obey his conscience, rather than the state, also calls upon man to express their convictions within the structure of the state. For the state has a claim to loyalty which cannot be set aside, except in the interest of a higher loyalty. An age long contest exists between church and state, between conscience and government, for supremacy. There is a certain irony in the fact that the 100% Americans who oppose anyone who places God higher than the state, are the very people who are so horrified by the Russian doctrine of the supremacy of the state. We can hardly, therefore, refuse to allow a man the title, "Christian", if he is one of this conforming number. For the light of the Christian ideal is bound to be deflected by the material of human life and history.

BUT society changes when new factors appear within the social structure, and when new activities are developed by individual members of society. There is a permanent inter-relationship of the individual and the social structure. The impact of each on the other effects a constant change, and the "believer", the convinced man, the conscientious objector of any kind, plays a great role in this change. Christians-in-the-making are egged on by those of loftier standard, but they cannot be *forced* to standards beyond them.

In social life, also, force, "putting over" a policy on those whose choice is not in agreement with that policy, is not the way out. The prohibition law is an example of the attempt to force a conduct which is unacceptable to a large group. The consent of the governed has to be more than a majority vote to be effective.

Thus, too, divorce, which may well be refused by the Church as a way out of family difficulties, must be allowed by the state in order not to force a standard wholly unacceptable to the great mass of the state's citizens. Forcing people to stay together doesn't work, and is wrong. Voluntary acceptance of a law above the state's is the Christian way.

WE MAY not know the way out of this economic crisis in detail, but certain basic facts are clear to us. To the Christian, the motive of private profit is unworthy and to put it bluntly, sinful. To the Christian, everything is God's. All that we earn or make is not for ourselves. It is the motive of private profit that stains our civilization, and that must be replaced by a social motive. How to effect this change, is the question. But force is not allowed us. There must either be a change of motive or a breakdown of our present system that will lead to a different order, or both. We see indications of both these changes.

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The Christian holds that primary human needs must be met by society. In one way or another, society must look after its feeblest, and incompetent or most unfortunate members. Even the poorhouse is a primary, if crude, witness of this conviction. The fact that millions of unemployed must resort to relief for lack of opportunity to work, is the gravest criticism of our social economic order.

Pending more fundamental social and economic changes, a system by which those of the greatest wealth pay proportionately heavier income taxes than those in the lower income groups, would seem equitable. It would indeed be a satisfaction if people would voluntarily choose to make this sacrifice. We ought to expect this of wealthy Christians. But the story of the camel and the eye of the needle confronts us with its tragic truth.

Another obligation for Christians as employers is to render to wage earners services such as old age and unemployment insurance. Such insurance ought to be a normal charge on industry. The public conscience is being aroused in regard to this obligation, and legislation recognizing this claim is pending in many states.

To the Christian, forgiveness is not a sentimental attitude, but rather a plain duty. I cannot believe the Christian way out can indicate anything less in our foreign relations, than a cancellation of all foreign war debts to us. The misery of the world demands it, common sense demands it.

As war is unChristian, every Christian should work for disarmament. The money used for national armaments, released for domestic expenditure, would also doubtless assist in economic recovery.

The Christian way out, means, then, the substitution of the motive of common welfare for the motive of private profit, and the securing of steps for bringing about such a change, both in industry and in the social structure as a whole. It means a greater sense of communal responsibility, a greater attitude of friendliness toward other nations, including as the first practical step a cancellation of war debts. The transformation of society until it becomes synonymous with the Kingdom of God, is the Christian's aim. But the fact that this is an infinite process does not excuse us from meeting the obvious and primary opportunities of today.

These primary steps are accepted by many who do not claim the Christian name, or know the way as such. What about us who claim the Christian name, but who fail to walk in the Way?

QUESTIONS FOR DISCUSSION

1. Have members illustrate the "clashes" between Christian ethics and accepted standards.
2. Is the first obligation of the Christian to the will of God as he understands it or to the state?
3. Do you agree that the motive of private profit is sinful?
4. Make up a list of practical steps that might be taken in the next few years that would make for a more Christian social order.
5. Do you agree that voluntary sacrifice to right injustices and inequalities is too much to expect?
6. Do you feel that the method of social struggle, as indicated by Dr. Niebuhr, falls short of the Christian ideal?
7. Is the use of violence unChristian?
8. If so do you consider a boycott, such as Nationalists in India use against England, and China uses against Japan, to be wrong?
9. Dr. Niebuhr says that dominant groups in society today use violence when their privileges are threatened. Have members of the class give instances if possible.

THE STORY OF THE CHURCH

VI. An Early Christian

By

BISHOP JOHNSON

IF YOU had lived in Rome about 100 A. D. what would have been the religious opportunities which would have presented themselves to you? In the first place as a loyal citizen of Rome you would have taken part in the Emperor worship which was the national religion. Nobody believed in it but everyone found it to their advantage to practice it. At the public games, at the theatre, at a banquet, at a civic gathering you would have participated in the rites which proclaimed the divinity of emperors, past and present.

In addition to that you would have had a choice of attendance upon the rather questionable practices of oriental religions; or the secret rites of Mithra; ōr the philosophical theories of the Stoics or the Epicureans. It was a jumble of curious theories, of ritualistic practices and of sensual indulgences. None of these religions had much to do with the morals of the individual. Philosophers, like Seneca, propounded high sounding phrases which had little or nothing to do with their private practices.

Like the Centurion of the Gospels you might have turned to Judaism and have become a proselyte of the gate, but the Jews were exceedingly unpopular throughout the Empire.

In such a quandary you might have heard of the Christians. You would have been told that they were haters of mankind, joykillers who absented themselves from all those social functions which were so essential to the welfare of the Empire, but so impossible for Christians.

Perhaps eventually you would be approached by some cautious friend who would tell you about this new faith. But there were stories about the awful rites in which a child was sacrificed and where they fed on human flesh. Rome was full of cerdulous people who would believe anything about those whom they hated.

Finally some friend would offer to take you to one

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of their meetings under pledge of secrecy. Possibly you would be taken to the cemetery and conducted to an underground room in the catacombs, dimly lighted by candles and oil lamps. There you would hear expounded the life of Jesus and the obligations which that life had placed upon His disciples. You would learn that in order to belong to the Church you must for a period of months receive instruction, after which you would be baptized and then confirmed. Up to this time you would not be permitted to remain for a celebration of the Holy Communion, but would be required to leave at a certain part of the service. But finally having received the laying on of hands you would be admitted to the sacrament of the altar, and would then understand the basis of those stories that Christians ate human flesh.

All of this time you would be liable to become the victim of a malicious neighbor who might inform the Roman officials that you were participating in the rites that had been forbidden by the Roman state. If you were thus suspected you would be arrested and required to offer incense to a statue of the emperor and to repudiate your allegiance to Christ. From time to time you would hear that some of your companions had been arrested and had been sacrificed to the lust of the Roman mob for human victims.

It wasn't exactly easy to be a Christian in those days and the Church was not much bothered with social climbers. Nor was it divided as yet into many sects, each demanding that its own particular dogmas be accepted.

What then was the Church at this period? It was essentially a secret society with its officers whom we learn from St. Ignatius were called bishops and presbyters and deacons. There was no Sunday holiday but these Christians used to meet in the early morning, since that was the safest time, to celebrate the Lord's supper, and particularly did they assemble for this purpose on the first day of the week. The Christians had ceased to observe Saturday in order that they might not be looked upon as a Jewish sect. They selected Sunday, the day of the Resurrection, when God had finished the creation of a new heaven and a new earth, in which all things were to become new. Of course there was no Lord's Day observed by the Roman people. Sunday was like any other day, and until the edict of Milan in the days of Constantine there was no day of public worship in the Roman Empire.

There was no New Testament in the year 100 although the various books which composed it were in existence. However the teaching was oral. It was not safe to have written documents and while the churches in Rome might have a gospel or two and a few epistles they would be jealously guarded and deposited in secret archives.

The thing that would have impressed you however would have been the solidarity of the Church and the solemn obligations which it required of those who had been received into its communion. Like the early Christians they continued in the Apostles doctrine and fellowship, although all the Apostles had gone to their reward. They faithfully observed the Breaking of Bread and, as Justin Martyr tells us a little later, they had a liturgy which they devoutly observed.

There were no church buildings, no conventions, no public demonstrations. There were bishops but they wore no insignia of office and performed their rites in secret. Yet it was this secret organization scattered throughout the empire, meeting in all sorts of curious places, composed of artisans, women, children and slaves which kept the faith and passed it on to succeeding generations.

For three hundred years the Church had to exist sub rosa. While there were periods during those three centuries in which the Church dared to come out in the open, yet the time inevitably came when persecution was renewed.

The persecutions of these centuries may be divided into three groups. During the first century it was the contemptuous anger of a great beast at the little insects who were annoying its comfort. There was no studied persecution during this period but rather an occasional outburst of hate and cruelty. But as time went on the anger of the empire increased and under such emperors as Marcus Aurelius the Christians were regarded as inimical to the welfare of Rome and they were systematically persecuted as obstinate fanatics. But it was in the third period that the empire viewed with rage the growth of Christianity and attempted a systematic destruction of its leaders and its literature.

It was not until Constantine won his imperial laurels, largely with the aid of Christians, that the state recognized the Church and the imperial family interested itself in its welfare. In many ways this last condition was worse than the first, for the Church under imperial favor attracted a type of disciples who lacked the sincerity and courage of the early martyrs.

The beast had failed to destroy the Church; it now proceeded to corrupt its personnel, and the evils attendant upon a union of Church and state began to be manifest. But from the days of the Apostles down to the year 310 the Church had overcome the world by virtue of the courage and zeal of a long line of martyrs, who patiently bore witness to Christ. Whatever happened during these three centuries the Church was not corrupted by the time serving mercenaries of the succeeding period.

(To be continued)

Choir Offices

By

IRWIN ST. JOHN TUCKER

A YOUNG priest was bewailing the architecture of his church — complete in every detail — because there was no room for a prayer desk in the choir. The stalls came close to the wall that separated the chancel from the nave.

"What do you want it for?" I asked. He seemed surprised. "Why, so that I can say Morning and Eve-

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ning prayer" he replied. "Those are the ancient choir offices."

To this I dissented. Morning and evening prayer are not "ancient choir offices"; they are not " a rehash of ancient monastic forms of prayer". They are the method whereby the congregation of the average church today offers prayer and thanksgiving. Where the compilers of the various books got their ideas from is of no consequence whatever. "The living, the living shall praise thee" says the psalm. The people in your church today are doing the worshiping.

So I suggested that he try the modern idea of considering that the normal place of a priest is at the altar, and that if the absolution is declared from the steps of the altar—as it should be—both choir and congregation will be before him as he delivers it. The sentences and the exhortation may well be delivered by a lay-reader from the choir stalls, while the priest stands facing the altar. He should kneel on the altar steps to say the confession, with the people; and then rise, turn to the people and the choir, if there is one, and declare God's pardon.

I have often wanted to insert the words "of you" in this Declaration; thus: "He pardoneth and absolveth those *of you* who truly repent, and unfeignedly believe his holy Gospel;" with the sign of the cross. Some time I shall. I wish the Church would authorize it; it adds so much power to the declaration.

Let's Know

By

BISHOP WILSON

Washington a Deist?

THE Washington Bicentennial is on—commencing with his birthday on Feb. 22 and continuing until next Thanksgiving Day. No doubt most Episcopal congregations heard him extolled as a Christian and a Churchman on some Sunday last month. His Christianity has been called in question by a certain stripe of writers lately. He has been called a Deist.

Now, Deism was a vague sort of thing which cropped up in England toward the close of the seventeenth century beginning with the writings of a man named Lord Herbert of Cherbury. It ran through many variations, claiming such men as John Locke, Matthew Tindal, Shaftesbury, Bolingbroke. Its best known advocates in England were Hume and Gibbon. It travelled over to France where it went to still further extremes in Voltaire and the Encyclopedists, finally running off into a materialistic Positivism.

Puritanism was in its most violent mood at the time Deism came in the field. Many intelligent people were disturbed, disquieted, or disgusted with the perpetual squabbling. Deism was an attempt to rise above the bickering by an appeal to religion interpreted in the terms of natural science. Lord Herbert laid down "Five Articles" as the basis of his system—(1) there is one supreme God, (2) who is to be worshipped, (3) the principal part of worship is piety and virtue, (4) repentance for sins and pardon, (5) future rewards and punishments. Most of these early Deists considered that God had created the world and then let it alone to go on its own way. There was quite a difference among them about Providence—that is, whether or not God exercised any influence on the course of human events. The term "Providence" representing God in His relation to human affairs was constantly discussed. As time went on the Deists went in for a study of other great religions and developed a critical examination of the Holy Scriptures. Some of them opposed the Church, some supported it. Some declared their adherence to Christianity, others became very antagonistic toward it. They came to be called Freethinkers. In France they went in for an increasingly materialistic, non-religious way of thinking. Of course the influence of it all came over to the American colonies, at first in its more gentle English form and, after the French Revolution, in its more radical and aggressive French development. Tom Paine was its most noted exponent in this country. Jefferson and Franklin were much under its spell.

No doubt this is the reason for Washington's repeated references to Divine Providence in his public utterances. Perhaps it also had something to do with the formal restraint which characterized his religious attitude—tho that was also a natural part of the man. But to draw a line marking him off as a Deist and not a Christian is absurd. For twenty years a vestryman, actively sharing in the Church's work, remarkably regular in public worship, a personal friend of rectors and bishops—these are the marks of a Churchman.

One might draw a parallel with Humanism today. It is a formless thing, differing greatly with different Humanist writers. But it is much discussed and read about. You can find many an intelligent man who discusses it, uses its phrases, recognizes what virtues it has but who lives the life of an honest, sincere Churchman at the same time. He would laugh at you if you were to denominate him a Humanist and not a Christian. George Washington was not a pious saint but he was an honest Churchman.

THIS UNEMPLOYMENT

By

V. Auguste Demant

Director of the Christian Social Council of England

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FINE EDUCATIONAL WORK OF CHURCH IN THE HOLY LAND

By G. W. Browning

From the Rev. Charles T. Bridgeman, the Episcopal Church's educational chaplain in Jerusalem, comes a copy of *Falastin*, Palestine newspaper and Arab national organ, English edition. It contains an article about St. George's School for Boys, in Jerusalem, a Church of England missionary institution founded in 1899.

In spite of the fact that the article is a frank appeal for funds for building and repairs, the newspaper editor gave it nearly a full page, and he said in introduction to it:

"We cannot at this stage pronounce any verdict on schools which are based on religious principles but at the same time it would be foolish to deny that Palestine has got most of its education from such schools. And among these institutions St. George's School certainly comes first.

"The headmaster out of modesty has not given us the list of prominent old boys. If he had, one would have found that most of those who lead today the political, educational and social movements of non-Christian Palestine have had their lesson from this Christian school."

In the article the Headmaster says: "St. George's is emphatically a Christian school, but with equal emphasis it must be stated that no attempt is made to proselytise from other Christian bodies, and no undue pressure is ever brought to bear on any non-Christian to change his religion."

Most of the Palestine schools are either wholly Arab or wholly Jewish or Christian or Moslem. St. George's welcomes all alike, discountenancing religious or political controversy.

Last year, of the 234 boys, 63 were boarders. One household included 2 Church of England, 4 Jews (2 Palestinian, 1 English, 1 Russian), 1 Armenian Christian, 34 Arab Christians (25 Orthodox, 1 Uniat, 8 Protestant), 20 Arab Moslems, and 2 Persian Bahais. In the whole school there were over 80 Greek Orthodox, 78 Moslems, 9 Assyrians, 5 Roman Catholics.

The linguistic problem is complicated, as may be imagined. All the boys must know Arabic and English. The first four primary classes are taught in Arabic, and English is used for the rest. They learn it. Last year there was a little Jewish boy who knew only Hebrew and French, and another who knew only Hebrew and Russian. Now they both know English and Arabic as well. And the two little English boys chatter colloquial Arabic like natives. Not a dull institution, one would say.

This bringing together into one harmonious household the jarring racial and religious discords of Palestine is symbolic of the Church's mission there.

* * *

Is it worth while to leave a small legacy to the Church's missionary work if one cannot leave a large amount? A note from the English diocese of Borneo tells what was accomplished in an S. P. G. mission there with a legacy of less than $2,000. It added a much needed extension to the church and rebuilt the ant-eaten belfry, provided a water supply for the girls' school where every bit of water had been carried by hand, paid a debt that remained from enlarging the school and a debt on the priest's house.

* * *

A little naked boy was picked up less than twenty years ago by the S. P. G. missionary in North Borneo. The child's father, a Chinese pepper planter, and his mother, a Dyak woman, had both died of smallpox. Neighbors were feeding the child but no one felt the slightest responsibility for him beyond this. The mission clothed and educated him, he graduated from the Divinity College, and about a year ago was ordained and became the missionary's curate, able to minister acceptably to the European congregation, and to preach in English.

* * *

We have an immediate contact with the English Church's work in Borneo and reason to be thankful for it, because our American mission in Zamboanga finds several Chinese Church people who have come from Borneo and other neighboring Church of England fields. The mission in Zamboanga is making a beginning at work for the Chinese in addition to its long continued work for foreigners and Filipinos.

* * *

From a student hostel in Tokyo an English missionary writes: "We feel more than ever the witness of Christian worship to be the greatest power in leading enquirers to our Lord. Numbers of college students come to our Bible classes, but because they live at a distance we cannot persuade them to come to the church here, and it is difficult to get them to go to churches near their homes where they have no Christian friends. The result is that after a certain point they advance no further.

"On the other hand, students who live with us and can attend the services go on steadily advancing towards a real faith in our Lord as God and Saviour. They feel Him to be present and they come to Him simply, without being kept back by the intellectual doubts which hinder others."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

The clergy this summer are to be given a chance to get in on the summer school in Cincinnati, hitherto conducted by Dr. William S. Keller only for qualified seminarians. The course, running from July 11th to the 29th, has been arranged in response to frequent requests from many parsons. Three days each week will be devoted to lectures and to inspections of social service agencies and institutions. The remaining days will be devoted to rest, relaxation and study, depending I take it, on the man. The cost is $9.50 for board and room, plus carfare and laundry and incidentals, which Dr. Keller announces will be fully $10 more, indicating possibly that incidentals come high in Cincinnati. If you want to go you must have a college and a seminary degree, and you must be "young spiritually and intellectually and able to assimilate new ideas readily" which all seems fair enough. Application blanks may be secured from the social service executive of the diocese of Southern Ohio, the Ven. Joseph T. Ware, 223 West 7th Street, Cincinnati.

* * *

Several hundred men and boys participated in the leadership training conferences held recently in Los Angeles under the auspices of the Brotherhood of St. Andrew. They opened up with a dinner at which there were speeches by Bishop Gooden and Dean Harry Beal. Also one by the star of the conference, the Rev. Irwin C. Johnson, director of boy's and young people's activities in the diocese of Michigan, imported for the occasion. One of the features of the affair was the gathering of forty clergymen to discuss the work with youth.

* * *

The Church Congress is to meet in Hartford from April 26 to the 29th and there will probably be flocks of bishops there, at least the last day, since it comes about the same time as the meeting of the House of Bishops in Garden City, bringing over a hundred of them to this part of the country. Here is the program: "Should the Church Sanction the remarriage of the divorced?" with papers by Bishop McDowell, Bishop Page and the Rev. John Mockridge of Philadelphia. "What should be the relation of the Church to economic change?" with papers by Mr. Spencer Miller, Jr., Mary Van Kleeck of the Russell Sage Foundation and the Rev. J. Howard Melish. "Did Christ Teach Pacifism?", Bishop Hobson and the Rev. A. L. Kinsolving. "Should the Church allow the election of bishops from one diocese to another?"

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with papers by Professor J. H. Beale of Harvard and the Rev. J. R. Crosby of Seaford, Delaware. "What figure of Christ emerges from New Testament criticism?", Professor Easton of the General, Professor Hatch of Cambridge and Dean Nes of New Orleans? "Should there be a final court of appeals in doctrinal matters?", Dean Washburn of Cambridge, Mr. Origen Seymour of New York and Professor Foley of Philadelphia. "Is religion necessary for a high morality?", Bishop Booth of Vermont and the Rev. Floyd W. Tomkins of Philadelphia.

* * *

The social service commission of the diocese of Pittsburgh has arranged for a representative of the commission to help in each of the districts of the city of Pittsburgh with the work of the federation of social agencies and the emergency association.

* * *

The Rev. Thomas H. Clough of the diocese of Western New York died in Buffalo on March 2nd. Mr. Clough, in spite of the "Rev." was a Buffalo business man. For many years he served the Indians on the reservation at Irving, N. Y. as a layreader. As a recognition of this service he was ordained a deacon in 1922 by Bishop Brent. He continued to serve them up to the time of his death, in his 84th year.

* * *

The Woman's Auxiliary of Chicago, through their president, Mrs. Charles Spencer Williamson, is getting steamed up over a course of study that is being given at Columbia University, New York. It seems that Mrs. Williamson read about it in the papers. So she wrote Dr. Nicholas Murray Butler to find out if Columbia was allowing "free love" to be taught. She received the answer that only two days out of two years' work are given over to a discussion of the problems of the family and marriage, and that there is no course on "free love" and that no such doctrine is taught. Not satisfied, Mrs. Williamson, with the approval of the Chicago Auxiliary, is seeking further information.

If it is true that but two days out of a two years' course is given to a discussion of marriage and its problems, one would think that the young people were allowed to graduate sufficiently ignorant on the subject to satisfy anybody. I am writing these notes in a stuffy hotel room in a far distant city and therefore away from my files, but as I recall it the Auxiliary in Denver after considerable study on the part of a distinguished committee, reported that what is needed, to make for better homes and more permanent marriages, is more information rather than less. I know as little about the Chicago Auxiliary as they do about Columbia University, but it does seem rather silly for them to break into the newspaper headlines with a denunciation of a great University when they are a thousand miles away from the scene.

* * *

"The Girl and the Machine Age" is to be the subject discussed at a conference of the Girls' Friendly Society to be held in Philadelphia May 15 to 19 at the time of the National Council of Social Work. The leader is to be Mary Van Kleeck, director of the department of industrial studies of the Russell Sage Foundation.

* * *

The Church has lost one of her true saints in the death in St. Louis of Carroll M. Davis. Dean Davis, for many years the dean of Christ Church Cathedral, St. Louis, until recently was in charge of domestic missions of the National Council. With the reorganization that took place a year or so ago in the affairs of the National Council Dean Davis stepped out to make room for the new department of domestic missions, headed by Bishop Creighton. He then returned to St. Louis to be a canon of the Cathedral where he served so many years as dean. He was the secretary of the House of Deputies and was known throughout the Church for his saintliness and for his genial and encouraging word to all those laboring for the Kingdom of God.

* * *

Two fine churches in suburban Philadelphia were opened for services recently on the same day; Trinity, Swarthmore and St. Michael's, Yeadon. The new church at Swarthmore is the first of a group of three buildings which will eventually be erected on this property. St. Michael's was erected as a gift of Mrs. John A. Brown, communicant. It is a chapel of St. Mark's, Philadelphia.

* * *

The Hon. Clinton Rogers Woodruff, social service expert who was recently appointed director of public welfare for the city of Philadelphia, shared the program with the Rev. Rankin Barnes at a meeting of the clerical brotherhood held in the Church House, Philadelphia, on February 29th.

* * *

Are there any of you who would like to place yourselves unarmed between the Chinese and Japanese combatants? Maude Royden, popular English preacher, Canon Sheppard, formerly of St. Martins-in-the-Field, and Herbert Gray, British lecturer who is well-known in America, have issued a statement that this is the only effective way of stopping the fighting in Shanghai. "We have written the League of Nations," reads a statement from them, "offering ourselves for service in such a peace army." They say that they will gladly keep the names and addresses of any volunteering for this service and will keep them informed of further developments. They say that they are convinced that advocates of peace should act and not leave the matter entirely to experts. Might be a lot of fun but how are we to get there? Of course there is always Mr. Ford.

* * *

The Rev. W. Russell Bowie, rector of Grace Church, New York, delivered the noonday Lenten Services last week in Washington, under the auspices of the Federation of Churches.

* * *

St. Paul's, the oldest church in New York, dating back to pre-Revolutionary times, still maintains many of the ancient British church customs. Last Sunday, for example, was "Mothering Sunday," when each child received flowers and cakes to take home to their mothers.

* * *

The Rev. John Rathbone Oliver, Baltimore, was the preacher last week at the Transfiguration, New York.

* * *

The Rev. Charles H. Boynton, retired professor of the General Seminary, is to be the director of the Wellesley Conference this year. The chaplain is to be the Rev. Benjamin M. Washburn, rector of Emmanuel Church, Boston.

* * *

The Hon. Samuel B. Coffin of Hudson, N. Y., has been appointed chancellor of the diocese of Albany by Bishop Oldham. Judge Coffin is a vestryman and a member of the standing committee.

* * *

The Rev. W. J. Gardner, rector of

NOTICE

MAY we again call the attention of all those who are receiving this paper at their parish churches to the business reply card enclosed in all bundle orders this week. Many bundles are ordered merely for the Lenten season, to be discontinued after the Easter Number of next week. Inquire if this is so at your parish. Use the postal only if it is to be no longer possible for you to secure THE WITNESS at your church. We want you to have the paper each week throughout the year. Buy it at the church if possible. However, if it is not to be on sale there after Easter use the card so that the paper may be mailed directly to your home. The series of articles on "The Story of the Church" is to be continued for some weeks, together with other features to be announced presently.

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St. Paul's, Flatbush, Long Island, and his assistant, the Rev. H. S. Olafson, have voluntarily surrendered ten per cent of their salaries for this year to help the effort being made by the Council to raise $400,000.

* * *

One hundred and two were recently presented to Bishop Stires for confirmation at the Cathedral, Garden City, Long Island.

* * *

A cable from Bishop Graves of Shanghai reports that St. John's University and St. Mary's Hall, both in Shanghai, are not operating at present because of disturbed conditions. He reports that they may open on April first—if not, then in September.

* * *

The fifth province has launched their drive for $78,000 which they hope to raise toward the $400,000 deficit fund for the work of the National Church. This amount represents the difference between the payments to the Council in 1931 and the pledges of 1932. This decision was arrived at the other day at a conference held in Chicago at which the crisis in Council affairs was presented by the Rev. B. H. Reinheimer executive secretary of the field department of the Council. There were all sorts of suggestions offered. Here are some of them: that a percentage of the open offering in each church be sent to the National Council throughout the year; that a tenth of the Easter offering be sent; that specific items in the budget be assigned to different parishes thus humanizing the appeal; release the children's Lenten offering as a part of the parish quota and designate it for the deficit; get the vestrymen into a huddle and impress them with the seriousness of the situation; cash in on Washington's Bicentennial by special services, with offerings (to some apparently George has a stronger appeal than Jesus Christ); let the women do it through the Auxiliary; and a special Whitsunday offering. Well there is choice enough certainly. A province-wide day of intercession on Maundy Thursday will be observed if plans discussed at the conference are carried out.

* * *

Dean W. H. Nes of New Orleans, speaking at the Lenten Services at the Garrick Theatre, Chicago, stated that great obligations face the Church. These include the development of a better relationship between men and women; better relations in industry; amalgamation of varied nationalities in the nation and the injection of Christian principles into international relations.

* * *

The Rev. William Norman Guthrie said in his sermon last Sunday at St. Mark's, New York, that many of the misunderstandings of Scripture came from the fact that people do not appreciate the wit of Jesus. "He said some wonderfully witty things. He made jokes to make his enemies unhappy and to silence them. That is the best way."

* * *

The Chicago clergy honored two veterans at their Round Table Meeting held last Monday at Grace Church, Oak Park. They were the Rev. H. L. Cawthorne, who is retiring as the rector of St. Luke's, and the Rev. S. R. S. Gray, the retired rector of St. James', Dundee. Mr. Cawthorne has been in the ministry fifty-one years and Mr. Gray forty-seven.

* * *

Churches in Brooklyn have been active for peace. The Federation of

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Churches of the city has a committee on the disarmament conference with which 138 churches have expressed their desire to cooperate. Thirteen activities have been suggested—petitions, sermons, writing congressmen, posters, outside speakers, study groups, peace pageant, united peace service, distribute literature, peace lessons in Sunday school—and there are three Episcopal Churches on the honor roll for having pushed many of these enterprises. Holy Trinity has done twelve of them; Grace Church, Jamaica, and St. Philips have carried on nine of the activities.

* * *

The Rev. James B. Gibson, rector of Trinity Church, Covington, Kentucky, died on March 6th. He was 48 years old.

* * *

The commission on Church drama and pageantry and the Morehouse Publishing Co. are jointly offering prizes of $50, $25 and $10 for plays and dramatic services suitable for presentation in churches or parish houses. If you are interested you may secure the rules of the competition from the department of religious education, 281 Fourth Avenue, New York City.

* * *

An interparochial normal school has been held at St. Paul's, Augusta, Ga., lead by Mrs. J. W. Griffeth, executive secretary of religious education in the diocese.

* * *

Trinity, Boonville, N. Y., has received a gift from the estate of a man outside the parish. This is the fourth received in recent years from persons entirely outside its membership.

* * *

The Rev. MacVeigh Harrison, Order of the Holy Cross, conducted a preaching mission at Christ Church Cathedral, New Orleans, February 14th to 28th. A feature of the affair was a young people's mission which was attended by large numbers.

* * *

The men's club of St. Paul's, Watertown, N. Y., each Sunday evening, is presenting a dramatization of some religious topic. The scene is the rector's study where a lawyer, a business man, an insurance man and several other churchmen talk over matters. They are packing them in. Whether they are using Dr. Atwater's "Episcopal Church" as a basis for their little sketches is not stated in the news item, but I do know that chapters in this popular book have been so treated in many parishes.

* * *

Here is some more information from that disarmament committee of the Brooklyn Federation of Churches. They sent out a questionnaire recently in regard to the Chinese-Japanese situation. Of the 1179 answers they received 1059 stated that "the United States should absolutely refuse to be drawn into a war with Japan." Almost as many, 1039, voted that "American citizens should immediately leave the danger zone or remain strictly at their own risk." Ninety-two per cent, or 1093, voted that "the president should declare that to supply American loans to fighting nations is against public policy" while 1032 voted against the exportation of war supplies to either combatant.

* * *

The Bishop of Kansas, James Wise, was the preacher last week at the Lenten Services in New Orleans, held under the auspices of the Church Club.

* * *

The Rev. Harry Price, assistant at St. James the Less, Scarsdale, N. Y., since 1928 has been elected associate rector of the parish.

* * *

Bishop Freeman of Washington confirmed a class of forty last Sunday at St. Margaret's, Washington.

* * *

A Lenten Clinic was held from March 6th through the 13th at Emmanuel Church, Great River, N. Y., conducted by the Rev. John Gayner



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Banks. The purpose of the clinic was to stress the positive side of Lent, and particularly the healing power of Jesus Christ.

* * *

The Rev. Richard W. Trapnell, general secretary of the field department of the National Council, completed a week's mission on the 13th at St. John's, Bethesda, Maryland.

* * *

About two-thirds of the clergy of Rhode Island have responded to the appeal made recently that they follow the example of the clergy of Massachusetts and take cuts in their salaries, the money to be sent to the National Council to help with the $400,000 that must be raised in order to carry on the work of the Council. The total amount pledged is $4,253.

* * *

Bishop Stires of Long Island, in a recent sermon at the Messiah, Brooklyn, N. Y., supported Bishop Manning's recent statement that the clergy have the right and the duty to speak from the pulpit on public questions of high morals important to the community. He also strongly denounced the political conditions that have been revealed by the Seabury investigation. "I plead," he said, "for such a demonstration of faith for that champion of honesty and justice, such a pledge of support for the crusade waged in our behalf, as will give him the encouragement he has earned and will inform all holders of public office that we shall insist upon the continuance, and, if necessary, the enlargement of this investigation until we can be sure that we know the truth concerning public servants and their methods."

* * *

Work has been started on the construction of a new $160,000 fireproof dormitory and dining hall for Williams Smith College, Geneva, New York.

* * *

Close to three and a half million dollars has been raised for the Program of the Church in the diocese of New York during the past six years. Two million of this has gone to the National Council, the remainder being spent upon missionary projects within the diocese. Over one-half of the three and a half million was given by just ten New York City parishes.

* * *

Here is a new sort of subject for a parson—"Tropical Fishes and Their Scales." It was the subject of an address given recently by the Rev. W. F. Bumsted of New York before the Aquarium Society. Versatile lot, us clergy, what?

* * *

The diocese of Pittsburgh hopes to raise $7,000 for the deficit of the National Council. There was a conference of the clergy on March 7th, called by Bishop Mann, when plans

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were made for a campaign to end with an offering Whitsunday.

* * *

Captain Mountford of the American Church Army is planning to attend the jubilee conference of the Church Army in London in May. It will be his first trip back to his native land in eight years.

* * *

The Rev. Francis W. G. Parker of the Order of Holy Cross conducted a preaching mission at St. Simon's, Brooklyn, from February 28th thru the 4th of March. One of the features was the children's mission, when the method used at the Church of St. Sulpice, Paris, was used. I am not sure just what this method is beyond the statement in the news story that it is a blending of the old monastic ideal with modern psychology. Sounds interesting.

* * *

The Transfiguration, Buffalo, recently completed, dedicated their new church on March 13, with Bishop Ward of Erie officiating.

* * *

With this drive on for $400,000 for the deficit there is real danger that the one non-quota offering of the Church—the Good Friday Offering—will suffer. If it does it will mean the withdrawal from important work being done in the Holy Land under the direction of Canon Bridgeman and Rev. John Panfil who has been in charge of the Assyrian Mission in Mosul.

* * *

A chapter of the Brotherhood of St. Andrew has been organized among the lepers on the island of Kusatsu, Japan.

* * *

The social service commission of the diocese of New York is issuing from time to time most valuable multigraphed bulletins, dealing with questions of social importance. The latest one deals fully with unemployment insurance, telling you briefly what has been done, what some of the difficulties are and what legislation has been proposed.

* * *

Signs of Spring — the first announcements of the Church summer schools and conferences. The dates of the Wellesley Conference have been announced as June 27th to July 8th, with the Blue Mountain conference being held at the same time. Here are some of the leaders at Blue Mountain this year; the Rev. Thomas A. Conover of Bernardville, N. J., who is to be the chaplain; Rev. James T. Addison of Cambridge Seminary; Dr. J. R. Brackett of Boston, a social service authority; Miss Mary Brisley of the Church Mission of Help; Miss A. H. Brown, member of the child study commission of the National Council; Bishop Creighton, secretary of the department of domestic missions; Miss Elizabeth Frazier, member of the child study commission; Rev. Frank Gavin of the General Seminary; Miss Mildred Hewitt, secretary for Church schools of the department of religious education; Miss Joy Higgins, member of the commission of religious drama of the department of religious education; Rev. L. C. Lewis of Philadelphia; Rev. W. Brooke Stabler, secretary of college work of the department of religious education; Rev. C. L. Taylor of the Cambridge Seminary; and Rev. F. Walter Williams, rector of St. Dustan's College of Music.

* * *

We are coming to a truer sense of values, so Bishop Fiske told a congregation at the Transfiguration. He preached at the noonday services at this New York parish.

"Religion, as it is constituted in America, is an afterthought," he said. "After material comforts have been provided and social desires satisfied, after men have lived their lives and fought their battles, taken their pleasures and heaped up their possessions, then they think to propitiate their deities. What they do is hardly more than an apology for giving God 'the go-by.' A rich man

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"May we not hope," he said, "that out of this long period of depression will come a truer sense of values? We are discovering that 'a man's life consisteth not in the abundance of things he possesseth.' We find ourselves driven to think of the things which abide.

"Men who never thought very much about religion are thinking about it now. Business men have told me that without religion there is no hope of an improvement in conditions. Industry and business are earnestly seeking to rebuild on firmer foundations. All the commissions in the land cannot induce people to stop hoarding money if they have lost faith in investment bankers and in political blowhards. What religion can do is to bring faith and hope and good will. It can bring confidence and trust. The only hope for our future lies in the return to spiritual values."

* * *

This may be old to you. It is an ancient prayer that was found in Chester Cathedral:

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the good, and pure in sight:
Which seeing sin is not appalled,
But finds a way to set it right:

Give me a mind that is not bored,
That does not whimper, whine or sigh,
Don't let me worry over much
About the fussy thing called I.
Give me sense of humor, Lord;
Give me the grace to see a joke;
To get some happiness from life
And pass it on to other folk.

* * *

Religious leaders of the country, Catholic, Protestant and Jewish, met in Washington last week for a three day conference on religious prejudices and ways to allay them. Prejudices in text books, religious discrimination against job-seekers, harmful missionary tactics and other matters of a like nature were frankly discussed. The opening session, broadcast, was addressed by Bishop Freeman, the Rev. F. J. Haas, Roman Catholic, and Rabbi Abram Simon of Washington. On Wednesday evening Newton D. Baker gave an address over a nationwide hook-up.

* * *

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THE WITNESS
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Greenville, S. C., was elected director of evangelism on the national commission on evangelism, at a meeting of the commission held recently in New York. His job will be to keep in touch with "The Seventy" (a group holding missions from time to time under the auspices of the commission), to correlate and unify all existing agencies in the Church dealing with evangelism, to cooperate with the National Council in their evangelistic programs, to serve on the faculty of the College of Preachers. He starts on his job May first.

* * *

The Young People's Fellowship of Buffalo held an institute during Lent, meeting each Tuesday—supper, chapel and then group meetings to discuss "The Church Through the Ages."

* * *

They have a new church at Fort Thompson, South Dakota, replacing one that is nearly sixty years old, damaged by tornadoes and in bad repair. The consecration services of the new building began with a memorial service in the old building, followed by a solemn procession into the new church. In the line of march, besides parish organizations, there were about twenty people who had been baptised in the older church before 1883. There have been 315 baptisms and 661 confirmations in the mission since the days of its builder, the Rev. Hakeliah Burt. The late Archdeacon Ashley began his ministry here in 1874 as Mr. Burt's assistant.

The mission is the headquarters of the Dean of the Niobrara, the Rev. David W. Clark, now completing his thirteenth year of work in this field.

* * *

A Pastoral Letter on Disarmament and World Peace has been issued by the Archbishops and Bishops of the Church of England in Australia. They say: "We can no longer believe that if you want peace you must prepare for war: rather it is true that if you prepare for war long enough and diligently enough, you most certainly get it."

* * *

Custom offices can do odd things. A parish in Baltimore, which is an American city, recently sent a box of toys to Manila, which is also an American city. The toys were marked "Made in Germany." The mission in Manila had to pay duty on them, regardless of the fact that duty must already have been paid when the toys first came to the United States from Germany.

* * *

A kind of dragon, very huge, lives under the mountains in China, and on rare occasions bestirs himself or turns over in his sleep, causing floods of water to rush down onto the plains. This accounts for last summer's floods. So the uneducated country people tell you in one part of China. The Rev. John Magee met an elderly man who had actually seen part of this august animal.

* * *

Bishop Davis of Western New York, upon the advice of his physician, is spending the month of March some place where it is warmer than it is in Buffalo. He had pneumonia last winter and has not as yet fully recovered his strength.

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Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
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Sundays: 8 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.
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The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

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Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
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Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

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Holy Days: Holy Communion, 10 A. M.

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

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

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.

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THE GOOD FRIDAY OFFERING



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GENERAL Convention, by sanctioning this Good Friday Offering, has afforded an opportunity for the Episcopal Church to express itself as a unit. It is a free-will offering. The action of General Convention is based upon recognition of a challenging opportunity for willing sacrifice that puts aside every conflicting interest on the day sacred to our Lord's Passion.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, Treasurer, and marked for Good Friday Offering. This Offering does not apply on the quota.

Commission on Ecclesiastical Relations, Church Missions House, 281 Fourth Ave., New York

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The WITNESS

CHICAGO, ILL., MARCH 24, 1932

Easter

by

MAY RICKER CONRAD

WHAT does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly-clad, devoted throngs
Of worshippers unite in songs
Of praise in lily-scented air?
Is this what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze,
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray,
If this is all of Easter Day.

But if this blessed season brings
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home.
No pain or loss can e'er efface the bliss,
Dear Friend, of Easter when it means all this.

MESSAGE OF THE WEEK

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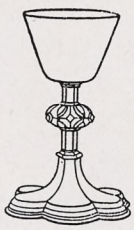
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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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EDITORIAL COMMENT

WE OUGHT TO BE more concerned over our spiritual depression than our economic setback. In each instance there have been worse ones in days gone by. By far the most serious spiritual reversal took place during those three sad days just previous to Easter. It is difficult for us to understand or appreciate the utter hopelessness of that little band of disciples that had followed the Christ only to have Him suddenly taken from them. That Cross seemed to have checked their enthusiasm and in some cases to have shaken their loyalty. They were now a flock without a shepherd. The Master tried His best to make them understand, but His assurances of ultimate victory found little response. So when that first Easter dawned it found the people unprepared and left them in a state of bewilderment. We can easily see why. No soul can leap out of heaviness into joy and gladness. This applies to yesterday and today. It was not until the Master eased up behind two of those discouraged souls hiking along on the Emmaus Road that the full meaning of the Resurrection dawned. Their hearts burned within them as the little group sauntered along. The truth of the risen Christ slowly absorbed them. The depression was ended.

No doubt the Resurrection is the greatest miracle of all time. Therefore it implies complete divinity and certainly much of the supernatural. But let us tuck in here a word of caution. To interpret this mighty event only in terms of deified achievement is to invite merely bewilderment and amazement. Our spiritual depression today will end on the Emmaus Road. Our hearts will again burn within us—our spirits will be revived as the Risen Christ eases up and into our fellowship. The Resurrection, like the Crucifixion, wasn't for heaven but for earth, wasn't for angels but for men. The angels proclaimed the Risen Christ and doubt and fear prevailed. The Master uttered a few words and was understood. The greatest benefit that the Easter message can bring is an emphasis of the renewal of fellowship with the Risen Christ which banishes depression, and ushers in happiness and finally immortality.

IN DISCUSSING the affairs of the National Council and the effort now being made to raise $400,000 to see us through this year, too little attention has been given to the point raised by Bishop Fiske in his letter recently published in the Church weeklies. He asks: "I wonder if due consideration has been given to the question as to whether this is an emergency, to be met now, as an accompaniment of depression, or whether it is an evidence of deflation which may prove permanent? Are we likely, for a long time, to be getting back to the scale of spending which we reached some years ago? Is the National Council facing the probability that we may not?" As he points out, certainly that probability was not faced by General Convention in preparing a budget for the National work. Neither was it faced by the National Council at its February meeting. Both the Convention and the Council based their deliberations on the assumption that we are at the bottom of another business cycle and that prosperity is just around the corner. Pull through 1932, they reasoned, by raising an emergency fund of $400,000 and we can look forward to 1933 with a considerable degree of confidence that diocesan pledges will approximate the expenditures called for by the General Convention budget. The articles appearing in this paper on "The Christian Way Out" by such leaders as Nicholas Murray Butler, Bishop Parsons, V. Auguste Demant, B. I. Bell, Vida Scudder, Reinhold Niebuhr, W. G. Peck and others—all keen students of economics—should convince us, by their very unanimity, that the world is facing a situation more serious than a dip in the business cycle. The House of Bishops and the National Council at their meetings next month will do well to give serious consideration to Bishop Fiske's question, and plan for the future accordingly.

SENATOR COSTIGAN of Colorado has introduced a bill in Congress calling for an investigation of conditions in the Kentucky coal areas. There is no doubt that such a study has long been called for. Gun-rule has been rampant in several counties for

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months, with every semblance of civil liberties denied. Newspaper men representing the most responsible papers in the country have been driven from the area. Only recently a group of men of distinction went there to distribute food to the suffering miners. Their hotel rooms were entered and their suitcases searched. In one of them was found a program of the Foreign Policies Association. That being considered sufficient evidence that the owner was a radical agitator, he and his associates were turned over to a mob, loaded into automobiles, run out of the state, beaten and left by the roadside. The American people have the capacity for righteous indignation. But Kentucky is a long way from home for most of us, and we have troubles of our own. However we do believe Church people are sufficiently interested in justice and the preservation of our heritage of civil liberties to at least go to the trouble of writing their Senators and Congressmen urging the support of Senator Costigan's bill. People of the churches have graphically demonstrated their sympathy for these miners and their families by the great amount of relief that has poured in from church sources. A Senate investigation may accomplish little. It will however open up the territory. It may also convince coal operators and their hirelings that they are not a law unto themselves.

Do laymen stay away from church because the church is ineffective or is the church ineffective because laymen stay away? Do clergy fail in their leadership because the people are unresponsive or are people indifferent because the clergy lack moral courage animated by love?

THE STORY OF THE CHURCH

VII. Nicaea

By

BISHOP JOHNSON

THE early members of the Church were mostly simple people. St. Paul described his constituency in the following words, "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen to bring to nought things that are, that no flesh should glory in His presence."

The Gospel took its root in the soil. It did not emerge from the minds of philosophers and then trickle down into the souls of common people. The seed, which is the word of God, found its way into the lives of the humble and the meek, and from there it grew up into the consciousness of the upper classes. And this was so because the Gospel was not primarily a philosophy, but a way of life requiring self sacrifice and devotion to the person of Christ, qualities not easily acquired by the privileged classes. "The common people heard him gladly"—the Greeks regarded him cynically. Special privilege looked upon Christ as a radical who would upset existing conditions. But the Gospel did not remain for long in its humble state. It soon forced itself into the attention of scholars and rulers, both those who attacked and those who defended its claims. The Church in the second and third centuries produced its apologists who defended its position, but it produced a greater number who attacked it.

In other words the Church began as a bare-footed boy on the farm, who by virtue of his ability and industry grows up into a leading citizen. Many a time when he is confronted with grave problems, the prominent executive wistfully looks back and wishes that he might once more become a barefooted boy on the farm. But he cannot. The die has been cast and he must remain in the position which his own efforts have attained.

SO FOR the first few generations the Church did not concern itself with defining the faith. They believed that God so loved the world that He had sent His only begotten Son to redeem the world. They recited the Apostles' Creed nearly as it exists today without any discussion of the Virgin Birth or the Risen Body of our Lord. It was the implicit faith of a child rather than the explicit faith of a teacher. It was a way of life which had for its motive the love of Christ, and for its objective, to be like Him.

But when the Church grew it penetrated palaces and academies so that its simple assertions became the subject of critical attack. The Church in its General Councils did not define the faith because it wished to do so; it defined the faith to protect itself from the false definitions which the scholars were setting forth. Of course so long as the Christian Religion was forbidden by the empire and spasmodically persecuted, it would have been impossible to hold a General Council. Such an act would have invited persecution. More-

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over so long as it was extremely dangerous to be a Christian, not many philosophers or leading citizens were anxious to identify themselves with it. It was much safer for obscure people to be Christians than it was for prominent persons.

When, however, Constantine became Emperor, all this was changed. He openly championed the Christian Church, although he did not identify himself with it by baptism until his death. He not only proclaimed Sunday as the Lord's Day and gathered ecclesiastics around him; he also had a deep concern for the unity of Christians. He passed by Rome because of the strength of paganism therein and built the Christian City of Constantinople in which no heathen temples were permitted.

The Christian Church was Constantine's greatest political asset, because it was the most compact and trustworthy group in the Empire. He showed great political sagacity in adopting this course, as he established a constituency which was dependable and which owed him such a debt of gratitude that they could not repudiate him. For the first time in three hundred years it was safe to be a Christian and the persecution under Diocletian only a few years before, was too vivid to be forgotten because it was the most cruel persecution of them all. Naturally when the Christian faith became the authorized religion of the empire, the character of its personnel underwent a rapid change. There soon rose up that rather questionable asset which has been with the Church ever since,—that company of prominent rectors and influential laymen, who were never conspicuous when their lives were in danger, but became active when it was not only safe, but profitable to be a Christian.

The Church had ceased to be a ragged urchin and had become a leading citizen.

This involved a radical change in the habits of the corporation.

NOW Egypt was the sensitive spot in the Roman Empire, because it was the private farm of the Emperors from which came the ships laden with grain by which the urban populace was fed. Free bread and free games were the methods used by Roman Emperors to keep the populace from riotous habits which are always dangerous. Well it happened that a prominent rector in Alexandria named Arius, began to teach modernistic doctrines.

"There was a time when Christ was not," said Arius.

Opposed to him was an able young deacon, named Athanasius who pointed out that if this were so then Christians were worshipping a creature and were no better than pagans, guilty of idolatry. Of course this is evident at first glance. Either Christ is of the Godhead or the Church must stop worshipping Him.

The controversy became intense—In hot countries violent emotions are easily transferred into emotional violence. Constantine was excessively annoyed. It would be a political disaster to have Christendom divided against itself. I am sure that he knew little about the merits of the debate and cared less, but he did not want a schism in his party. So he consulted his friend Hosius, Bishop of Cordova. It would have been easier to have asked the Bishop of Rome to settle the question, but as yet the Church was unaware that the pope was the vicar of Christ infallibly able to settle all disputes as to the faith. So Hosius recommended a General Council as the parliament which could settle the matter. So in 325 A. D. the Emperor summoned all the bishops of Christendom to assemble at his expense in his summer palace of Nicaea and quiet the controversy. Three hundred and eighteen bishops attended and produced (less than ten dissenting) the greater part of the Nicene Creed.

Let us observe that the bishops who attended this Council were men who had been through the Diocletian persecution and many of them bore the marks thereof on their bodies. Only a few of them at this time owed their position to imperial favor and they were men who were not afraid of anything but being false to their witness to Christ. They knew that when they went back to their constituencies, they must carry back the same faith which the Church had always held implicitly.

THE words of the Creed indicate what they believed that Christ was "God of God, Light of Light, Very God of Very God, begotten, not made, of the same substance of the Father." The debate raged about the Greek words *Homo* (of the same) and *ousion* (substance.) The sympathizers with Arius would be content if the Council would say *Homoi* (similar) *ousion* (substance), but more than three hundred bishops agreed that the faith of the Church demanded the former expression.

Carlyle sarcastically intimated that it was a quarrel over the letter "i", but it went deeper than that. It was the time when the Church must defend itself against those who would interpret the faith for her, by interpreting it for herself. The Nicene Council was not dominated by the Emperor who was interested solely in the political phase of the contention. He wanted unity, and was not concerned with theology. Later on his sons became partisans and his family during his lifetime took sides, but Constantine cared more for the unity of his constituency than for the nature of the debate.

The Nicene Council did not settle the matter. The controversy was to rage for years and the time was to come when the whole world (including the Bishop of Rome) had deserted Athanasius and supported Arius, but in the long run, the decrees of the Council prevailed and the Church went on record permanently as to the deity of Jesus Christ.

As to that article of the faith the Church has been uncompromising. One wonders also, how much the subsequent trend toward parliamentary power in civil affairs is due to the Councils of the Church, in which for the first time decrees emanated, not from a ruler, but from the corporate body. It is quite distinct from either the monarchical or the papal idea.

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REBUILDING THE JERICHO ROAD

The Christian Way Out of the Depression

By

SPENCER MILLER, JR.

Consultant on Industrial Relations to the National Council

THE scene of one of the most familiar parables of our Lord is the Jericho Road. Upon this highway leading to Jerusalem a certain man fell among thieves "which stripped him of his raiment and wounded him, and departed leaving him half dead." A priest and a Levite, as they journeyed down the road, saw him lying in the gutter, but crossed over to the other side and continued on. A Samaritan traveler, however, as he saw the man, had compassion on him and bound up his wounds and brought him to the Inn and made provision for his care until he should be well. Because he showed mercy he has received the appellation — The Good Samaritan—the symbol of a good neighbor and a true Christian. And the act of making provision for the care of the wounded man has been described as the beginning of Christian Social Service.



SPENCER MILLER, JR.

Today there is another lesson to be drawn from this parable. It concerns the condition of the Jericho Road. For centuries we have been performing the manifold acts of Christian charity—feeding the hungry, clothing the naked, and binding up the wounds of the afflicted. It has been necessary. But it has been in the nature of ambulance work. As the leaders of Christian Social Service turn from treating effects to removing the causes of our social maladjustments, they have come to realize that the type of ambulance work which has been performed in the past is not enough; it is merely temporizing with conditions. The causes which give rise to these conditions challenge our attention. The Jericho Road itself is in desperate need of repair; it must be cleaned up. And it will not suffice to patch the road up here and there, or even resurface it. What is needed is a new foundation!

The present depression, which Sir Charles Aldis has described as the worst in a hundred years, has disclosed furthermore how imperative is the need of new foundations for the Jericho Road. Face to face with the economic dislocation, the human tragedies and moral confusion which arise out of such world-wide distress, men everywhere are coming to realize that there are fatal defects in our present social order; indeed the present distress is itself an evidence of the break-down of our economic order. And no mere palliatives will suffice to repair their structural defects. So distinguished an American publicist as Dr. Nicholas Murray Butler asserted that this is the "full and final test of the entire capitalist system, a test to which it has never before been subjected."

The effort on the part of churchmen then to find the Christian way out of the depression must begin by a frank willingness to face the facts of our present predicament, and by a willingness "to recognize that drastic remedies must be taken." The quest is not easy; there is no royal road. But one thing is clear—the Christian way out is not the unchristian way in. The road has not been laid out by any of our existing political or economic systems. It is not in capitalism; it is not in socialism, nor is it to be found in communism. Each of these systems has disclosed fundamental defects which are not in accordance with the Christian Ethic. The Christian way out, in general, is the road which has as its goal nothing less than the realization of the Kingdom of God on Earth; and as its method The Way of Life proclaimed by Jesus.

It will be urged that this has been the goal and the mission of the Christian Church since its foundations by our Lord. Such, indeed, was the central theme of Christ's Sermon on the Mount: "Seek ye first the Kingdom of God and His righteousness; and all else will be added unto you." As Christians on the one hand have made the gospel of the Kingdom the rule of their lives and their relationships, they have transformed the pagan world and elevated all men and women to a new estate. The extent of our progress since the first century A. D. can be measured in part by the extent to which Christian ideals of conduct have come to pervade the Western world. As Christians on the other hand have placed other things first, they have been rewarded in kind. As the Christian Churches, in turn, abdicated the whole area of social and political conduct during the past one hundred and fifty years as outside the dominion of religion, and left these relationships to irreligious or definitely unchristian forces, they lost a large part of their moral leadership in the world. "They acquiesced," said Richard Tawney, "in the popular assumption that the acquisition of riches was the main end of man, and confined themselves to preaching 'such personal virtues as did not conflict with the achievement.' "

The way out of the present depression thus cannot be a different way than the way which leads to the attainment of the Christian objective—The Kingdom of God. There are no lesser goals. There are no short-cuts. Christ is either the Lord of all life or of none of it. But when one begins to indicate the implications of the gospel of Jesus upon human relationships, they seem at once to be so antithetical to present practice as to be impossible of achievement. And yet we have all seen Mahatma Gandhi, in our time the great Indian leader, take one of the Christian principles of non-

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violence and virtually alter the course of British history. To suggest, for example, that in the field of international relations, where anarchy still exists, that war is an essential denial of the principles of Love, of the Fatherhood of God, and the Brotherhood of Man, is but to suggest how far we must journey to our goal. And yet it is almost the essence of Christian Sociology as applied to International Relations that the Christian Church is not the palliative of international disorder, "she is the new international order. . . ." "The Christian Church is a new creation," asserts Dr. Daniel McGregor, "she is the new humanity of God. She is not as other groups are, but is called to the high destiny of bringing the nations of mankind into the Kingdom of God." If that is her destiny, it is obvious that competitive nationalism, so characteristic of the world today, is an essential denial of Christianity, and isolation is the expression of selfish indifference to the Christian claims that we must all "bear one another's burdens," and that "we are all members one of another."

Similarly if we set up the criteria of the Christian ethic by which to judge prevailing standards in industry, we see how far our practices have departed from Christian standards. How else could one explain the callous indifference of a Christian nation to the recurring cycles of unemployment in our land and its consequent devastating effect upon the moral life of great sections of the community? It would seem to be almost the first principles of Christian belief that if the personality of each man is sacred in the sight of God that we should not permit any act growing out of our industrial relationship which would deny in fact what we assert as a part of our Faith. The principles of a Christian sociology are few in number; they turn upon the four basic concepts: (1) the sacredness of human personality; (2) the spiritual value of material things; (3) Love as the motive of human fellowship; (4) the conception of all life as service. The application of these principles is multitudinous.

From time to time our own Church has sought to make explicit the application of the Christian principles upon contemporary problems. The great pronouncements of the Lambeth Conference by the chief pastors of our Church every ten years has given great emphasis to the social gospel. Our own General Convention at Denver last fall, speaking through the Committee on National and World Problems, has made abundantly clear the way out of the present world-wide distress caused by unemployment, lawlessness and war. It championed no panacea; it applied the Christian Ethic to our present problems. Similarly, the Bishops of the Church, in their stirring Pastoral, asserted among other things that the inequality between poverty and wealth, the contrast between "individual want and collective plenty could not be accepted as in accordance with the will of God."

The heart of the matter is this: If Christianity is a complete system of life it should be capable of enlightening the world not only about the "nature and destiny of human life," but also about the elements of such social defects as the present crisis in industrialism have disclosed. Such indeed is the dynamic of the Christian Ethic.

But it is clear that there is no specific Christian way out of the depression; there are Christian principles to guide us on the road which leads to the Kingdom of God. There is no permanent way to repair the Jericho Road, it must be built. And that means nothing less than the rebuilding of our western civilization in accordance with both the Mind and the Way of Christ.

Let's Know

By

BISHOP WILSON

That Yawn

WHY do you politely place your hand before your mouth when you yawn? Because you were taught it was good manners, I suppose. The real reason goes much further back than that.

Primitive people, long ago, began to struggle with the question of a life-principle called the soul. They saw their friends live and die and they tried to figure out some explanation for the transformation. They decided that within every human body there must be some sort of shadowy, impalpable being which one day escaped, leaving the body without life. Since breathing stopped with death, it seemed plain to them that the mouth was the normal point of exit for the soul. Therefore if you would keep people alive, you must prevent the soul from escaping out of the mouth. So when a person appeared to be dying, they frequently held his mouth and nose to keep the soul from getting away. It is, I believe, still the custom among the Hindus to snap the fingers when one yawns in order to frighten the soul from coming out.

Even in sleep one was warned to be careful about an open mouth, lest the soul should depart and the sleeper might never awake. One traveller tells of an African native who was much distressed over a dream, repeated on successive nights, in which he persisted in smelling the odor of delicious food. The headman of his tribe decided that some witch was trying to entice his soul away from him while he was asleep and advised the man to take extraordinary precautions. For several nights the poor fellow cowered in the tropical heat under a heavy blanket with his nose and mouth tied up in a handkerchief to restrain his restless soul from the temptation. It's a wonder he didn't kill himself trying to save his life.

Then there was also the reverse danger. Careless opening of the mouth might admit a wandering spirit of undesirable quality which might create serious dissention in one's interior mechanism. It is said to be a precaution against such a catastrophe that many of the natives of North Africa wear a covering over the lower part of the face which, in some cases, is not even removed for eating and sleeping. It is not at all improbable that this is the original

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reason why Arab women veil their faces—other explanations having arisen later.

That, then, is the real reason why you cover your mouth with your hand when you yawn—because some of your early forefathers believed that your soul might escape or an evil spirit enter if you did not protect yourself. Nowadays we know enough about human anatomy to smile at the fictitious peril and we have a better conception of spiritual values for the safe-guarding of the soul. Yet, after all, we don't know very much about it and some of our descendents, a few centuries hence, may smile at many of our enlightened ideas while still preserving twentieth century customs. It behooves us not to be too proud of our own knowledge and not to disparage the efforts of primitive people to solve questions which still baffle us with many an unsolved mystery.

A Facinating Book

Reviewed by
GARDINER M. DAY

"THE important point to be noted and remembered is that religion is not some new and peculiar thing which is unrelated to life's normal interests; it is the flood of a new significance streaming in to raise those interests to a higher level." This definition of religion well expresses the type of thought which characterizes a new volume of delightful essays from the pen of Dr. Walter Russell Bowie, the Rector of Grace Church, New York, entitled *On Being Alive* (Scribners, $2). In the manner of Abbe Dimnet, Dr. Bowie might appropriately have entitled this book, The Art of Abundant Living or The Art of Appreciating Life, for the volume is a series of lessons in appreciation, beginning in the first chapter with the more obvious objects in man's experience, such as nature, people, and principles, and advancing to the more subtle phases of experience, poetry, God and immortality. With the expansive appreciations of a man who has lived widely, the author combines that poise and serenity of thought which alone characterizes one who has lived deeply. In this age, which is so full of hectic, shallow, and self-absorbed people, the writer feels most keenly that the hope for the future is that man regain the poetry of life. "Life must be keyed not to a few harsh strings, and those the meanest in its gamut; it must attain that symphonic harmony which only comes when the lofty notes of love and loyalty and romance are struck. It is for this that we must covet both poetic thinking and an acquaintance with those great expressions which the poets, technically so-called, have put into words." The finest chapter is that on being alive to God, in which Dr. Bowie takes the modern bull, Humanism, by the horns, and shows how inevitably it proves its own inadequacy as a man's experience and thought matures. A belief like that of Thomas Huxley in the "sanctity of human nature" unrooted in a deeper and transcendent reality, with the passing of generations withers away and becomes in a grandson, Aldous Huxley, a view of life as something full of sound and fury signifying nothing. This review would not be complete without a comment upon the charm and almost poetic beauty of Dr. Bowie's prose.

Just Souls

By
C. RUSSELL MOODEY

Life has its trying, little way
Of wearing down the will,
So seek the Christ in daily prayer
And help your soul refill.

WHEN a fountain pen is full it is a great convenience. And when it is empty or dry we lay it aside or take time out to fill it. But between these two stages there is a very dangerous time, and that is when the pen is nearly dry. No doubt, you have had your religion severely tried more than once by a fountain pen. Just when your letter is about finished and you go back over what you have written, by a sudden move of the wrist your pen emits a drop of ink and your page is spoiled. Maybe the eraser will take it off and maybe it won't. However, you only have a few words so you begin again. Another blot, the calamity is now complete. Your letter goes into the waste basket. When a fountain pen is nearly dry the control of the ink is gone. So beware. Nearly empty is far worse than completely empty.

We never worry about good people. When they are full of idealism they can take care of themselves. And we are not so concerned over real bad people for they usually end up in some institution that protects society from their depredations. But we ought to be alarmed over those who are nearly bad. They are the ones who throw blots on life's pages. They are the ones that successfully elude the law. And the ones who wear a social mask. There is more harm done by these people than by all the thugs, bad men, gangsters and degenerates put together. For these fellows have access to our homes, our friendships and all the privileges that they beget. They are converted in the high places under the guise of respectability.

What's the remedy? Simply this—to fill up the soul with Christ, and keep filling it up. Don't ever let it get to the point where it is nearly empty. Otherwise life is sure to be spotted!

THIS UNEMPLOYMENT

By
V. AUGUSTE DEMANT
$1.25 a copy

WITNESS BOOKS
931 Tribune Bldg. New York City

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CHINA SITUATION IS DESCRIBED BY BISHOP ROOTS

By G. W. Browning

Bishop Roots summarizes the problems of central China in a note written February 2, for the Hankow Newsletter. To whatever extent conditions may or may not have changed since then the information shows something of the difficulties the Bishop and his staff are meeting.

The clouds which hung heavily over this part of central China seem to be lifting a little. Japanese "positive" policy now focussed at Shanghai has been diverting military and constructive forces from their urgent local tasks. The provincial government has been weakened by the failure of national leaders to cooperate and the consequent weakness of the national government, while inability to collect taxes from more than half of the province threatens the solvency and the very life of the Hupeh Government. Flood relief is hampered by financial difficulties, bandit activities and the overwhelming magnitude of its task, with the consequent delay in the large and fundamental work of labor relief in dyke repairs. Most threatening of all is the extension of Soviet government, which now controls more than half of this province and is converging on the Wuhan cities.

For the moment these very dark clouds hang less heavily, for the world-wide attention being given to the Sino-Japanese crisis promises to save that situation. Local sources of financial help have been found which should carry the Hupeh government over the New Year (Feb. 6), providing among other things for paying the troops and thus strengthening their loyalty. Flood relief work has also taken a turn for the better through closer cooperation of all concerned, and especially through the timely help of Mr. Rewi Alley, whom Sir John Hope Simpson sends to supplement our staff for a few weeks. The Red Armies are now far enough away so that the gun fire of their battles with the government troops is not heard in these three cities as it was a few days ago.

The tension of the situation is still great, but after consultation with our consul general and the relief workers, as well as with my diocesan colleagues, I think I shall be able to attend the Hongkong conference with the appraisal commission of the Laymen's Missionary Enquiry, if it can be held as planned Feb. 12th to 16th. Needless to say I could not even think of being absent at this time were it not for the presence of Bishop Gilman.

* * *

As the man in Browning's poem (Robert Browning's) so feelingly exclaims, "How very hard it is to be a Christian!" One feels this in thinking over the many years of patient effort which have gone toward developing a native ministry for the Church in the Philippine Islands, effort which is still almost without visible results.

It is bound to take many more years in that field than in some others, for the Church there is dealing with people only a few generations removed from the extremes of primitive life and in many communities still primitive. Also, the foreign clergy have been too heavily burdened to give the individual attention necessary for developing native leaders.

The first and brightest hope was a young Filipino who was actually ordained deacon and served three years; then, just when he should have been ordained to the priesthood, he lapsed tragically and completely and had to be deposed.

A second young Filipino, well educated, born and brought up in the Igorot country, was sent to Sagada for two years' training, but proved to be quite impossible and had to be dismissed even from lay service.

Now a third, an Igorot, trained and proven, has entered the field. Deaconess Routledge first gathered him in as a child, from Tukukan, the place where the Rev. Edward Sibley recently died. The boy was brought up by Mr. Sibley himself, and then went to the government school near Baguio. After that he was sent, three years ago, to Besao, to be trained as a catechist by the Rev. Vincent Gowen, whose experience training catechists in China makes him a helpful guide.

The young man has just returned to his home at Tukukan, with his bride, to take up work under Deaconess Routledge. His name is Mark Suluen. May the day soon come when Bishop Mosher can say with St. Paul, "Bring Mark . . . He is profitable to me for the ministry."

They have quite a basketball team at the General Seminary. They have won seven out of nine games so far. Their hardest tussles have been with the Biblical Seminary. They licked them the first time 30-25, and then the Bible students turned around and won 32-26. The sailors from the U. S. S. Chicago also defeated them 37-34 but the seminarians evened that up handsomely in a return match by the score of 38-23.

BISHOP OF ALBANY THINKS FLAG USED TOO FREQUENTLY

By Emily B. Gnagey

In a letter to the diocese of Albany, published in the current issue of the diocesan paper, the Rt. Rev. G. Ashton Oldham, bishop of Albany, points out the ineffective and unethical use of the flag in our churches. The bishop considers the wide use of the flag at regular Church services a legacy of the war. He says: "It is no disrespect for the flag to assert that it does not normally belong in a service of worship to Almighty God, no more than it would be disrespect to the cross to say that it should not be used to lead our armies to battle or to adorn our government buildings." The bishop calls attention to the fact that ours is probably the only Church in Christendom that uses the flag regularly in procession, the Roman Catholics reserving its use for great civic occasions and the Protestant denominations seldom having processions.

The bishop then emphasizes the undesirable psychological effect of the promiscuous use of the flag: "Moreover, this constant use of the flag has an unfortunate psychological effect, in that it must tend to divert the mind of the worshipper from the main purpose of worship. Men come to Church on a Sunday morning, if they come in the right spirit, with a desire to get away from the world, even including one's own country. We assemble as citizens of another country, with thoughts of another and better world, whose builder and maker is God." He continues: "To see a flag borne in procession and thus necessarily the most prominent object there brings one's thoughts immediately to mundane things, tending to make less clear our consciousness of God as well as our realization of the brotherhood of man." This latter thought Bishop Oldham develops as the most important argument against the practice.

Bishop Oldham also points out that too frequent use of the flag defeats its own purpose by making it less significant on occasions when men are reminded of their civic duty. He commends a careful consideration of the subject, "so that what we do shall be based upon sound reasoning instead of sentiment and shall be intelligent as well as Christian."

A delegation of twenty Japanese Brotherhood of St. Andrew leaders is being organized to visit this country in 1933.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Funny how these ecclesiastical affairs turn out. There we were with three or four halftones of prominent clergymen. We had the low-down on the election in Newark so all we had to do was to pick out the picture of the man elected and present it to you. But the brethren were at it all day last Tuesday trying to elect a Coadjutor for the diocese and the results were nil. Even worse than nil for Bishop Stearly indicated at the close of the day that he might withdraw entirely his request for a Coadjutor. The top men in the balloting were the Rev. Appleton Lawrence of Providence and the Rev. Charles L. Gomph of Newark, the former supported by the liberal group and the other by the Catholics. Others to receive votes were Bishop Suffragan Charles K. Gilbert of New York and the Rev. William O. Leslie, archdeacon of the diocese. Bishop Creighton of Mexico, executive secretary of domestic missions, was also nominated but it was immediately stated that he would not accept if elected so his name was withdrawn. The Rev. Luke White of Montclair also was nominated but withdrew before the balloting. Dean Dumper of Newark was nominated later in the day as a compromise candidate but he too refused to stand.

Dr. Lawrence was elected by the laity on every one of the ten ballots, and came within three votes of being elected by the clergy. Then the Rev. Augustine Elmerdorf of Hackensack made a speech in which he insinuated that Dr. Lawrence was not sound in the faith. It was reported, he said, that Dr. Lawrence does not take too seriously the doctrine of the Virgin Birth and therefore was not solid on the Incarnation. Also he was supposed to advocate birth control. This remark brought the Rev. J. F. Savidge of Norwood to his feet with the statement that any man with seven children should not be judged too harshly for his opinions on that subject. All of which brought forth a hearty laugh but apparently changed few opinions since on the tenth ballot Dr. Lawrence was six clerical votes from election instead of three. It is possible of course that some turned against him, on the presentation of this concrete evidence, because they felt that he did not believe in birth control strongly enough. In any case it was after supper time and men must eat, so they called it a day without having accomplished the task for which they were called together.

* * *

Do you preach sermons? Then you will be interested in the following terms and expressions, recently listed by a group at the College of Preachers, as frequently heard to the great detriment of otherwise excellent sermons. The group agreed that they should be avoided by all preachers. Here they are:

"In terms of"—
"My dear people" (or "friends")
"And I say it reverently."
"Of course."
"On the whole"
"I fancy"
"It seems to me"
"Now,—" (in transition)

Always to start with the text, same way.

Reference to exact numbers of Bible verses.

All references to personal European travel.

All anecdotes of having known great men—whether true or not.

"Er . . ." and "ah . . ."

"I am sure you will agree with me"

"In a word"

"Let us . . . ."

Perhaps the laity can add still more, from their years of bitter experience.

* * *

College girls in the East, the West and the South are having week-end conferences "to consider Christian service." Thirty-five girls from eleven colleges met at Windham House, New York, March 4-6; and similar groups met at St. Margaret's House, Berkeley, California, March 18-20, and will meet at Ruge Hall, Tallahassee, Florida (State College for Women), April 8-10. Leaders in Church work, education, social service, at home and overseas, confer with the girls on various aspects of that work and preparation for it.

* * *

Those of you who are receiving your paper this week from a bundle at the Church will again find inserted a business reply card. There are many thousands of copies of THE WITNESS distributed in bundles during Lent. In many instances these will be discontinued with this issue. Inquire if the paper is to be on sale at your parish church each week. If so we hope you will continue to buy it there. But if the bundle is to be discontinued may we make this final appeal that you use the postal and thus become a subscriber to the paper.

* * *

The appointment of Dr. W. W. Yen as Chinese Minister at Washington led Bishop Norris as chairman of the Chinese House of Bishops to send a telegram of good wishes "in the name of the Church of which Dr. Yen is a faithful member." The message was acknowledged by a radiogram from Dr. Yen. Bishop Norris says, "I am sure we all feel glad that he has once more such an honorable post in which to serve his distracted country."

* * *

The Chicago City Mission, not so often in the headlines perhaps, is nevertheless carrying on a big work under the direction of the Rev. John F. Plummer. It ministers to 31 institutions, including about all the hospitals, penal institutions and Homes in the city. All this is done with two full time clergymen, three on part time, five deaconesses, and the volunteer help of a number of rectors.

* * *

Dean Gates of the cathedral in New York, the leading authority of the Church on ecclesiastical architecture, says that St. Paul's, Eastchester, in Mount Vernon, N. Y., "must be put in the first rank of the great Colonial churches." The edifice is now being restored as an historical shrine because of its age and Revolutionary war associations. "It is on the same high plane as Bulfich's Church at Lancaster, Mass., Trinity Church, Newport, R. I., St. Paul's, New York, and the best of the Virginia churches", said Dean Gates. "In certain ways it is superior to these since it is built of stone."

There has been a considerable amount of activity in this old parish during the past year or two since

ANNOUNCEMENT

IT had been our intention to conclude the series of articles on "The Christian Way Out" in this number. However, affairs of the National Church, which we felt compelled to deal with editorially, made it necessary for us to postpone publication of one article in the series. The article by Dr. Harry W. Laidler, president of the National Bureau of Economic Research, will therefore appear next week. We are also happy to announce an additional contribution on the subject by the Rev. Conrad Noel, distinguished clergyman of the English Church who is well known on both sides of the Atlantic for his courageous utterances. These articles will be followed with a concluding summary of the series by the managing editor of THE WITNESS. The series on "The Story of the Church" by Bishop Johnson, as originally announced, is to be continued over a number of weeks.

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the Rev. W. Harold Weigle became rector. There was, for example, a big to-do there about a year ago with Governor Roosevelt and Judge Seabury playing leading parts. Just recently however, there have been rumors of bitter strife between the rector and his vestry. It is reported that the bishop of the diocese attempted to hold a conference to get at the bottom of the difficulties but that Mr. Weigle declined to attend, saying that his physician had ordered him to take a rest.

* * *

The Rev. F. S. Fleming, vicar of the Intercession, New York was the preacher at the General Seminary on March 14 and the Rev. Donald Aldrich of the Ascension on the 21st.

* * *

Miss Edna Eastwood, who is a worker among the isolated, was a lecturer last week at the Church Army Training Center in Providence. She also addressed diocesan leaders and as a result plans are under way to develop the work among the isolated in Rhode Island.

* * *

Bishop Davies of Western Massachusetts has been ill with a blood clot. He is rapidly recovering however at his home in Lenox.

* * *

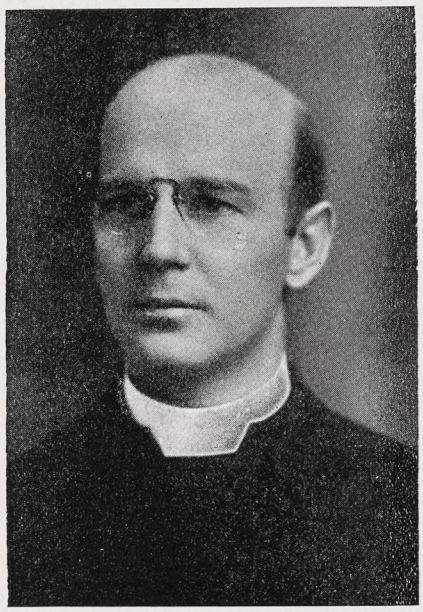
"When descendants of the men and women who came over on the Mayflower speak to me in glowing terms of their ancestry I tell them that my people sent a reception committee to meet them. And I sometimes add that it was fortunate that there were no immigration laws in those days." These hard-hitting remarks were made last Sunday at the Cathedral in Providence by the Ven. Wellington K. Boyle, archdeacon of Indian work in Duluth.

* * *

The graduate school of Grace Church, Orange, N. J., was brought to a close on March 15th with a lecture on Church Music by the Rev. Victor Mori of Madison, N. J. The Grace Church choir illustrated his lecture with selections from Palestrina, Bach and Roberton. A pageant, "A Day at a Wayside Shrine," written by the rector of the parish, the Rev. Charles T. Walkley, was also presented. The school is to continue at this parish next fall, since it has proved highly successful. Last Tuesday for instance the Presbyterians nearby called off their Prayer Meeting in order to attend the school.

* * *

The Rev. George Francis Nelson, canon of the Cathedral of St. John the Divine, New York, died on March 16th in New York. Canon Nelson was known throughout the Church. For many years he was secretary of the House of Bishops and he has played a glorious part in the life of



BISHOP OLDHAM
"Flag Used Too Often"

the Church in New York. He was eighty-nine years old.

* * *

The place of religion in education was the subject of an address given by Professor Frank Gavin of the General Seminary last Wednesday evening at a meeting of alumni and friends of the Hoosac School. The meeting was held in New York. Bishop Lloyd paid a tribute to the founder of the school, the Rev. Edward Tibbits, and the Rev. Spence Burton, trustee, spoke of the work being done by the present rector, the Rev. J. L. Whitcomb in glowing terms. Dr. Whitcomb was unable to be present because of illness.

* * *

The Church Army has been holding missions in Providence this past month. One was held at St. Martin's, Pawtucket, with Bishop Bennett also taking part, and another at St. George's, Central Falls.

* * *

Here is another anniversary that hangs up a record. The Rev. John A. Goodfellow on the 4th Sunday in Lent celebrated the 60th anniversary of his rectorship at the Good Shepherd, Philadelphia. He preached his 60th anniversary sermon in the morning; there was then a luncheon, with addresses of course, and in the afternoon Bishop Taitt confirmed a class of fifteen. During this long ministry Dr. Goodfellow has baptized 2951, presented 1475 for confirmation, married over a thousand couples and buried 2259.

* * *

A priest who until recently was a Methodist has proved that it can be done. He is the Rev. George A. P. Jewell, rector of St. Andrew's, Kokomo, Indiana. He has been there just a year. During this time the Church school has been more than doubled, he has presented 22 for confirmation and has 25 now waiting for the bishop. The property has been improved; brick veneer for the parish house; new heating plant for the church; new pews; three rooms added to the parish house. There are an unusually large number of unemployed in the parish and yet they have adopted an increased budget for this year.

* * *

Bishop Stires was the preacher last week at the united services of the parishes in the hill zone of Brooklyn. The parishes are St. James', St. Mary's, Messiah and the Incarnation which for many years have been uniting for their weekday Lenten services.

* * *

The Rev. L. M. Robinson, custodian of the Book of Common Prayer and professor emeritus at the Philadelphia Divinity School, died on Saturday last of a heart attack while attending a baseball game in Florida. Dr. Robinson was seventy-four years old.

* * *

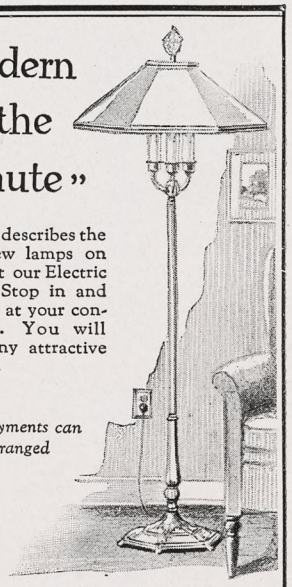
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* * *

The Auxiliary of Chicago, with the Church Periodical Club, have organized a lending library to serve Church people in isolated districts. Books are loaned on request, the only charge being the postage.

* * *

There is a going chapter of the Order of St. Vincent, national guild of acolytes, at Christ Church Cathedral, Lexington, Kentucky. Five new members were admitted the other day by Dean Sparling, bringing the total to ten. They have their own room in the Cathedral House with a meeting twice each month. They also serve breakfasts in the Cathedral House each Sunday Morning after the early service with a marked increase in attendance at early service as a result.

* * *

Church Army reports a mean trick at one of their rural stations. While one of their men was away from the mission house on a missionary errand, some thief milked the mission cow. However, they say their work would be easier if more people drank milk instead of other things.

* * *

The Rev. Stuart G. Cole, curate at St. Paul's, Syracuse, N. Y., has accepted the rectorship of Trinity, Seneca Falls, N. Y.

* * *

Hua Chung, which in English means the Central China College, opened on February first with an enrollment of seventy. It may be recalled that the college is a federation of five former colleges; Boone; Griffith John of the London Mission (English Congregational); Wesleyan (English Methodist); Huping (American Reformed), and Yale-in-China. The new college occupies buildings on the Boone campus and is already crowded for space. It hopes eventually to grow to an enrollment of 240, with about one third of the number women. Last year 41 of the 52 students were Christians with 25 of them belonging to the Chung Hua Sheng Kung Hui (Episcopal Church).

There has been no trouble over registration this year. The government passed over with no comment at all the statement of purpose sent from the American trustees in New

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York and also a clear statement of the Christian character of the institution which was contained in the historical sketch submitted. The college is the only Christian college in four provinces with a population nearly as large as that of the United States.

* * *

The First Century Christian Fellowship (Buchmanites) is to hold a house party at Briarcliff, N. Y., from April 22 to May 2nd. The notice states: "Is there an answer to the urgent problems of personal insecurity, family disunity, national selfishness and international strife now confronting the world? A growing number of people in many countries are discovering that the Holy Spirit is the answer. The purpose (of the House party) is not to discuss a new program but to realize a new life, based on a personal discovery of Jesus Christ and His Holy Spirit."

* * *

Representatives from three dioceses in Texas met at St. Paul's, Waco, March 1 and 2 for leadership training courses. Two series of classes were held, one for the Woman's Auxiliary and the other for Young People's work. There was present from the Church Missions House, New York, Miss Grace Lindley, executive secretary of the Auxiliary; Miss Beardsley, assistant; Miss Ruth Osgood and Mrs. Augusta Tabor, Auxiliary field workers; Mrs. T. K. Wade, supply secretary and Miss Margaret Marsden, educational secretary of the Auxiliary. Miss Rachel Sumners, director of young people's work in the diocese of Dallas, Miss Dorothy Fischer, diocese of Texas and Mrs. Bishop Quin were also conference leaders. There were sixty delegates there representing the Auxiliary and forty representing young people's groups.

* * *

The diocese of Chicago is seeking $34,000, half for the deficit of the National Council and half for the diocese. The total pledged to the fund thus far is more than $4,000, of which $1,000 is from the clergy of the diocese.

* * *

Twin boys, sons of Norwegian Lutheran immigrant parents, baptized in an Episcopal chapel, formerly used exclusively by Indians, by an Episcopal missionary, who until recently was a Baptist minister. Lutherans and Episcopalians as godparents, six denominations represented among the white people in the congregation, the Indian half of the congregation all Episcopalians. No one talked about it. It is usual and expected by everyone on Crow Creek Reservation where for thirteen years the Rev. David W. Clark has been bringing the Indians and the white settlers together into working congregations. An Indian said after a well-attended Lenten service, "If we can get the white people to church like this more of them will soon be baptized!"

* * *

The Rev. Howard R. Brinker, rector in Chicago, got such a thrill out of being held up the other evening that he preached on the subject, "How it feels to be held up", the following Sunday. The story that came from the diocesan publicity office in Chicago rather marvels that it hadn't happened before. It says: "Although he has been in the city nearly ten years he had his first experience on Friday night with hold-up men." It was a drug store hold-up and Mr. Brinker merely had to stick up his hands while three boys cleaned out the cash register.

* * *

The Church of the Holy Cross, Pittsburgh, have a new organ, dedicated on March 6th by Bishop Mann. The total cost was $4,300 and the congregation made up entirely of Negroes contributed $3,700 of it.

* * *

The Church work done by our hospitals is too often neglected when praise is being handed out. Here is St. Margaret Hospital, Pittsburgh, for example, reporting that 85% of their work during January was charity work. A new ward was opened recently to care for the increasing number of free patients.

* * *

Near the new buildings of the capital of India, at New Delhi, in the diocese of Lahore, the foundation-stone of St. Thomas' Church was laid on January 30, by Countess Willingdon, wife of the Viceroy. The service was begun by the Rev. A. B. Chandu Lall of St. Thomas' Church, Simla, who spoke in Urdu, and finished in English by Bishop Banerjee, assistant bishop of the diocese. About four hundred people attended.

Clerks and other employees of the capital have their quarters at the southwest end, where the new

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church is located. It will also serve the thickly populated area of southwest Delhi and is not far from the large suburb of Karaoli Bagh, which has no Anglican church at all. St. Thomas's is intended to be a center of evangelistic activity and will therefore normally have its services in Urdu. The nearest church is a mile and a half away, at the other corner of the capital area, and has English services. It has been difficult to duplicate them in Urdu for the hundred families of Indian Christians, who have been holding their services in a large room in a government building.

* * *

Things do move with slow deliberation in Latin-American countries and missionary work makes large demands on patience. An instance comes in a recent letter from a missionary in the West Indies. Eight years ago he urged a man and woman to marry, as they were living together according to the all too frequent custom of the country. They said yes, some day they would be married. Year after year went by. They brought five children, one after another, for baptism, and each time they said yes, some day they certainly would be married. The other day they appeared and asked the missionary for the marriage service. He gained his point after eight long years of waiting.

* * *

This is the staff that Bishop Littell has gathered in for the new Shingle Memorial Hospital on the island of Molokai, Hawaii. The administrator, a volunteer worker, is Dr. Mildred Staley, whose English father was first bishop of the Hawaiian Islands, consecrated in 1861. Dr. Staley was born in Hawaii, educated in England, served in India until the war, served in France, Serbia, Greece and the Near East from 1914 to 1920 (receiving at least five decorations), spent five years in medical missionary work in Malaya and Fiji, retired to New Zealand, and then settled in Hawaii.

The superintendent of nurses, Mrs. L. C. McAdam, is a Canadian, trained in Cincinnati where, after war service in France, she was superintendent of the Children's Hospital for two years. Miss Thelma Burkee, a second member of the nursing staff, trained in Minneapolis and Chicago. The business manager is also bookkeeper of a Pineapple Plantation Company and serves the hospital with the cordial consent of the Plantation officials.

* * *

Work in the county jail is but one part of a manifold service carried on by the Church through the City Mission of Newark, N. J. The jail is over-crowded and has been so for

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some time. The chaplain talks with the men individually and in groups, prays with them as opportunity affords, and finds frequent occasion for religious instruction. Many of them read their Bibles regularly. Bibles and Testaments have been supplied on request, including several in Italian, two in Modern Greek and one in Russian.

The Newark City Mission works in twenty-one institutions, with only two and a half chaplains. The "half" is very much a whole man but on part-time. Even on part-time he makes weekly visits to six hundred ward patients in the city hospital, where he is responsible for all who are not Roman Catholics. Twenty-two other institutions are cared for by voluntary chaplains.

* * *

After one's own heart is the little girl quoted in the January issue of Findings in Religious Education. Having used a child-study test on the Church and Industry, some eighth-grade girls wrote their own comments on the subject of Work. One of them said:

"It is a good thing to have work because there would not be anything in the world if there wasn't any work. If people didn't have any work to do it would be bad for them. But I don't like to work myself."

* * *

Bishop Oldham's famous little statement about "America First," has appeared again, this time in the Missionary Review of the World. Spoken years ago at the close of a sermon, these words have appeared as a poster issued by the Council for the Prevention of War, have been incorporated in school text-books, and translated into various languages other than English.

* * *

Miss Virginia Zimmerman has recently become the secretary of religious education of the diocese of Long Island, succeeding Miss Eveleen Harrison, who made an admirable record in this work. Miss Zimmerman is from Cincinnati and is a graduate of St. Faith's, New York.

* * *

In Brooklyn there were a number of union services for the Three Hour service on Good Friday. At St. John's the congregations of the Congregational, Presbyterian, Methodist and Reform churches joined with the St. John's congregation, the service being from the Book of Special Offices and the addresses were given by the various pastors. At the Messiah, Brooklyn, a similar service was shared by the Congregational, Baptist and Presbyterian churches of the neighborhood.

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Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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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Weekdays: 8, 12:05.
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Grace and St. Peter's Church
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The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

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

Trinity Cathedral, Cleveland
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.

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3rd and Pine Sts., Philadelphia
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Church of the Advent, Boston
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Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

St. Mark's, Berkeley, California
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Tuesdays: 10 A. M.

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

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.

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The Answer of the Provinces

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Where the Answers were registered

That ten provincial conferences were held in the midst of Lent and within six weeks after the meeting of the National Council in the interest of raising the 1932 Deficiency Fund is convincing evidence of the corporate responsiveness of the Church.

FIRST PROVINCE
Boston, February 19th

THIRD PROVINCE
Washington, Feb. 23rd

SEVENTH PROVINCE
Dallas, March 1st

FIFTH PROVINCE
Chicago, March 2nd

SECOND PROVINCE
New York, March 3rd

EIGHTH PROVINCE
(Southern section)
Los Angeles, March 9th

SIXTH PROVINCE
(Northern section)
Minneapolis, March 10th

FOURTH PROVINCE
Atlanta, March 11th

EIGHTH PROVINCE
(Northern section)
Portland, March 11th

SIXTH PROVINCE
(Southern section)
Omaha, March 15th

Provincial Findings

The Brotherhood and Solidarity of the Clergy—can be depended upon in this crisis. There is the same sacrificial quality in the widespread acceptance of reductions in salary and in the readiness of clergy not so affected to contribute portions of their salaries. Both acts are directed to the preservation of the Church's work.

Individual Gifts of the Laity—With nearly two months remaining before we reach Whitsunday, the announcement of the Deficiency Fund has again emphasized that the Church is served by a small and precious lay clientele of men and women who, in the presence of a crisis in parish, diocese or general Church, wait neither for organization nor a personal summons, but send in their individual contributions forthwith to hearten their leaders at the outset.

Itemized and Personalized Appeal—Every dollar of the $400,000 needed by Whitsunday is itemized and personalized to an extent that has never been true of any previous appeal to the members of the Church. Each dollar represents the existence of definite work impaired by a cut already made and with all margin of a possible lapsed balance already squeezed out.

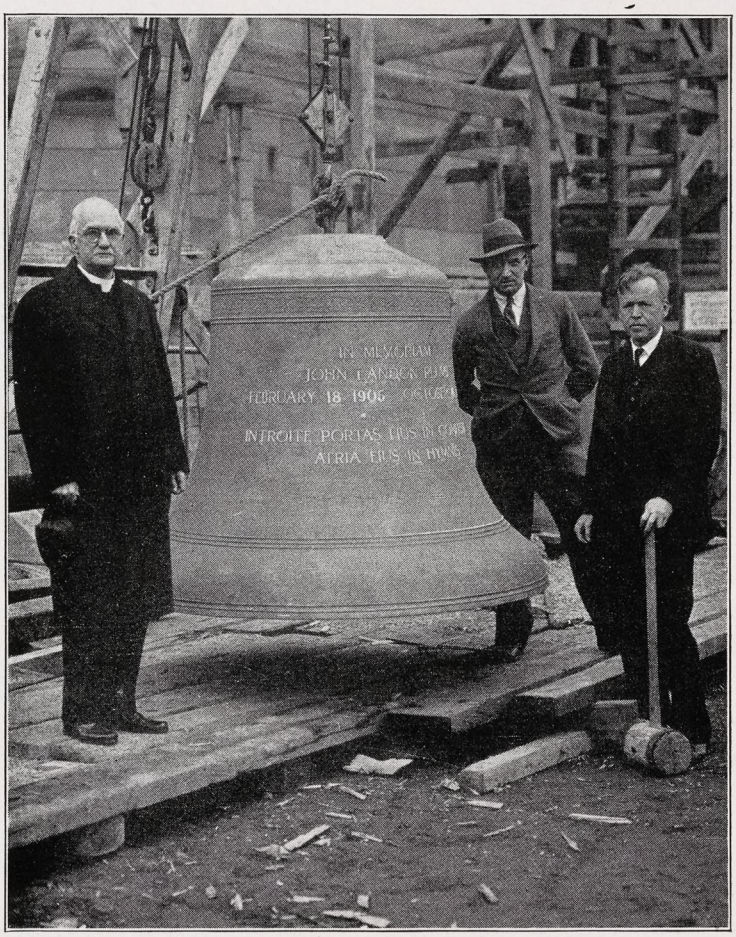
We are Dealing with Realities—Every dollar of the $400,000 asked for by Whitsunday involves the continuance beyond July first of definite missionary or other religious work impaired by a cut already made and out of which all possible margin of safety in the form of a lapsed balance has been squeezed.

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE
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The WITNESS

CHICAGO, ILL., MARCH 31, 1932



DONOR AND PRESIDENT

Testing a Bell of the New Trinity Carillon

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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EDITORIAL COMMENT

OFFICERS AT THE CHURCH Missions House are patient in their effort to make the rest of us understand their figures. A number of bulletins have recently been received from headquarters giving us all sorts of important figures. Nevertheless we still feel that in revising the budget they have cut missions drastically, but have failed to reduce, really the expenditures of the departments in New York. Their most recent communication states that the decrease in estimated expenditures in 1932 as compared with 1931, for all work done under their direction both at home and abroad, will be approximately $331,805. However they do not make clear, at least to us, just where this saving is to be made. A previous communication stated that the expenditures of the departments at 281 Fourth Avenue (general administration, social service, religious education, finance, publicity and field) totalled $415,863 in 1931. The reduced budget for 1932 allows for the possible expenditure of $408,836 by these same departments. This indicates a saving of but $7,027, which is hardly a figure to justify the superlatives used by the department of publicity in announcing "drastic cuts which have gone beyond mere economy and have actually crippled the work." The difference between appropriations and actual expenditures (lapsed balances) will materially increase this saving. Nevertheless it seems improbable, as things now stand, that there will be sufficient savings in these departments to bring them up to a figure indicating that they are bearing even a proportionate share of the cuts that have been necessary. The will of the Church, as expressed at General Convention, was very definitely that these departments should bear, not a proportionate share of the burden, but as large a part of it as possible in order that the work in the field might not suffer. These figures seem to show that the opposite is the case; that the missionary work is bearing a large part of the burden in order that the work of secretaries at the Church Missions House may continue practically undisturbed.

THE IDEA, long accepted by most Episcopalians, that matters pertaining to politics should not be mentioned in a pulpit seems to be passing. Speaking at the dedication of Seabury Hall at the General Seminary, Bishop Manning urged his clergy to preach sermons in support of Judge Samuel Seabury who is waging a battle against corruption in politics. A few weeks later Bishop Stires of Long Island urged, even more strongly, that it was the duty of the clergy to attack political corruption from their pulpits. More recently at the service for the relief of the unemployed, held the evening of March 20th at the Cathedral of St. John the Divine in New York, Mr. William H. Matthews, director of the emergency relief bureau of the unemployment committee of the city, criticised the churches for not bringing pressure to bear upon municipal and state governments with demands for more adequate relief for the destitute. Churchmen are unanimous in their opposition to political corruption and in their desire for adequate relief for unemployed workers, and we are entirely with these New York Bishops who had the courage to speak out. Nevertheless it should be pointed out that the use of the pulpit for the advocacy of these worthy causes is breaking down a precedent long accepted in the Episcopal Church. Possibly it is time that it was discarded. But those advocating the change should do so only if they are prepared to have expressed from our pulpits political opinions with which they themselves may thoroughly disagree.

TOO MUCH PRAISE cannot be given to the treasurer of the National Council, Dr. Louis B. Franklin, for the manner in which he has handled the trust funds of the Church. We doubt if there are a half dozen business establishments in the country that can show such a record. At a time when there is drastic depreciation of investment securities of all types, so carefully have the funds of the Church been handled that Dr. Franklin was able to report to the

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Council a net loss of only two per cent. The report shows the purchase of $5,243,362 worth of securities. The market value of these securities on January 11th was $4,907,837. Against this small depreciation the report shows a credit of $236,654 as a profit on the sale of securities at prices above their book value. Business men, a bit enviously, praise loudly, such an accomplishment.

IS THE WORLD sick because men have believed in God or is it sick because Christians have misrepresented the God in whom they profess to believe?

THE CHRISTIAN WAY OUT

By

HARRY W. LAIDLER

President of the National Bureau of Economic Research

RALPH FLANDERS, vice-president of the American Society of Mechanical Engineers, recently declared that, with proper social planning, engineers in this country "could provide raw material, machinery and trained labor sufficient to flood, bury and smother the population in such an avalanche of food, clothing, shelter, luxuries and material refinements as no Utopian dreamer in his busiest slumbers has ever conceived."



H. W. LAIDLER

And yet we find today millions of human beings in the charity lines, many of them facing actual starvation, while machinery stands idle and food is rotting on the ground.

A few years ago many boasted that the new capitalism was leading us to the promised land. Under that new capitalism there were, from 1920 to 1927, anywhere from a minimum of 1,400,000 to 4,200,000 out of jobs, while many who had work were receiving far less than was required for a normal existence. Today that great army of unemployed has reached seven or eight millions and, if we consider those partly unemployed as well, around twelve million. What demoralization of body, mind and spirit is represented by these cold statistics of enforced idleness it is impossible even to describe.

Confronted by this situation, such conservative thinkers as the Dean of the Harvard School of Business Administration declare that, "if something is not done which changes the situation, we may well be facing an immediate major breakdown of capitalism."

FUNDAMENTALLY our present insecurity is due to our extremes in wealth and income distribution and to our lack of social planning for the common good. A few years ago a gentleman died in New York with an estate valued at $180,000,000. About the same time the average wage in the country was estimated by the National Bureau of Economic Research at about $1200 a year. It would take 3,750 wage earners, working for a forty year period, to earn, but not to put aside, as much as that one individual was able to put aside by the time that he died. The 513 receivers of incomes of a million dollars or more in 1929 received returns equivalent to the yearly wage of over a million average wage-earners.

Such differences in income and wealth were attributed in the old days primarily to difference in ability, in industry, in thrift, in risk. The marked differences of income which confront us today are due primarily, however, to the differences in the ownership of our natural resources and of the basic industries of the country. Nor are they necessary as an incentive to industrial activity. They do little to increase the happiness of their recipients. They are a frequent cause of arrogance, of parasitism and of anti-social activities on the part of the wealthy. They make permanent the misery of the poor; corrupt our sense of values and in the end, must lead to a demand for a fundamental change.

These extremes are a prime cause of unemployment. Almost automatically those possessing great wealth put aside a large part of their income into new productive machinery to turn out more goods for the mass of the people, with limited funds, to buy. The result has been the construction of an industrial equipment in many industries out of all proportion to the effective consumption power of the people. As mass production takes the place of small scale production, this lack of balance between productive power and the consumption power of the masses becomes an increasing source of insecurity.

Today we have planning within one plant or corporation. We have no planning in industry as a whole. Each corporation is thinking in terms of maximum profits for itself, not social welfare for all. After every depression each corporation endeavors to expand its force and machinery with the aim of acquiring as large a proportion of the business in a specific field as possible. This leads to overexpansion, to the saturation of the market, and ultimately to the falling off of sales, the discharge of the workers and to another period of depression. Only when we organize industry on a nation-wide or on a world-wide scale can we eliminate such periods of economic chaos.

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OUR present organization of economic society gives no assurance of security, of equality of opportunity, of human brotherhood. Its motto is, "Each for himself and the devil take the hindmost." Its god is profit, and, in most decisions on policies of hiring and firing, of wages and hours, of individual and collective bargaining, of price and quality of goods, and of international relationships, the first consideration is given to profits, rather than to human personality.

The present order thus runs directly counter to the ethical concepts of Christianity. Christianity will succeed or fail in proportion as it is able to translate its ideals into the social fabric and to bring about in our tremendously important economic relationships a kingdom of justice, of security, of equality of opportunity, of human brotherhood, a kingdom where human welfare is placed before money and where every endeavor is made to provide for the masses the life more abundant.

Only when the primary drive of industry is service, not the amassing of great fortunes; only when reward is dependent upon merit, and not on the accidents of birth; only when all men and women able and willing to work are assured a job and when the mass of men and women have an opportunity to enter into the finest heritage of modern civilization, will such a kingdom come near to realization. An increasing number of Christians are coming to the conclusion that these things cannot be achieved except by a complete transformation of industry from the basis of private ownership to that of cooperative or community control of our industrial life. And such a transformation, they believe, will, for the first time in civilization, lay an economic and social foundation conducive to the finest development of the spiritual nature of the common man.

THE STORY OF THE CHURCH

VIII. The Petrine Claim

By

BISHOP JOHNSON

BEFORE the reign of Constantine (308 A. D.) the Church was a brotherhood, existing in the Roman Empire in defiance of the State. It was therefore singularly free from those who used their religion for social uplift or for the loaves and fishes. When Christianity became the state religion, it entered upon an entirely new sort of existence. It at once attracted to its membership those who sought the favor of the court and those who posed as scholars. It was impossible for the Church to avoid giving a reason for the faith that was in it. In order to make the creeds palatable to the wise and to the mighty Christian philosophers began to assert their explanations of our Lord's divinity in order to suit their academic theories, and this process has gone on ever since.

We have seen how Arius, who was a prominent rector in Egypt proposed to explain that Christ was a creature whom God had adopted rather than the only begotten Son of God. It was true that he had an able antagonist in Athanasius, but no forensic skill of itself could have persuaded the Nicene fathers to repudiate the implicit faith which they had in our Lord's deity. They had not worshipped a creature and they had worshipped Christ. It was however, the statement of Arius which forced them to define Christ's divinity which they had previously taken for granted. This passion for definition continued, as it was quite in keeping with the Greek mind, and it was the Greek and not the Latin who dominated the Church for the first five centuries.

The claim of the Papacy that it has been the mouthpiece of the Church from the beginning breaks down in the study of early history. We do not blame Cardinal Manning for having said that "an appeal to history was treason to the (Roman) Church". The modern claim that it had infallible authority in the early Church is quite unknown in the records of that day. The General Councils and not Papal bulls settled questions of faith. There was, what Father Puller has well named, "a conspiracy of silence" about these ex cathedra utterances of Rome prior to 450 A. D.

It would be difficult to build up the Papal theory upon the utterances of the Greek fathers at any period of the Church's history. The General Councils were not summoned by the Pope. He did not determine the place where they met nor the canons that they passed. Indeed the Roman Pontiff was quite indignant that the fourth General Council should have met in the East and should have made further definition of the faith, and that the Canon of Chalcedon (451) attributed the primacy of Rome, not to the fact that it was the See of Peter as Leo desired them to do, but to the fact that Rome had the primacy because it was the imperial city.

In order to understand the Roman claims, you must first understand that even if our Lord had given a supremacy to St. Peter, He had not indicated that he received such a commission as bishop of Rome, nor had He indicated that such authority should be vested in those who succeeded him in that See. It was the desire of Pope Leo to establish that connection with Peter when he asked Chalcedon to declare that Rome had the primacy because it was the See of Peter and it was the unwillingness of this fourth General Coun-

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cil to ratify this statement which has always proved bothersome to those who support these claims.

There are three or four questions that have to be answered before the Petrine Claim can be acknowledged by others than those who have prejudged the case in their own favor.

There is very little evidence to show that St. Peter ever had any diocesan jurisdiction in Rome. It is difficult to understand how St. Paul, writing to the Romans somewhere about A. D. 50 could have ignored the jurisdiction of Peter or have failed to salute him as he did many others; and after the year 60 in writing to Timothy he again omits reference to the fact that he was writing in the jurisdiction of one whose greetings to Timothy he so studiously neglected.

In the next place there is no evidence either that our Lord bestowed upon St. Peter the jurisdiction of that see, or that St. Peter passed on to his successor, who was selected after his death, such a vital authority as that of infallible supremacy. Moreover in what particular method did the sainted apostle bestow this supreme authority to his successor? Certainly not by any laying on of hands, for he was among the departed when his successor qualified. In whom did the power reside during the interim? Moreover such authority as the Papacy now claims has never received universal assent, for the Greek Church never honored the claim, but on the contrary by their action at Chalcedon the primacy of Rome was given on other grounds. To understand this question, the reader must be careful to distinguish between these three words:—primacy, supremacy, infallibility.

It is easy to make language which in the early Church referred to the primacy, fit into a theory of supremacy. The early Church cheerfully assigned to the bishop of Rome the primacy which became the basis of the theory of supremacy, but the whole Church never endorsed the latter claim, although it acknowledged the former in various General Councils.

It would be difficult therefore to find any records in history of either the Metropolitan of Alexandria or Constantinople accepted the ruling of the Roman Pontiff as placing upon them the obligation of blind obedience. It is curious that the keystone of dogma in the Roman theory insists upon a doctrine which does not exist in the Scriptures or the early fathers. It is a pure assumption that what our Lord said to Peter referred to Rome which He did not mention.

It is also curious that not only did the great General Councils fail to set forth the Petrine theory of imperialism, but actually practiced the democratic theory of constitutional action and refused at Chalcedon to accept the statement of Leo requesting them to give the primacy (never the supremacy) to Rome because it was the see of Peter. Indeed if you had been a Christian in Rome during the first century you would have been regarded by your enemies as belonging to a Greek religion. The Scriptures were written in Greek; of the first ten bishops of Rome, nine of them had Greek names. The liturgies were in Greek. Later on the General Councils were all in the East; the canons were set forth in the Greek language; the creeds were Greek creeds.

Naturally the Metropolitan of Constantinople, which also was an imperial city, contested with the Bishop of Rome as to the matter of supremacy. They fraternally excommunicated one another over this question.

It has been the sad story of the Church that provincially minded ecclesiastics have sought to hyphenate our Lord's catholicity. Although He came to make of one blood all nations of the earth and although in His Church there was to be neither Jew nor Greek nor Roman, yet we have successively hyphenated Catholicity.

For the first few years the attempt was made to make it a Hebrew-Catholic Church.

Then for some centuries it was a Greek-Catholic Church with the Metropolitan of Constantinople claiming universal jurisdiction.

Then in the Middle Ages, in Western Europe, it became a Roman-Catholic Church.

And there are Anglicans who would like to see it an Anglo-Catholic Church, but the Councils and the creeds proclaim instead one holy Catholic and Apostolic Church without any hyphen to limit its universality.

(Continued next week)

Benefit to Dioceses

By

GEORGE PARKIN ATWATER

IN PREVIOUS articles I have advanced the idea that the work of the National Council could be on a safe foundation only when the pledges from dioceses were permanently fixed. The National Council could expect a certain amount each year from any diocese, and could arrange its budget accordingly.

It will be asked "if the dioceses fail to pay their pledges now, or if they revise them downward, how could there be any assurance that they would not fail in the future?" This possible contingency must be guarded against by three provisions. (1) The diocesan pledge must be based on a careful calculation of average diocesan performance over a period of years. The pledge must be somewhat below the average of performances. (2) The diocesan pledge must be paid in full from the money received from the parishes, before the diocese benefits from such moneys. (3) A reserve of undesignated legacies must be set up, which could be called upon if a diocese through unusual difficulties, had to modify its pledge.

This would seem to assure the National Council a fixed income. It could plan its work for years ahead with some certainty. And this plan would effect very great economies in the cost of all the printing, appeals, and travelling expenses of speakers.

What about the dioceses. I can fairly feel the surging tide of opposition arising from bishops and

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diocesan organizations over the suggestion that the pledge to the National Council be paid first.

It is my firm conviction that diocese will benefit by this plan. The reasons are these. (1) Inasmuch as the pledge to the National Church would be below average performance in each diocese, the diocesan share of parish gifts would not be adversely affected, if the parishes maintained their quotas. (2) But as I have said elsewhere the parishes may be unable to maintain their quotas. Would the diocese suffer? The answer is that the diocese would suffer no more than at present from such a decrease in parish gifts. The diocese would seem to stand all the decrease, but inasmuch as the National Church, under its present system, will come back to the dioceses to pay up deficits, the diocese has now to face two difficulties, the National and the diocesan. Under the proposed method, it would face but one, and the one it is best prepared to meet. (3) Admitting that the diocese must stand all the fluctuations of parish support, are there not alleviating conditions that make it possible for the diocese to do so, with real chance of success. (a) The diocese, relieved of any anxiety about national work, can with better heart concentrate on its own problems. (b) The diocese, with a fixed national pledge, can expand its own work, without the menace of an increased national expectancy hanging over it. (c) The diocese has direct and personal contact with givers. Diocesan officers have immediate knowledge of financial resources. They can approach the persons having excess giving capacity. While such gifts ought to be credited to parish quotas, the diocese will benefit by any excess over the quota. (d) The people can be more quickly educated in diocesan enterprises and needs than in national undertakings. (e) The parishes could with more safety give in excess of their quota.

The system today tends to encourage parishes to give somewhat less than the quota for fear that the quota be increased. The system today causes a year or two of prosperity to set an expectancy which increases the diocesan pledge to the National Council, and thus leads to false hopes that such performance is normal. Both diocese and National Church are now suffering from such false expectancy.

But if the Diocesan pledge is fixed, the parish can give more largely to the diocese in good years. The parish officers can confer with diocesan officers about the condition of the parish. The parish can have its quota adjusted to conditions.

Thus the diocese will have a very fair knowledge of what to expect. (f) The diocese can with less difficulty adjust itself to a fluctuating budget. A fluctuating budget for the National Council is disastrous. (g) This proposed method minimizes the danger which now exists that parishes will grow weaker because money needed for their own work should be drained off for new work. The very first concern of the diocese should be for the strength, stability and efficiency of its parishes. The parish is the vital unit of production. It is a powerful missionary agency in its own field. The distinction between a parish and missions is purely arbitrary. Every parish worth the name is an active and aggressive mission to the unchurched, the needy, the distressed. If any method devitalizes the parishes, the entire diocesan and national structure is in jeopardy.

The method of having the diocese stand the fluctuations of parish giving is but wise cooperation to prevent the capital assets of the parish from being drained off to support other enterprises. Parishes can stand such a drain for a time, but suddenly they will collapse. The diocese that in its zeal fails to take the condition of parishes into account, first of all, is launched on a policy that will in time bring the whole diocesan structure into dire difficulty.

(h) The clergy will be greatly sustained and stimulated if they can feel that the great work of the National Church is on a secure foundation, and that the dioceses are working with the parishes, and not in competition. Many of the clergy now feel that the chief concern of the National Church, and of the dioceses, for the work of the parish, is that the parish pay its quota. This feeling is probably not justified, for many a bishop is most sympathetic and kind in parish affairs. But such a feeling should have no possible ground for justification.

For all these reasons the diocese would perform a service of unparalleled value to the whole Church if they would determine upon a fixed sum to be paid to the National Council, and pay it. This would reduce the area of uncertainty about income to a limited area where it could be more easily managed with best hope of success.

Then the General Convention could say with authority to the National Council "Let your budget each year be determined by your fixed income for the year."

We could then say farewell to crises, alarms, deficits, cuts, and distress of missionaries, for all time, and the Church would not be always under the wailing wall of despair.

THIS UNEMPLOYMENT

By

V. Auguste Demant

Director of the Christian Social Council of England

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NEW COOK HALL AT TRINITY

TRINITY COLLEGE EXPANDS

By
W. G. BRILL

THE new chapel at Trinity College, now nearing completion, and the crowning feature of a building program that in three years has produced three outstanding new structures, is but the outward and visible sign of a solid progress and enduring growth that has marked the ten-year administration of the Rev. Remsen B. Ogilby as president. Every phase of the college has felt the impetus of new vigor since the completion of the centennial endowment fund in 1923 made possible attention to matters other than finance.

The chapel, a gift of William G. Mather, Trinity 1877, of Cleveland, will be a notable contribution to college and ecclesiastical architecture in America. As a whole, and in almost numberless details, the building is as near perfection in beauty and usefullness as architects, builders, and donor can make it. It represents English Gothic architecture as that type of building was developed from the Norman to the highly ornamented late Gothic that gave to the world some of its most beautiful cathedrals. The crypt chapel, under the sanctuary of the main chapel, is Norman, and the development of the Gothic type is exemplified throughout the main structure, culminating in a 163-foot tower that soon will become one of the beauty spots of Hartford. The architects have carried out their idea even to the extent of making a single pointed arch in the crypt chapel, the doorway leading from the sacristy, their fiction being that between the beginning of construction and the completion of this chapel there was a period of wars and a change in abbots, with the newcomer finding his bulk too great for the tiny Norman doorway designed by his predecessor.

Such minute attention to detail has characterized the entire construction of the building. Long ago, the workmen took an oath that no slovenly or dishonest work should sully their craftsmanship, and for several months every man on the job has started his week of labor with a special service, conducted by President Ogilby on Mondays at 8 o'clock in the crypt chapel.

The 13-foot Rose window in the west end of the nave is a memorial to the mothers of all Trinity men who contribute to the fund for it. As the afternoon sun strikes through it, this window becomes a veritable jewel on the breast of the Madonna. The side windows of the main chapel will illustrate the gradual unfolding of man's conception of the Deity, one showing fire worshippers, another Mohammedanism, another Judaism, and so on, culminating in the great Te Deum window over the altar, where the heads of many men notable in the history of Trinity appear, along with those of the fountains of Christianity.

The small, or North, Chapel has been designated "The Chapel of the Perfect Friendship." Here the college fraternities will hold their annual corporate communions. The seals of all fraternities will be embedded in the floor around the altar, and the windows will illustrate the great friendships of history and literature: Damon and Pythias, Roland and Oliver, Aeneus and Achates, Launcelot and Arthur, etc. Over the altar of this chapel is a beautiful Last Supper window, with the Beloved Disciple the most prominent of the twelve.

In the chapel tower there has been placed a carillon of thirty bells, the gift of Rev. John F. Plumb, executive secretary of the diocese of Connecticut, and Mrs. Plumb, in memory of their son, who died while a student at Trinity. These bells, cast by John Taylor and Company of Loughborough England, were first played by Kamiel Lefevere, carilloneur of

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the Riverside Church, New York, and delighted the hearers with their purity and mellowness of tone.

THE first building constructed in Trinity's development program houses a 75-foot swimming pool and six squash racquet courts, and is to be the central one of a three unit physical education plant. The swimming pool is of unusual beauty, and the courts are considered the best thus far built to provide accommodations for this fastest growing of individual games. Last year Trinity, founder of the Intercollegiate Lawn Tennis Association, joined with Harvard, M.I.T., Yale and Princeton in organizing the Intercollegiate Squash Racquets Association.

In January a new dormitory, named Cook Hall in honor of the donor, became available and relieved conditions in the old dormitories, which are crowded to capacity, with three students in most of the suites designed for two. This building, of brown stone similar to the material used in the original buildings on the present site of the college, turns the corner of the south side of the quadrangle that was started fifty-odd years ago by the 600-foot line of Jarvis Hall, Northam Towers and Seabury Hall. Matching it on the north is the library and office building, known as Williams Memorial. The north line is being completed by the chapel and a projected addition to the Williams Memorial. The south side of the quadrangle will be closed by an addition to the new dormitory, and a projected and badly needed new chemistry laboratory. The east side will remain open, with the bronze statue of Trinity's founder, Bishop Brownell, in the center. Upon completion, this quadrangle will be one of the outstanding collegiate structures in the country.

Matching the physical progress of Trinity has been the increase in quantity and quality of students. Three years ago the undergraduate body numbered 269, two years ago 296, last year 341, and this year 412. Geographically, the drawing power of the college has increased each year and a larger number of students from private schools has been recorded. Scholastic mortality has shown a steady decline during the period, and now is less than five per cent of the student body. In the last two years, only one student above the grade of freshman failed scholastically. Trinity graduates are welcomed in the ranking graduate and professional schools of the country.

All undergraduate activities are thriving, and provide opportunity for every student to develop his potentialities. Last winter the glee club, in its first organized post-war season, under the direction of Trinity's new professor of music, finished fourth among eleven clubs entered in the New England trials for the intercollegiate championship.

ON THE COVER

THE first memorial given to the Trinity College Chapel was a carillon of thirty bells, donated by Rev. and Mrs. John F. Plumb as a memorial to their son who died during his undergraduate course. The photograph on the cover shows Mr. Plumb, who is the secretary of the diocese of Connecticut, Mr. Harris, the representative of the bell founders, John Taylor and Company of Loughborough, England, and President Ogilby, who has just tested the largest of the bells by wielding the mallet in his hands. The chapel construction, photographs of which have previously appeared in this paper, is in the background. The completed chapel will be dedicated at the June Commencement.

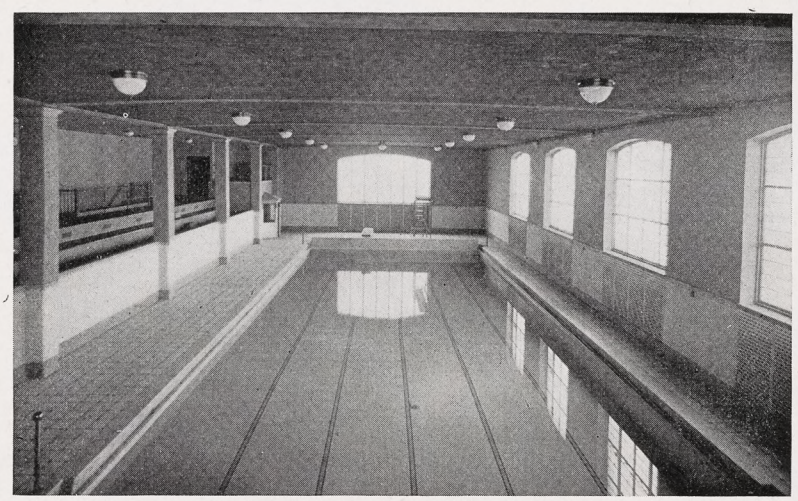
MR. McALLISTER'S RESIGNATION CAUSE OF FALSE RUMORS

By W. B. SPOFFORD

When a man resigns as the rector of one of the strongest parishes in the country, after having served for only ten months, people naturally are interested to know what lies behind it. So there has been an unusually large amount of discussion over the resignation of the Rev. C. E. McAllister as the rector of St. Luke's, Evanston, wherever Church people have met during the past few weeks. Mr. McAllister came to St. Luke's ten months ago, succeeding Bishop George Craig Stewart who had been the rector of the parish for twenty-six years. Then suddenly came the announcement of the resignation, with the statement given out that it was to be effective at once. A report a week later stated that Mr. McAllister was to leave Chicago almost immediately. Rumors spread about rapidly that the difficulty was caused by interference in the affairs of the parish on the part of a former rector—a natural supposition possibly since Bishop Stewart had virtually created this parish and of course must retain a tremendous interest in it. Any such cause has been denied repeatedly by Bishop Stewart, by Mr. McAllister and by the St. Luke's vestry. The rumor still persists, however.

THE WITNESS is now able to state positively that no such cause is in any way responsible for this sudden resignation. Those who do know the inside story feel apparently that it is to the best interests of the Church if it is not generally known. That being the case we propose to print nothing further about the matter, and say this much merely to help quiet, if possible, the entirely false rumor that interference by Bishop Stewart was responsible for the resignation. On the contrary Bishop Stewart has stalwardly stood by Mr. McAllister and has aided him in every way possible.

Members of Christ Church, River Forest, Illinois, young people's service league believe in supporting their parish and the Church's program. The Rev. George W. Ridgway, priest-in-charge, appealed to them to assist in the Every Member Canvass. They have raised $182 in pledges and have pledged $200 to the parish building fund as a result of the appeal. Not all of the group are members of the Church.



THE NEW SWIMMING POOL
At Trinity College, Hartford

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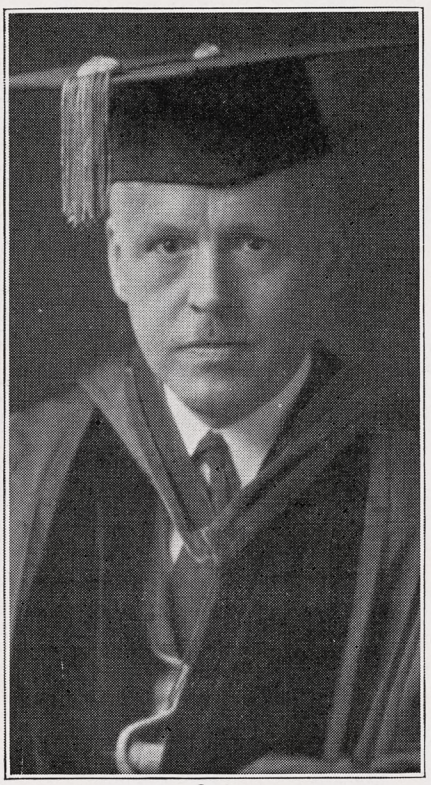
NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

There is a bit more that I would like to tell you about the bells presented to Trinity College by Dr. Plumb. The son in whose memory the bells were given was a senior in Trinity. He became ill of appendicitis and was very sick in the Hartford Hospital. But he knew there was a football game and that if Trinity won he would hear the old chapel bell ring out. Late in the afternoon, near death, he heard the peal of the bell and was delighted. His father and mother therefore felt that a carillon of bells would be a particularly appropriate memorial to him. His father writes: "On the anniversary of his death members of his fraternity asked President Ogilby if he would give them an early communion service in memory of John. Dr. Ogilby consented, there was a 100 per cent attendance, and the service has been held every year since. The attendance is always fine which seems quite remarkable since none of the boys there now knew him. We love to think that his Christian character made a deep impression on his fellows and has become a tradition in the fraternity, and that through the bells in his memory he will still be calling them to worship."

* * *

The 12th annual social service conference of the Church, held under the auspices of the department of Christian social service of the National Council is to be held in Philadelphia May 13 to 17, running at the same time as the National Conference of Social Work. Among those on the program are Miss A. R. Swan of the Auxiliary of the diocese of Pittsburgh, Mrs. William M. Sharp of the Training School, Philadelphia, Mrs. J. Willis Martin of the Auxiliary of Pennsylvania, the Rev. Donald Wonders, chairman of social service of the diocese of Ohio, the Rev. Rankin Barnes, executive secretary of social service, the Rev. Floyd Van Keuren, secretary of social service of the diocese of New York, the Rev. Almon R. Pepper, secretary of social service of Ohio, Miss Margaret C. Maule, social service chairman of the Girls' Friendly, Miss Mary Van Kleeck, director of Industrial studies of the Russell Sage Foundation, the Rev. J. T. Ware, social service secretary of the diocese of Southern Ohio, Miss Mary S. Brisley, Church Mission of Help and Dr. William H. Jefferys of the Philadelphia City Mission. And I thought that was all but here is another page with further important names: Mrs. John M. Glenn, president of the Church Mission of Help,



REMSEN B. OGILBY
President of Trinity College

Miss Bertha Reynolds, associate director of the Smith College school of social work, Mr. Spencer Miller, Jr.. and Professor Sumner Slichter of the Harvard Business School. Quite a crowd.

* * *

The Rev. Floyd W. Tomkins, for thirty-three years the rector of Holy Trinity Church, Philadelphia, died on Thursday of last week of bronchial pneumonia. He was in his eighty-third year. The early years of his ministry were spent in the mission fields of the west. Later he was the rector of St. James Church, Keene, N. H.; Calvary Chapel, New York; Christ Church, Hartford; St. James, Chicago and Grace Church, Providence. He was the author of several books and was very prominent in national and diocesan Church affairs.

* * *

The last session of the 1932 Round Table Fellowship, sponsored by the department of religious education of the diocese of Michigan, was held on March 14 in Detroit. During the five weeks of the Fellowship 617 persons have enrolled with an average attendance of over 500, representing practically all the parishes and missions of Greater Detroit. The Rev. D. A. McGregor of the Western Seminary was the speaker at this closing session.

* * *

An anthology of Anglo-ecclesiastical literature of the seventeenth century is being prepared under the direction of a group of educators of our Church. The editors are Professors Paul Elmer More of Princeton and F. Leslie Cross of Oxford. Others on the committee are Dean Fosbroke, the Rev. Frank Gavin of General, Dean Ladd, Dean Washburn, Professor Whitman of Nashotah, Professor Allison of Yale, Professor Murdock of Harvard and Professor Root of Princeton. The book will depict the character of the English Church during the readjustment period following the Reformation.

* * *

The Rev. Malcolm J. Van Zandt, Trinity, Detroit, has resigned to accept a call to St. Thomas', Neenah-Manasha, Wisconsin.

* * *

A great service to stimulate the effort to raise funds for the relief of the unemployed in New York was held at the Cathedral of St. John the Divine the evening of March 20th, with parishes from all over the city uniting. The first speaker was Mr. William H. Matthews, director of the emergency work bureau, who said that the church-going population of the city had been derelict in its duty toward demanding that the city relieve distress by making ample appropriations and he held that the State Legislature would not have reduced needed relief appropriations had the churches made any proper protest.

"In the days of the war we held many mass meetings, many parades of respectable people, protesting this, advocating that," Mr. Matthews said. "But in these matters which no less mean life or death to many people, we aren't very much stirred up."

He was followed by Bishop Manning who pleaded for $250,000 for relief. "I ask you who are here and all our people to consider not only the material effects of this suffering and want, but also to consider the moral and spiritual effects upon those who are in this situation, the strain upon home life, the breaking down of morale, the loss of hope and courage and efficiency and self-respect which such a situation brings.

"This call to us is immediate. Further and more far-reaching remedial measures must be considered later. The situation calls now not only for generosity, but for sacrifice to aid those who in their great distress are looking to us for sympathy and help."

Bishop Gilbert stated that there were at least 2000 Church families in New York city alone who were absolutely destitute. Mr. George W. Wickersham also spoke and assured the congregation that there was hope for improvement in general conditions but that the present emergency must be met.

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Every seat in the Cathedral was filled, with a large overflow crowd in the ambulatory and the choir. There were about one hundred clergymen in the procession.

* * *

The Rev. C. E. McAllister, resigned rector of St. Luke's, Evanston, assisted at St. Luke's, Scranton, Pa., during Holy Week. He preached the Three Hour Service on Good Friday and was also the preacher on Easter Day. The Rev. Robert Kreitler is the rector of the parish.

* * *

Holy Week Services in Scranton, Pa., held in the heart of the city each noon, were attended by fully 2000 people each day.

* * *

The Rev. Harry S. Weyrich, assistant at Emmanuel, Baltimore, has accepted a call to Christ Church, South Amboy, N. J.

* * *

Mrs. Eliza D. Powers, wife of the rector of the Holy Nativity, Baltimore, died on March 22. In addition to her husband she is survived by a daughter, Mrs. James Mitchell of Alexandria, Virginia, and two sons, Hugh W. S., Jr., and Henry Powers.

* * *

A classified and annotated reading-list on "Preparation for Marriage" has been prepared by the Social Service Department of the National Council and may be obtained at five cents a copy from the Bookstore, 281 Fourth Avenue, New York. Intended primarily for the use of the clergy, this bibliography will be found of service to all Church workers, parents, teachers and "other leaders who have responsibility for character education."

* * *

Mr. Parson, have you a sermon which you consider to be worth $250? The Macmillan Company has offered a prize of that sum for the sermon which, in the judgment of a board of editors, is considered the best submitted to them. From the manuscripts submitted it is intended to form a volume of about thirty sermons. It is their hope that the material gathered may serve to indicate how keen minds and consecrated hearts are meeting the spiritual, intellectual and social needs of this age. So if you want to win $250 by writing the best sermon, or desire a national hearing for your sermon even if it is only one of the thirty best, write to Mr. L. H. Titterton, head of the religious book department of the Macmillan Company, sixty Fifth Avenue, New York City, and he will send you the rules of the contest.

Better send for the rules in any case. They are interesting since they state the points on which your manuscript will be judged. Might mention THE WITNESS in writing. It will identify you as an Episcopalian and it should be more generally known that we are as interested in good sermons as are our brethren of other churches. Certainly it will be a real distinction to have a sermon in this book.

* * *

On a recent Sunday the Rev. David Clark made his monthly visitation to Holy Name chapel on the Lower Brule Reservation, South Dakota. It is only 125 miles from his headquarters to this chapel; the thermometer registered from zero to 15 below and there was a deep covering of snow on the prairies. However, Mr. Sam Medicine Bird, warden of Holy Name chapel, a man who speaks no English, was on the job and had the chapel warm. He had been down with the flu for a week but got up Saturday afternoon and though not very well walked four miles in the face of a cold north wind to keep his appointment! What if the missionary had failed? To be sure the battery fell out of his car, but he walked the last half mile and arrived in good time.

* * *

The Concord Conference, province of New England, opens at St. Paul's School on June 27 and runs until July 6th. Among the leaders this year are the Rev. Gardiner M. Day,

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BISHOP STRIDER
Heads Important Commission

the Rev. Theodore R. Ludlow, the Rev. E. A. Dodd and the Rev. James S. Neill, all of whom are to give Bible courses. Bishop Brewster of Maine is to teach the Prayer Book and the Rev. Ralph Hayden, also of Maine, is to give a course on Church history. The Rev. John W. Suter, Jr., is to head the courses given for teachers, assisted by Mr. H. T. Lowe, superintendent of schools at Newport, R. I., Mrs. Maude Copley and Miss Lillian M. Boyd, both of the department of religious education of the diocese of Massachusetts. The Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, is to give a course on missions and the Rev. Edric A. Weld, rector of Holderness School, is to give a course for young men on building a Christian World. The courses for the young people's fellowship are to be given by the Rev. Arthur Phinney and the Rev. R. R. Carmichael. Personal religion, always stressed at Concord, is to be handled by the Rev. John M. Groton, Rev. F. C. Lawrence, Rev. Gardner Monks and Mrs. Edric A. Weld.

* * *

The Commission on a new laymen's organization, set up by General Convention to look into the desirability for such an organization, and to create one if they consider it wise, met in Cincinnati on March 6th at the call of Bishop Strider of West Virginia, with eleven of the sixteen members present. It was unanimously agreed that there is "a need and an opportunity for further enlisting the laymen of the Church in the promotion of the work of the Church," and several committees of the commission were appointed to consider the details of a plan for such an or-

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ganization. The members of the commission are the Rt. Rev. R. E. L. Strider, the Rt. Rev. Henry W. Hobson, the Rt. Rev. Elmer N. Schmuck, the Rev. Dr. Charles Clingman, the Rev. H. S. Musson, the Rev. A. W. Noel Porter, Mr. Warren Kearney, Mr. George M. Block, Dr. Walter Hullihen, Mr. Robert H. Gardner, Mr. Courtenay Barber, Mr. Eugene E. Thompson, Mr. John D. Allen, Judge Philip S. Parker, Mr. Frank P. Dearing, Mr. Harry S. Gregg.

* * *

The scheme for Church unity in South India has advanced one more step. A special session of the General Council of the Church of India, Burma and Ceylon, which corresponds to our General Convention, was held in Calcutta in February. The questions about the scheme which had been referred to the Lambeth Conference in 1930 for advice were discussed again in the light of the communications from Lambeth.

Finally, a resolution of general approval was carried almost unanimously, instructing the Anglican members of the Joint Committee on Union to ask for certain modifications but showing that in spite of some dissatisfaction and the need of much further consideration, every part of the Church of India is in favor of persevering with the scheme.

The next step, in the Anglican Communion, is that every one of the organized dioceses in India must consider the schemes, in their councils, and it must be approved by at least two-thirds of them. There are thirteen. The fourteenth, Nasik, still ranks as a missionary diocese. Then the scheme will come up again in the General Council's next meeting, in 1935.

For the other Communions concerned, there are four Wesleyan Councils, three of which have approved, and the decision of the fourth is awaited. In the organization known as the South India United Church, there are nine Councils, and six have so far approved.

It is thus possible that the scheme might be inaugurated in 1936. Bishop Westcott of Calcutta, Metropolitan of India, has written to Bishop Norris, chairman of the Chinese House of Bishops: "You must not think that the scheme is likely to go through rapidly. I am inclined to think that ten years' more work will be required before there is that real measure of agreement that would justify the inauguration of the experiment. . . . The Bishop of Nasik . . . says that he is more than ever in sympathy with the scheme, but he is impressed with the extent of the gaps which still have to be bridged, and that process will take time."

Thirteen diocesan bishops were present (the see of Lahore being vacant), forty-four priests and thirty-nine lay representatives. Every diocese was represented by both orders.

* * *

The diocese of Western New York is following the example of the dioceses of Massachusetts and Rhode Island—in any case they are making a try at it. A number of the Buffalo clergy have sent a letter to every clergyman of the diocese asking him to take a cut of 10 per cent in his salary, the fund thus raised to go to the National Council to apply on the $400,000 that has to be raised. Collections are also to be taken in most parishes on Whitsunday for the deficit.

* * *

Now here is an idea. Bishop Rowe, stopping over in Chicago the other day on his way west, suggested that the government send a million or two of its unemployed to Alaska. The depression is hardly known there, he said, and the country can easily provide a livelihood for five million people, whereas only 75,000 live there now. The first paragraph of Dr. Laidler's article, elsewhere in this issue, rather indicates that even this good old country might also easily provide a livelihood for many millions

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By P. H. Graham



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that are not getting it now, if we considered that as our primary job. Why go to Alaska for something to eat when they are burning wheat here because there is too much of it? Figure out the simple answer to that question and we can check you down as being wiser than most of our legislators in Washington appear to be. The answer has been repeated time and again in the series of articles on "The Christian Way Out." Read Dr. Laidler's article this week for instance—the gist of the whole business is there.

* * *

The Auxiliary of Western New York is to hold its spring meeting this coming month at St. Luke's, Jamestown.

* * *

The Rev. Henry Darlington, rector of the Heavenly Rest, New York, has deeded to the diocese of Newark certain lands adjoining Eagle's Nest Farm, Delaware, N. J., the site of the diocesan camp.

* * *

The convention of the diocese of Western New York is to be held at Trinity, Buffalo, May 16, 17 and 18.

* * *

The world today is not asking what is God's will but what is the expedient thing to do in the immediate crisis, the Rev. Dr. Caleb R. Stetson, rector of Trinity, New York, declared in his sermon last Sunday.

"The world is suffering today, but it is not redemptive suffering," he declared. "We must consciously bear the results of our sins, only so can there be any hope for mankind. Every man should repent for his sins, suffer for them, be willing to die as a sacrifice for them if necessary."

He declared that sins are not isolated things but are a part of the spirit of evil that God has seen as destroying the world, and that every person has an individual responsibility for his share in the corporate wrong.

"One should say not how wicked is society today but what share have I in the wickedness and unfairness that is in the world," he said.

* * *

The Rev. J. Howard Melish of Brooklyn, who speaks out on occasions, had things to say last Sunday about the tie-up between Tammany Hall and gangsters and racketeers. Speaking of our political rulers he said:

"They levy tribute upon every business man dealing with the government, from the chalk used by the child in the schools to the railway and electric light necessary to the welfare of all," he said. "They are in league with gangsters and racketeers, without whom they could not exist.

"The organizations operate under the names of great political parties,

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even as Caiaphas in Christ's time operated under the name of the Church and Pilate in the name of the empire. But party names are only counters to catch fools."

* * *

The Transfiguration, New Buffalo, N. Y. church, was formally dedicated on the 13th by Bishop Ward, of Erie, acting for the bishop of Western New York who is on a holiday. The rector of the parish is the Rev. Edgar L. Tiffany who came to Buffalo from the Ascension, Pittsburgh, in 1928. This new church will seat 300 people. At the moment the parish has 400 communicants, eighteen active societies and a Church school of two hundred and fifty. The growth and accomplishments of the parish over a short period reflects credit upon the leadership of Mr. Tiffany.

* * *

The dates of the Gambier Conference are from June 27 to July 8. Among the leaders are Spencer Miller, Jr., who is to give a course on industry, the Rev. Arthur Sherman on missions, Rev. Freeman Whitman of Nashotah on English Church history, Rev. John Bradner on religious education, Miss Florence Newbold on the Girls' Friendly Society.

* * *

A luncheon in honor of the Rev. Phillips Osgood of St. Mark's, Minneapolis, was given in Chicago by laymen of the diocese. Dr. Osgood was in the city as the preacher at the noonday services at the Garrick Theatre. In his address Dr. Osgood declared that he has complete confidence in the outcome of our present economic difficulties, indicating possibly that things are not quite as bad in Minneapolis as they are in Chicago. Said he: "Conditions are ripe today for a great religious awakening. It is a day of starvation for the Christian message. We are on the threshold of a new apostolic age if history means anything. The Christian Church has a great opportunity and responsibility for advance ahead of it which will be just as effective in its mission as an onsweeping avalanche."

* * *

The whole question of opportunities for work for women in the Church has been referred to a special committee appointed by the National Council for investigation and study. This is in line with the following resolution of the 1930 Lambeth Conference:

"The Conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

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Daily: 12:20.

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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: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration
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Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30). 11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

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

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
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. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

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

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.; Solemn 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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

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who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese, so that such women may find in the Church's service a sphere for the exercise of their capacity."

The Presiding Bishop appointed a small committee to inaugurate the study. This committee has added to its members Church women who are representative of various professions. The active membership is for reasons of economy and expediency at present limited to the eastern part of the country, but women throughout the whole country are actively interested. The Committee will hold an all-day meeting on April 1st, at the Church Missions House, in New York City.

Among the committee members are: Miss Grace Lindley, honorary chairman; Miss Charlotte Tompkins, educational secretary of the diocese of Central New York, chairman; Deaconess Frances R. Edwards, secretary; Miss Edna Beardsley; Miss Margaret Marston; Miss Mary E. Ladd, in charge of Windham House; Miss Mary S. Brisley, of the Church Mission of Help; Dr. Gertrude Bussey, of Goucher College, Baltimore; Mrs. Vladimir Simkhovitch of Greenwich House, New York; Miss Eva Corey of Massachusetts; Deaconess Elizabeth Chappell, field secretary of the retiring fund for deaconesses; and Dr. Irene G. Woodcock, clinical and private practitioner in Oral Health, New York City, and member of the child study commission of the department of religious education.

* * *

John Carlton Turner, protege of Bishop Juhan of Florida, was ordained to the priesthood at the Good Shepherd, Jacksonville, on March 6th. He is in charge of two missions near the city.

* * *

The Rev. William T. Sherwood has accepted the rectorship of Trinity, Tyrone, Pa.

* * *

Archdeacon Leslie of Newark dedicated a new parish house at Lincoln Park, N. J., on March 6th.

* * *

The Bishop of Chicago, generally referred to in the newspapers as "one of the young leaders of the Church," is now a granddaddy. A daughter was born to Mr. and Mrs. John C. Stewart last Saturday.

* * *

Mrs. Ernest V. Shayler, wife of the bishop of Nebraska, died in Omaha on Saturday last after a short illness of pneumonia.

* * *

The Girls' Friendly of the diocese of Chicago is to hold its annual missionary service next Sunday at Emmanuel Church, LaGrange. Archdeacon Ziegler is to speak and the rector, the Rev. Irvine Goddard, is to officiate.

* * *

The Rev. Francis J. Hall, formerly professor of theology at the General Seminary and a distinguished scholar, died on March 12th at his home in Baldwinsville, New York.

* * *

A group from St. Mark's-in-the-Bouwerie, New York, journeyed to Douglaston, Long Island, on the 13th and presented four episodes from Kahlil Gibran's "Jesus the Son of Man" at the afternoon vesper service at Zion Church where the Rev. Lester L. Riley is rector.

* * *

More than 13,000 books were circulated among patients of St. Luke's Hospital, Chicago, during the past year, according to the annual report of Mrs. D. W. Warinner, librarian. The detective story is most in demand among patients. Running second in the type of books read are biographies.

St. Luke's Library is a branch of the public library and is operated in conjunction with Grace church, which adjoins the hospital.

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ARTICLE BY CONRAD NOEL

The WITNESS

CHICAGO, ILL., APRIL 7, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

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FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
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EDITORIAL COMMENT

THE DEPARTMENT of Christian Social Service of the National Council has issued a useful bibliography on The Preparation for Marriage which may be had for five cents by sending to the Church Missions House, 281 Fourth Avenue, New York. There is a list of recommended books for the clergy, for parents, for young people, and for those about to be married. The new canon on marriage passed at the last General Convention requires instruction on the nature of Holy Matrimony. This leaflet is therefore particularly timely. The department has also issued a pamphlet which presents three outlines for sermons on marriage by the Rev. Howard C. Robbins, professor at the General Seminary; the Rev. Harold Holt, rector of Grace Church, Oak Park, Illinois, and Archdeacon J. T. Ware, the executive secretary of social service of the diocese of Southern Ohio.

ALL SORTS OF PLANS have been suggested, and adopted by various dioceses, to raise the $400,000 necessary to bring the National Council out of the red. Many of them have been reported in our news columns. Could each parish be persuaded to do its share there would be no need for feverish excitement. We have more than 1,200,000 communicants. If every communicant gave fifty cents the desired objective would be far exceeded. Rectors need not be disturbed. The National Council is not trying to raise the debt of the federal government. If your parish gives a sum equal to fifty cents per communicant you are doing more than your share.

IN THE DEATH of the Rev. Floyd Tomkins of Philadelphia, reported in these pages last week, the Church has lost one of her most distinguished sons. A pioneer in missionary work and in social service enterprises he lived to see his once radical proposals accepted by the Church which he so greatly loved. He was an outstanding figure at General Conventions and wherever Churchmen met to debate vital matters. He labored long and well. May he rest in peace.

IN THE RECENTLY published book, "The Church and Industry", written by Spencer Miller, Jr. and the Rev. Joseph Fletcher, appears this statement: "The Church League for Industrial Democracy stands almost alone today as an organization in the Church which is facing the economic problem armed with the commands and promises of Christ." During recent months this organization has done vital and timely work among the miners in West Virginia and Kentucky, the textile workers of North Carolina and Virginia and the silk workers of Paterson. It has steadfastly stood for the sort of economic society urged by Lambeth Conference and General Convention resolutions, and stands alone in interpreting this message to workers, thousands of whom are forsaking the Church each year for the want of just such a message of hope from some Church source. Churchmen and women will, we feel, realize the vital necessity for this pioneer work and will respond as generously as possible to the emergency appeal which appears on the last page of this paper.

DO PARISHES fail to meet their missionary obligations because they are weak or are they weak because they have no vision beyond their own needs?

CHURCHMEN AND WOMEN planning to be in England during July would do well to attend the Summer School of Sociology, to be held under the auspices of the Anglo-Catholic Congress, at Keble College, Oxford. The general subject is "The Social Mission of the Catholic Revival", and the lecturers are to be the Rev. V. Auguste Demant, the Rev. P. E. T. Widdrington, the Rev. W. G. Peck, Mr. Maurice Reckitt, with a devotional address on each of the four mornings of the conference by Canon V. Spencer-Ellis of Liverpool. These men are in the front rank as Christian sociologists. There are Episcopalians who would prefer the word "Christian" to the word "Catholic" in the subject to be considered, but we are sure that it would be a mistake to stay away on that ac-

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count. The dates of the conference are July 25 through 28. The entire cost, including room and meals at the college, is but two pounds, ten shillings—barely two dollars a day at the present rate of exchange. Miss V. Hirst, S. Agathe's Vicarage, Sparkbrook, Birmingham, is the person to whom applications should be sent.

THE CHRISTIAN WAY OUT

By

CONRAD NOEL

Vicar of Thaxted, England, and Leader of the Catholic Crusaders

IT IS imperative to assume, because of the short space at my disposal, that the essentials one mentions here as fundamental to Christ and His immediate followers in their demands for a New World Order will be shared by the Christian public generally as authentic and need not be elaborately argued point by point.

After a life's study of the gospels and early Christian literature I am convinced that the Sermon on the Mount, the story of Dives and Lazarus as implying the social teaching of Moses and the Prophets, the Jewish backgrounds generally, especially the weightier matters of the Mosaic economic and social law, the land for the workers and no loaning at interest (Luke 6: 34-5), the frontal attack on the exploiters in the Temple; that all these are paramount examples of that New World Order which He was about to inaugurate for all the Nations of the world.

This international Commonwealth was to be a kingdom of equality in which none should be eased while another was burdened; all within it would be workers, ministers, contributors; within its borders should be neither Greek nor Jew, male nor female, bond nor free; it should recognize no distinction of race, sex, or class.

Practically all the early Christians were looking forward to such a New World Order, some believing it must come after a short period of accommodation within the empire, others that no such accommodation was possible; all believing that sooner or later the corrupt Jewish Polity, the Roman empire and all other empires must be swept away and an International Community founded on God's righteousness would be established. The Church was not the Kingdom but its organ and midwife. Not till the corrupt compromise of the days of St. Augustine was the Church identified with the Kingdom and the hope of its fruition postponed into a world beyond the grave. Christians were to prepare and live for the coming of "The Day." Whether they themselves by God's inspiration were to hasten it and actually inaugurate it, or whether their role was to be more passive and one of merely waiting is still a disputed point of criticism, although I cannot myself but think that their part in it was to be more active than is generally supposed.

NOW in applying these principles to the modern world crisis I am convinced that no tinkering with the capitalist order, no attempt to make it a little more endurable, is consistent with the Will of God as revealed in Scripture, nor would any compromise with capitalism in its last phase, namely, capitalist-imperialism be consistent with His Will. The system is evil at the roots and not merely at the circumference, seeing it is built on profit making, trickery, land robbery, greed, domination, forcible exploration of dependencies. All such phrases as "The British Commonwealth of Nations" merely serve to mask our determination to hold on to our very profitable dependencies and to keep them in bondage to a rentier, industrialist and financial oligarchy. The British Empire is of course no worse than the American or the French; in all lie concealed the same unchristian motives under a veneer of moral sentiment. We extract some three hundred million pounds per annum from the "natives" who sometimes work for a few pennies per day under conditions which suggest the old Roman imperial latifundia slave mines.

All this must be swept away, either by the conversion of those who rule, or by the rising tide of the millions below. Each nation must put its house in order; and each, having achieved self determination must use its freedom for cooperation and interdependent service. So only can the New World Order as envisaged by Christ be established. We believe that in reality such an Order would be in the best interests of all mankind, and would give a more joyous life to the present rich and comfortable as well as to the workers. If the "classes" were not so blind they would make common cause with the manual workers, but can they be persuaded? History seems to negative so hopeful a solution. But with or without their help it must be made, for it is the Will of God and they who oppose it will ultimately be swept aside.

THE actual technique of such a revolution would nowadays be comparatively simple, for our problem is no longer poverty in the midst of scarcity but poverty in the midst of plenty. A World redeemed nationally and internationally would form its real League of Peoples (not the present travesty called the League of Nations) with its economic intelligence departments. Nations would be encouraged to produce what their respective soils and climates made it most natural for them to produce, and all would contribute over and above what was home consumed to the common international store. In place of world conferences busy

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with the problems of how best to destroy wheat, cotton, oil, rubber, coffee, etc., there would be a permanent world conference regulating production for use not profit according to the needs of each group. The enormous energies now wasted in methods of destruction would be harnessed to channels of production and nations would beat their swords into plough shares.

Machinery would liberate mankind from drudgery and they would turn their leisure hours to creative arts and craftsmanship. The reign of joy and plenty spoken of by Christ and the prophets would at last have dawned and that early saying attributed to them would in effect have been fulfilled, when every vine would bare a thousand branches and every branch a thousand clusters of grapes and every harvest would be an hundred fold increased, for mankind has only to seek first the Kingdom of God and Justice and all these material blessings would spontaneously be added to them.

THE STORY OF THE CHURCH

IX. The Rise of the Papacy

By

BISHOP JOHNSON

IN FOLLOWING the history of the Church one is impressed by the fact that an institution which was so simple in its original form, so lacking in influential members, so persecuted by powerful interests and so contrary in its ideals to popular sentiment, should have not only survived the Roman Empire but should have successfully endured during the chaotic period which followed the Fall of Rome from 450 to 800 A. D. These centuries have been properly called the dark ages.

In the third and fourth centuries there was a Græco-Roman civilization bordering on the shores of the Mediterranean Sea, which in magnificence and luxury would equal that of our own day. In the fifth century the barbarians of the North looted and dominated the entire population. During the sixth, seventh and eighth centuries, Western Europe presented about as much cohesion as China did under the rule of Mandarins and war lords. Of course the barbarians who ruled were not entirely ignorant of Roman culture but they were disdainful of it. It was about as if several tribes of Indians who had come in contact with civilization through war and trade should have conquered the United States, divided it up among them and substituted their tribal traditions for the law of the land. It is true that the Romans might have their own courts in which cases involving Romans only could be heard, but the Teutons scorned the intricacies of such courts and decided cases in which they were involved by their own crude methods. Education declined almost to the vanishing point. Religion deteriorated and was often a strange mixture of Christian doctrine and pagan ceremonies.

These barbarians called themselves Christians, thanks to the despised missionaries who had labored among them, but their comprehension of ethics was very meagre and their practice far removed from any precepts of the Sermon on the Mount. To this disorder in the West was added the rise of Mohammed and the subjection to Islam of most of the East (except Constantinople and a small area surrounding it). All of North Africa and most of Spain fell to Islam.

The Eastern Church was thus entirely cut off from the West during this period; and prior to this era the jealousies between Rome and Constantinople resulted in constant friction and mutual recrimination. But Constantinople retained its culture and remained civilized whereas Western Europe became barbaric. It is marvelous that the Church preserved its faith and discipline through this long dark night of barbarism. We must always remember in following the story of the Church, that while it received its faith and sacraments from our Lord, the administration of these divine gifts was placed by Him in human hands. Even in His life on earth, His apostles strove as to which should be greatest in the Kingdom of Heaven. Moreover, in the days of the Apostles the Church was divided between those who followed St. Paul and those who followed St. Peter. In the same spirit, the bishops of the two imperial cities claimed a universal jurisdiction on their brethren, and during the period preceding the Dark Ages they were continually striving with one another for the mastery. The rise of Mohammedanism left the Bishop of Rome the sole claimant to this universal jurisdiction so far as Western Europe was concerned. The East became completely isolated.

Previous to and during this period of the Dark Ages, the papacy was aided in its contention by several factors. In the first place she had a definite claim based upon Scriptural Texts which she had dexteriously applied to the See of Rome. The General Council at Chalcedon had definitely refused to allow this claim and the Eastern patriarchs never have acknowledged it. This contention between Greek and Roman is the fundamental one. The Church of England has merely allied itself with the Greek Church in their repudiation of Papal claims. As has been well said, "The Greek Church is the breakwater behind which the Anglican Church may rest her case."

But back in the reign of Gratian (375 A. D.) who was the Western Emperor, certain things happened which strengthened the Pope's position. Gratian was

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a young and devout Catholic, about the only one of the Emperors who could be thus described. Previous to his reign, the Roman See, in agreement with the common practice of patriarchial sees, had an appelate jurisdiction over adjacent territory. That is, if contentions arose between dioceses, or over matters of faith, the case was appealed to the Archbishop in whose province it originated. There had been a previous controversy between the Pope and Cyprian, a North African primate, over papal interference in Cyprian's jurisdiction. But Gratian invoked his secular power to extend the jurisdiction of Rome to Gaul and North Africa. It is ominous that it should have required an imperial rescript to give the bishop of Rome an extended jurisdiction which however was far short of universal control. Gratian also was the first of the Emperors to refuse the title of Pontifix Maximus, an imperial office which made the Emperor the high priest of pagan worship. Previous Emperors had less tender consciences; but Gratian was too devout to retain the office. It was too valuable an asset for the Bishop of Rome to overlook and it is a most significant fact that the earliest genuine papal credentials date from Gratian's reign.

It was about the same time that Gratian, or his son, removed the Altar of Victory which was the great shrine of Pagan Rome. It is not surprising that both Gratian and his son were murdered. Paganism made its final stand in the Roman Senate. It marked however, the official overthrow of Paganism, and the transfer of certain pagan prerogatives to the Christian Church. Who was so meritorious to receive these legacies as the Bishop of Rome?

It is not surprising that a few years later, Leo was insisting upon the recognition of Roman claims by the action of a General Council. Both the Greek and Anglican Churches preferred the pronouncement of a General Council to the growing claims of the Papacy. They cheerfully conceded the primacy but declined to accept the supremacy. This absence of any papal credentials (which in that day resembled the decisions of a Supreme Court, but not the mandate of an executive head) caused a devoted partizan of the Roman See to manufacture a series of credentials from St. Peter to the Papacy. These credentials were regarded as authentic (indeed it was not safe to question their authenticity until the scholarly period of the Reformation) and so they had an important bearing upon bolstering the Roman claims. Unfortunately the monk who manufactured them gave scriptural quotations from Jerome's translation of the Bible in the fifth century, in a document proporting to have been produced in the first. Today no scholar could validate the Forged Credentials, but they did their work before the jury for several centuries. It ought not to have been necessary to support a divine right by such a clumsy equivocation.

Far be it from me to detract from the value of the Papacy during the Dark Ages. Without its intelligence and authority it would have been almost impossible for the Church to have survived the chaotic conditions of those times. It was quite necessary that there should have been a spiritual power whom those barbarous chieftains regarded with fear and awe. But all tyranny usually has its foundation on services rendered. Nero was the beneficiary of the services of Julius and Augustus Caesar. It does not follow that because the original Caesar rendered valuable services to Rome, therefore Nero reigned by divine right. In the same way one cannot attribute supremacy and infallibility to the successor of the Papacy because at times and places the Roman bishop may have saved the ship from shipwreck. It is a specious argument but it has little to do with the case. The issue must always be whether the possession of the primacy and the rendering of many great services in this capacity, carries with it a subsequent supremacy and a belated infallibility.

(Continued Next Week)

Understanding the Parishes

By

GEORGE PARKIN ATWATER

WE HAVE a notable group of men at the head of our National Church. The National Council is the pick of the Church. They give of their time and strength to upbuild the Church and to extend it. In no word that I have written in these articles would I imply any word of criticism of their motives or their zeal and consecration. Likewise they have selected an able group of secretaries and officials who function at 281 Fourth Avenue, New York City. But these men have rested their labors upon a chain of support that has two weak links. These links have suddenly given way. The result is that the National Church is confronted with very great difficulties. I realize that I am repeating what I have said before, but it must be repeated until it becomes clear.

The first weak link is that the National Council undertakes work with only the security of diocesan pledges which may vary from year to year. If all the diocesan pledges are revised downward some of the work of the National Church is wrecked. The remedy for this is to have a constant and unvariable diocesan pledge which must become the first charge upon the diocesan sums collected from the parishes.

The second weak link in the chain is the dependence of the whole system upon the ability of every parish to pay in full the arbitrary amount apportioned to it, called the quota. The inability of the parish to pay its quota affects ultimately the diocesan pledge and consequently the National work. The remedy is to relieve the strain upon parishes and dioceses and to replace their gifts by income from endowments secured by gift and legacy from persons who have large giving capacity.

The depression in business has brought out these weaknesses. For the income of many a parish has been affected. But there is a conviction in many quarters that even if there had been no depression hun-

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dreds of parishes could not long meet the demands made upon them. I shall treat the changing condition in parishes in another article, but here I wish to call attention to but one condition which affects their giving capacity. I refer to the constant appeals made to our people to support all kinds of charitable work and institutions.

The pressure upon all people living in communities has grown to be enormous. They are the often unwilling victims of high-pressure drives, of campaigns, of the appeals of friends and neighbors, of the necessities of local institutions. Our people are affected by these efforts. Necessary and good as some of these purposes may be, the result of reiterated appeals, often accompanied by improper pressure, is to annoy the givers, and render them insensible to the real merits of the cause they are asked to support.

With this flood of appeals comes the appeal of the Church. Is it any wonder that it is hard to create the enthusiasm necessary to achieve the desired results. We are in competition with numerous agencies most of which have merit in their claim and inspire in their supporters the feeling that they are doing the Lord's work when they give. This is one of the many things that are affecting parish support. The parishes have done nobly in missionary giving for the past five years.

Many of the clergy look with alarm upon the effort of the National Council to raise $400,000 in a high pressure campaign in order to meet the revised budget. There is a growing conviction that such an effort at this time will not only affect unfavorably the systematic effort of parishes to meet their 1932 quotas, but will merely postpone the crisis to 1933 when it will overtake the Church in more severe form. It is little short of wilful blindness not to see that the confidence of the people in the present system has been shaken. The people may not be able to lay their finger on the defect in our system, but they know that no matter how generously the parishes give, the very increase of giving tempts the enlargement of the general work, and thus creates the greater and greater expectation of support. This but aggravates the trouble and increases the magnitude of the disaster, when the parishes have reached the very limit of their resources.

The excess giving power of the Church, the wealth of the Church, cannot be allured into supporting a work subject to recurring deficits. There is no promise of permanent gain in such a work.

We may well cry out as did the people of old, "What shall we do then?"

The answer seems obvious. Before asking for $400,000 or any other sum, let the Church through its House of Bishops, assure the parishes and dioceses that steps will be taken to give the National Council a fixed income from the dioceses. The House of Bishops should assure the dioceses and parishes that the National Council will arrange to spend its fixed income from all sources, *and no more,* until that income is increased by permanent endowments.

If such assurance could be authoritatively given, then the House of Bishops could with better heart ask the people to give a sum sufficient to save the essentials of its missionary program. They could ask for help in this crisis, because they had done everything humanly possible to make certain that there would never be another crisis of this nature.

To restore the confidence of the whole Church in its own system is of more importance in this crisis than to raise any given sum of money. A present decrease of income may result in giving up temporarily some features of our work, but a loss of confidence in the system will affect the Church for a long, long time.

Jungles Preferred

Reviewed by
GARDINER M. DAY

IT MAY seem strange to turn from Dr. Bowie's interpretation of the best way in which to live the most abundant life in our modern civilization, recently reviewed, to Janet Miller's description, in a most fascinating volume, *Jungles Preferred* (Houghton Mifflin), of how she enjoys life to the full in the heart of Central Africa. "As I write," says Mrs. Miller, "the sun has gone down in such a blaze of glory I feel as though a glimpse of celestial splendor had been granted us. We have tied up as usual on the edge of the jungle, as darkness has settled around us. I feel far, very far away from my home people tonight, farther than the farthest star which shines there hardly discernable in the fathomless sky, but I feel less a stranger in a strange land than I have ever felt, for I have had a glimpse into the heart of the black people —kind, and responsive to kindness—which I had not had before." The whole volume is filled with intimate descriptions of the ways of the different animals of the jungle. Surely few of our modern city dwellers could read it without learning a great deal about lions, crocodiles, chimpanzees, water buffaloes, and all their cousins. In addition a beautiful picture is painted of the moors and manners and beliefs of the primitive black man and his over-decorated wife. No one could read this volume, written in a mission station in the Belgian Congo, without becoming convinced of the absolute necessity of the work of missionaries. An example of the kind of instance that appears again and again is the story of how the witch doctor administers a poison drink to an individual suspected of a crime, on the old belief that if he gets well he is innocent, while if he dies—which he always does—he is guilty. Not very different from this is a story illustrative of the natives' confidence in the power of fetiches, which they believe will protect them from all evil. A five year old child was devoured one day by a crocodile because the child's mother believed so implicitly in a fetich the child carried that she never warned him of the danger of crocodiles. Consequently the child became a victim while playing by the edge of the river. More fascinating hours in the heart of the jungle can hardly be imagined than those which will be given the reader of this amazing record.

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THE CHINESE PAY A REAL TRIBUTE TO ROBERT WOOD

By G. W. Browning

March 29th was celebrated by numbers of people, Chinese and foreigners, up and down the Yangtze River, as the sixtieth birthday of a distinguished missionary. The Rev. Robert Edward Wood of St. Michael's Church, Wuchang, has been working in China since 1898. He has been longest in China of all our missionaries except Bishops Graves, Huntington and Roots and the Rev. Dr. Pott, though a few others are near him in length of service. He is famous for his understanding of the Chinese, for his kindly dealings with ricksha coolies and other poor people, for the beautiful Chinese he speaks, for his hospitality to foreigners and Chinese alike, for his self-effacing modesty, his deep spiritual insight and his irresistible sense of humor. When Mrs. Habersham was taking her motion pictures of the staff in Wuchang, Father Wood walked up to the camera grinning and saying, "If you can get anything pretty out of me, you're welcome!"

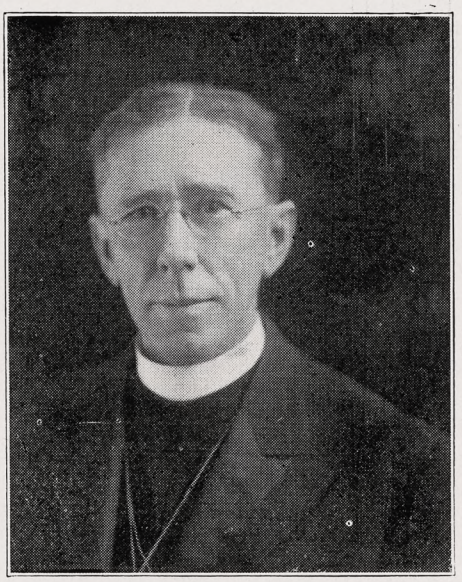
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A thrilling little missionary biography just published in England is the story of Clifford Harris of Persia. He was an English boy who went out to Persia in 1926, when he was twenty-one years old, gave himself devotedly to his work, and at the age of twenty-five died of typhus caught from poor people he was serving. His brief and splendid career, out of all proportion to the usual length of service, recalls a line from E. A. Robinson's Tristram, "Years are not life . . . Time is not life." One of his friends says of Clifford Harris, "I always saw in him a happy combination of St. Francis and Peter Pan."

* * *

Are you one of the wise people who know exactly where to look on a map of the world for the island of Tristan da Cunha? If so, you know that it is probably the Church's most isolated and remote mission. It is a tiny British island in the south Atlantic, midway between Capetown and Buenos Aires. For the past eighty years the English Society for the Propagation of the Gospel has shepherded the little colony of fewer than two hundred people, and priests have gone out for three-year terms, cut off from all touch with the world except for a ship's calling perhaps once or twice a year.

There is a little church of native stone, a school house and some twenty cottages with little struggling gardens, a small herd of cattle and a few sheep. A bare wind-swept mountain peak towers above the little settlement, and a rocky coast and the stormy ocean surround it.



BISHOP MORELAND
Host of Pacific Synod

The Rev. A. G. Partridge has just finished a three-year term there. Bishop Watts of St. Helena, whose diocese includes Tristan da Cunha, went over on the boat that was to take Mr. Partridge away, and the British Admiralty sent along two doctors and two dentists. The doctors found the islanders in good health, and the dentists found so many perfect sets of teeth that even the New York *Times* has been led to comment on them. (The people never use toothbrushes, it seems. Their fine teeth defy explanation, unless by the fact that meat and flour and sugar are rare luxuries in their diet, and all food is rather scarce so that overeating is unknown.)

Bishop Watts confirmed forty people in the little church which the islanders say is the very heart and soul of the island. The service was one of great beauty save for sadness because their much loved priest was departing.

The people are friendly, simple, shy, and for all the rigors of their life, would not hear of evacuating their lonely island, nor would it seem wise for them to be compelled to do so. Conditions do not demand it, and they could scarcely make a living elsewhere.

A Tristan Welfare Committee has now been formed in Cape Town cooperating with Mr. Douglas M. Gane of London, who for forty years has been the mainstay of the island and by sending supplies has made life possible there.

The island was named for the Portuguese admiral who discovered it in 1506.

CONFERENCE ON BUDGET DEFICIT IN THE NORTHWEST

By C. H. L. Chandler

Four Bishops with a number of clerical and lay representatives of the Province of the Pacific, met in the Cathedral parish house, Portland, to decide upon definite action to aid the National Council in raising the $400,000 deficit. The Bishops were Rt. Rev. M. S. Barnwell, of Idaho; Rt. Rev. S. A. Huston, of Olympia; Rt. Rev. E. M. Cross, of Spokane and Rt. Rev. W. T. Sumner, of Oregon. Bishop Barnwell acted as convenor of the conference, introducing the Rev. C. H. Collett, of the National Council, who presided, and also presented the urgency of the occasion demanding the conference.

The representatives pledged their respective diocese or district to do all they "possibly can to make good the deficit" by the time of the Whitsunday special offering, on May 15.

* * *

At the noon luncheon of the representatives of the conference referred to above, when a number of leading church business men, were present, Bishop Barnwell said:

"The tragedy of the whole thing is not money matters, but lies in the hearts of the people in the Church at large, who have become scared by the depression, and have lost faith in God and in themselves. They forget that God is still in Heaven although the bottom has fallen out of the stock market."

A number of women, members of the Woman's Auxiliary also were present, and volunteered the hearty support of those whom they represented in supporting the efforts to make good the shortage.

* * *

A series of weekly programs, designated "Neighborhood Nights Entertainments," has been sponsored for some time past, by twelve community organizations and groups, in the south east section of the city of Portland, Oregon. The object being "to promote inter-neighborhood friendliness," and to provide opportunities for a social outing for those who might not be able, otherwise, to enjoy such an evening. Admission is free, by ticket, secured from committees representing the parent teacher's association, of the churches. Among the latter participating in the undertaking are, Our Lady of Sorrows, Roman Catholic; All Saints', Episcopal, the Methodist Episcopal and the Community Church. The attendance each night has been a capacity house,

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The problem of "mixed marriages," especially of the marriage of Protestants and Roman Catholics, is treated as a question of serious importance by the Federal Council of the Churches of Christ in America in a study made public last week. The report was made by its committee on marriage and the home, as a result of several months' study, and was approved at the March meeting of the administrative committee of the council.

The report was originally drafted prior to the decree from the Vatican on the same subject on February 5. The Vatican decree requires that the children of marriages between Catholics and non-Catholics must be reared in the Catholic faith under pain of annulment of the marriage, refusal of participation in church activities, denial of a church funeral and, in extreme cases, public excommunication.

The Federal Council of Churches refrains from making any attack upon the Roman Catholic Church, but in good temper takes issue with its position on mixed marriages, on the ground that it is intolerable. The Council's conclusions, which are put forth, not as regulations, but as suggestions to church members for their consideration, deal both with inter-marriage of members of different Protestant groups and also of Protestants and Roman Catholics. These conclusions are embodied in a series of four recommendations, as follows:

"1. Where the persons contemplating marriage are members of different communions nearly related in doctrine or polity, they may well be advised by their respective pastors to settle the question before marriage by agreeing to attend together one or other of their churches, or even a third church, and to bring up their children in it.

"2. Where only one of the persons is a member of a church of the Protestant group and the religious differences are profound, such persons should be advised to consider the situation with great seriousness, in all its aspects, and to reach an agreement before marriage.

"3. Where intolerable conditions are imposed by either church in which membership is held, persons contemplating a mixed marriage should be advised not to enter it. The committee on marriage and the home protests earnestly against the requirement by any church that the children of mixed marriages should be pledged to that church.

ON THE COVER

THERE is pictured on the cover this week the beautiful tabernacle and throne in Christ Church, New Haven. It is intricately and delicately carved in limewood, all finished in burnished gold, antiqued. It has the pelican carved on the doors, the symbol of self sacrifice. It is a very lovely piece of work designed by Frohman, Robb and Little, architects, made and finished by Irving & Casson—A. H. Davenport Company.

"4. Where conferences in the churches interested in the questions arising from mixed marriages can be arranged, such conferences should be welcomed with a view to safeguarding the sanctity of marriage and the spiritual welfare of the home."

The chairman of the commission is the Rev. Howard C. Robbins, professor at the General Seminary.

* * *

The Lenten services held this year in a downtown theatre in Louisville were more successful than ever. This is the first time for some years that a theatre has been available. The first preacher was Bishop Woodcock. He was followed by the Rev. Franklyn Cole Sherman who substituted for the Rev. Charles F. McAllister whose engagement was cancelled at the last moment. Dr. Sherman was in the city conducting classes for the American Guild of Health and was rushed into the breach. Other preachers were Bishop Wise, the Rev. John Gass of Charleston, West Virginia, Bishop Gailor and the Rev. Irving Goddard of LaGrange, Illinois.

* * *

There is a stir in New York over the absence this year of Hot Cross Buns. A man, writing to one of the New York dailies, said that it was absolutely impossible to purchase them this year. Oh, you could get buns all right but as he said; "without the cross the buns tasted insipid and were without virtue. When I was a boy many of them had crosses made of icing and these sold like hot cakes. Why this profane lapse?" The letter prompted the enterprising editor to send out scouts to find the answer. First of all he took his encyclopaedia off the shelf and read: "The sale of cross buns has been a ritual ever since the pagan Saxons devoured cross-bread one day each year in honor of Easter, their goddess of light. The Church adopted the custom centuries ago and devoted years to establishing the rite." "Well," said he, "such an old custom surely must go on. Go out boys and see what has happened to it." They finally discovered a baker who was quite as indignant as the writer of the letter who started all the hub-dub. "I never would have believed it, buns with no crosses on them," he declared. "The buns I sell have crosses dented on them, an impression in the dough. I do a big business in them too. The Good Friday hot cross bun is different from the every day bun. The dough is richer and there is more filling in them, raisins and spices and things like that. Without a cross it wouldn't seem right."

However, sad to relate, the large wholesale bakeries admitted that they did not bother with this sort of frivolity, though they all admitted that the bun output during Holy Week (the editor called it Easter Week, but you can't expect an editor to know everything) was greater than on ordinary occasions.

Well maybe another year we will have men in our streets on Good Friday shouting:

"Hot cross buns! Hot cross buns!
One-a-penny, two-a-penny, hot cross buns!
If you haven't any daughters, give 'em to your sons."

Incidentally the editor, after considerable research, discovered that the bun reached an all-time high in England a century or more ago when there were two well known cross-bun houses in Chelsea which were thronged from dusk until dawn every Good Friday.

* * *

The diocese of Kentucky held their annual "call to the ministry" supper in the Cathedral House, Louisville, recently with young men attending from the various parishes in the city. The speakers were the Revs. John Gass, Charles F. Wulf and Charles G. Leavell.

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The Daughters of the King now has 412 chapters and 75 junior chapters in this country. The order was organized in 1885.

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A throng of fully 40,000 attended the sunrise service in the Hollywood Bowl on Easter Day.

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Approximately 5000 attended Easter services at Washington Cathedral. Among those present were Mrs. Woodrow Wilson, Herbert L. Satterlee, son of the first bishop of Washington who was assistant secretary of the navy during Roosevelt's administration, and General John J. Pershing. Another impressive Washington service was the sunrise service held at Arlington National Cemetery. There was a drizzling rain, but there were nevertheless thousands

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there, including President and Mrs. Hoover. The brief sermon at this service was preached by Bishop Freeman, with the Rev. Barney Phillips, chaplain of the Senate, taking part of the service.

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There was a bit of a radio mix-up in Boston on Easter. Cardinal O'Connell, as some of you may know, is strong in his denunciations of jazz bands and radio crooners. On Easter he spoke briefly over the radio, introducing what he supposed was the choir of the North American College of Rome, which was to broadcast Easter hymns. But there was a mix-up somewhere, for no sooner did the Cardinal finish his remarks than there came floating over the air from the imperial city a jazz band playing the great American classic, "Ain't She Sweet". Explanations came later — it seems that some one at the Italian Broadcasting Company neglected to pull a switch in time.

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Several thousand attended the sunrise services at Columbia University, New York; 3500 attended such a service in Brooklyn and about 3000 turned out for this early service on Staten Island.

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Fully 4000 attended the eleven o'clock Easter Service at the Cathedral of St. John the Divine, New York, with many more unable to get in.

Easter bears with it three supreme messages, Bishop Manning said. The first is that Jesus Christ is alive, he said, and secondly, that "Jesus Christ on the throne of God is the one light and guide for our life in this world, and the one hope for the world's future."

Developing his second point, Bishop Manning continued: "We know absolutely that the way that Jesus shows us is the way of God. Which of us does not know that if Christ's way were followed there would be no more war, no more selfishness and wrong and greed in our industrial life, no men and women in want and suffering through unemployment, no repudiated marriage vows and broken homes, no children orphaned by divorce.

"The new paganism which now menaces us, the crime and lawlessness, the mad sex obsession which disgraces our literature and defiles our life, and which finds encouragement even in the lecture halls of some of our colleges and universities, comes from men and women who have turned their backs on Jesus Christ.

* * *

Bishop Stevens of Los Angeles, now recovering rapidly from a series of operations, sailed from Los Angeles on the 19th of March, bound for New York by way of the Panama Canal. He was accompanied by Mrs. Stevens.



BISHOP STEVENS
Takes a Sea Voyage

* * *

While en route near Banning, California, on March 19th, the automobile of the Rev. Anthony H. Dexter of South Pasadena hit a sand covered rut and turned over four times. Mrs. Dexter died two days later while Mr. Dexter and two daughters were taken to a hospital, severely injured. Mr. Dexter is the assistant chaplain of the City Mission Society of Los Angeles.

* * *

There was a heavy rain in Baltimore on Easter. Nevertheless there was a total attendance of 1633 persons at Grace and St. Peter's, and we have no doubt that other parishes in the city did as well. There were over 800 communions made, over half of them at the two early services. And the offering was over $5000 — quite a remarkable sum in view of the depression and the fact that the parish had just made a great effort to meet its missionary quota of $17,500. The Rev. Robert S. Chalmers is the rector.

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Mr. Harvey Lee Marston was ordained deacon on March 27th at St. Michael and All Angels, Baltimore, by Bishop Helfenstein. He was presented by Bishop Cook and the rector, the Rev. Don Frank Fenn, preached. Mr. Marston is a student at Alexandria. In June he becomes an assistant at St. Luke's, Montclair, N. J.

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The Rev. Frederick Fleming, vicar of the Intercession, New York, was the leader last week at conferences at the College of Preachers, Washington Cathedral. He also preached on Sunday morning at the Cathedral.

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Mid-day Lenten services at St. Paul's, Baltimore, brought out unusually large congregations this year, with the church completely filled on several occasions though the church holds about a thousand. The Good Friday addresses were given by the rector, the Rev. Arthur L. Kinsolving, for the 26th consecutive year. The church was crowded throughout the three hours, with many standing.

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Three enamelled stained glass panels were dedicated on Easter at the Ascension, Yonkers, N. Y. The work was executed by James Powell and Sons (Whitefriars) of London, and designed by the artist James H. Hogan. The only other example of this exquisite material is in the Church of the Heavenly Rest, New York, and made by the same firm.

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Here is something not many bishops could do. On Easter Bishop Cheshire of North Carolina celebrated his 82nd birthday by officiating at the 11 o'clock service at the Good Shepherd, Raleigh; preached, and confirmed a large class, two members of which were his grandchildren.

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The Rev. Warren W. Way has resigned as the rector of St. Mary's School, Raleigh, the resignation to take effect at the end of the present school year. He has been the rector for 14 years and under his administration the school has attained an excellent reputation for scholarship. He is to return to parish work.

* * *

The head of the Church Army, Captain Frank Mountford is sailing for England on the 15th of April to attend the jubilee conference of the Church Army in London. Nine hundred evangelists and mission sisters are expected to attend. He is to be back in New York on the 13th of May.

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Washington Cathedral at the suggestion of the George Washington Bicentennial Commission has recently installed in its south crypt aisle a public exhibit of the history of religion in the United States, consisting of ten large colored charts and graphs, depicting the progress

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of Christianity in the country since its settlement and for the 200 years from 1732, the birth of the first President.

* * *

The Rev. Randolph Ray observed the ninth anniversary of his rectorship at the Little Church Around the Corner, New York, last Sunday. In the afternoon he dedicated a shrine to the Blessed Virgin, a memorial of unusual beauty, the work of the firm of Calvert, Herrick and Riedinger of New York.

* * *

The Rev. Graham Brown, principle of Wycliffe College, Oxford, has been appointed Bishop of Jerusalem, succeeding Bishop MacInnes who died last Christmas Eve. Dr. Brown is a leading member of the evangelical party in England and is greatly interested in Church unity, being a leader in the negotiations between the Anglican Communion and the Old Catholics.

* * *

Trinity Church, Boston, has just been given a large estate in Dublin, N. H. to be used as a vacation home for people of the diocese of Massachusetts. It is the gift of Mrs. William Amory of Boston, who also presented the parish with a fund of $100,000 for the maintenance of the property.

* * *

Chicago reports unusually large congregations at the Holy Week and Easter Services. Fully 5000 people attended the three hour service at the Methodist Temple, under the auspices of the Chicago Federation of Churches. All the non-Roman churches in Rogers Park united for Good Friday services held at St. Paul's-by-the-Lake, and a similar union service was held at Wilmette at St. Augustine's where the Rev. Hubert Carleton is rector. The preacher at the three hour service at St. Paul's, Kenwood, was Bishop Wilson of Eau Claire. Bishop Stewart was the preacher, before large crowds, at the services held at the Garrick Theatre during Holy Week.

* * *

Seven persons were received into the Church from the Roman Church at the Intercession, Trinity Parish, New York, recently. At the same service Bishop Lloyd confirmed a class of ninety-nine. The Rev. Frederic S. Fleming is the vicar.

* * *

St. Barnabas mission for colored people, East New York, diocese of Long Island, at last has its new church, complete and in use. The basement, for a number of years the church, has been converted into a fine parish hall. The mission was started in 1907. Rented quarters served as a church for some time; then land was bought and a stone basement was constructed. Now under the leadership of Bishop Larned the upper church has finally been built, and the mission is now equipped with a church, parish hall and rectory, which is next door and which was purchased some years ago. The Rev. L. C. Dade is in charge.

* * *

Mrs. Arthur Selden Lloyd, wife of Bishop Lloyd of New York, died last week at her home in New York. She was seventy-five years of age. Surviving are Bishop Lloyd, and four daughters, Mrs. E. T. Danbridge of Nashville, Mrs. C. J. Symington of New York, Mrs. C. J. Gibson of Richmond and Mrs. Gavin Hadden of New York. Funeral services were held at the seminary in Alexandria, Va., and burial was in Richmond where Mrs. Lloyd was born.

* * *

New York City churches are seeking 2500 teachers to carry on their daily vacation Bible schools this year. There are 400 schools in the city, opening as soon as the public schools close and continuing for five weeks. The training school for teachers is to open on this Saturday in the parish house of St. George's Church, and will continue for ten Saturdays. All teachers are required to attend these classes.

* * *

Fully 10,000 people attended the Good Friday Service at Old Trinity, New York. Business offices in lower Manhattan were closed for the day in many instances; with many others closing at noon. People leaving these offices streamed into the church for at least a part of the Three Hour Service. Bishop Oldham of Albany preached.

* * *

The synod of the province of the Pacific is to be held at St. Paul's Cathedral, Sacramento, California, April 20-22. Bishop Moreland is host.

* * *

The diocese of Olympia is the latest to discontinue its diocesan paper. They are falling by the way side one by one.

* * *

Three of the noonday preachers during Lent at St. Mark's, San Antonio, Texas, entered the ministry from that parish; the Rev. DuBose Murphy, rector at Tyler, Texas, Rev. E. H. Jones, rector of St. Paul's, Waco, and the Rev. H. N. Herndon, rector at Uvalde, Texas. On Palm Sunday the rector of the parish, the Rev. A. R. McKinstry, presented a class of 92 for confirmation.

* * *

Word reaches us of Bishop Perry's visit in Europe; of a delightful visit to Dresden where the Rev. Edward M. Bruce is the rector of the American Church of St. John. The presiding Bishop confirmed a class of five. He then went on to Munich where he spent nearly a week with the Rev. Dr. Kirkus who is now in charge of our work there, and who is doing much to invigorate and strengthen it, particularly the work among American and English students. There is no church here at present but there will be one soon—a memorial to a young girl who, three years ago, received her first communion there just before a fatal operation. Everyone in the city is eager for this new building.

* * *

Now here is a real bit of news. The United States Senate the other day passed a bill awarding St. Paul's Church, Selma, Alabama, the sum of $5,680 for damages done the church by Union soldiers during the Civil War. One of the senators from Alabama must be a vestryman or something.

* * *

Parents cannot rid themselves of the responsibility of "recklessly large families" by saying that "God sends them," the Bishop of Liverpool, Dr. A. A. David, says in his new book "Marriage and Birth Control."

"Both versions of the book of common prayer insist sex intercourse in marriage has a function apart from procreation," Dr. Davis said. "Marriage has a physical counterpart. The time has passed when the physical side must be put aside as 'something not quite nice."

"Parents have not only the right but the duty to space the births of their children and limit their numbers reasonably."

* * *

Bishop Parsons of California was the speaker at the Churchmen's Round Table luncheon held in San Francisco on March 16th. The Round Table is a laymen's affair, meeting once a month.

* * *

Harvard School, Los Angeles, has launched a campaign for a half million dollars, the money to be used for expansion. The alumni of the school are attempting to raise half that amount after which they will make a general appeal. Twenty-five acres of land has already been secured in West Los Angeles for the new school, and the campaign is making such headway that it is thought that construction may start this summer. The Rev. Harold H. Kelley is the headmaster, succeeding Dr. Robert B. Gooden, now Suffragan Bishop.

* * *

Dr. Ichiro Itoi, assistant director

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of St. Luke's Hospital in Tokyo, and one of Japan's leading physicians, arrived in Chicago the other day on his way to New York where he is to study as a fellow of the Rockefeller Foundation. He was accompanied by Tokeo E. Imamura, a young student who is here also to study.

"The Japanese people are not much excited about the Shanghai and Manchurian affairs," said Dr. Itoi, who is making his first visit to the United States. "They hardly know that warfare is going on and life in Japan pursues a normal course. Do you know that Chinese students, wearing their native costumes, have been attending Japanese universities and have never once been molested. As to the causes of the trouble I am not acquainted. I am a physician and have nothing to do with politics."

* * *

Captured by the idea of Whitsunday as "The Birthday of the Church," the people of Western New York are making the Church an enthusiastic birthday gift this year in a new way, for the purpose of helping the 1932 deficiency fund.

Applying the idea which is familiar to many children throughout the Church as the Birthday Thank Offering, grown-ups and young people alike are making individual offerings based on their age. The sum chosen to be multiplied is one cent or one dollar or any amount between, or any greater amount. Perhaps a boy twelve years old will be able to take ten cents as the amount to be multiplied by this age, and will make an offering of $1.20. A man of fifty who is able to afford it might chose $10 as his base, and give $500. A woman of thirty on a tiny salary with dependents to support might not be able to multiply more than five cents, and would give $1.50.

The thing is to have every person making a joyful willing birthday gift, the whole diocese joining in a great act of thanksgiving for the Church on Whitsunday.

The tremendous educational value of such an undertaking, education as to the meaning of Whitsunday and as to the Church's missionary work, is emphasized by the leaders, and their imagination soars to think what such a Birthday Offering would mean if it were established throughout the Church, over and above all regular giving.

The Rev. Henry F. Zwicker, D.D., rector of Grace Church, Lockport, N. Y., who is chairman of the committee in charge of this offering, writes that "of course it means work, a great deal of work, on the part of the clergy between Easter and Whitsunday." Several district meetings of clergy and vestrymen

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DEVOTIONAL

The Confraternity of the Mystical Life (see page 218 of the **Living Church Annual** for 1932) offers monthly studies in Personal Religion, sent by post, without obligation other than voluntary donations. The work of the C. M. L. is commended by many bishops and priests of the American Church. First study sent on request. Address, Box 144, Wall Street Station, New York City.

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The Answer of the Provinces

Cheering messages reveal instant co-operation which ring clear and true with loyalty and confidence, to every member, every parish and mission, and every diocese and missionary district, to put the heart back into the missionary work of the Church with an offering of $400,000 by Whitsunday, May 15th.

Where the Answers were registered

That ten provincial conferences were held in the midst of Lent and within six weeks after the meeting of the National Council in the interest of raising the 1932 Deficiency Fund is convincing evidence of the corporate responsiveness of the Church.

FIRST PROVINCE
Boston, February 19th

THIRD PROVINCE
Washington, Feb. 23rd

SEVENTH PROVINCE
Dallas, March 1st

FIFTH PROVINCE
Chicago, March 2nd

SECOND PROVINCE
New York, March 3rd

EIGHTH PROVINCE
(Southern section)
Los Angeles, March 9th

SIXTH PROVINCE
(Northern section)
Minneapolis, March 10th

FOURTH PROVINCE
Atlanta, March 11th

EIGHTH PROVINCE
(Northern section)
Portland, March 11th

SIXTH PROVINCE
(Southern section)
Omaha, March 15th

Provincial Findings

The Brotherhood and Solidarity of the Clergy—can be depended upon in this crisis. There is the same sacrificial quality in the widespread acceptance of reductions in salary and in the readiness of clergy not so affected to contribute portions of their salaries. Both acts are directed to the preservation of the Church's work.

Individual Gifts of the Laity—With nearly two months remaining before we reach Whitsunday, the announcement of the Deficiency Fund has again emphasized that the Church is served by a small and precious lay clientele of men and women who, in the presence of a crisis in parish, diocese or general Church, wait neither for organization nor a personal summons, but send in their individual contributions forthwith to hearten their leaders at the outset.

We are Dealing with Realities—Every dollar of the $400,000 asked for by Whitsunday involves the continuance beyond July first of definite missionary or other religious work impaired by a cut already made and out of which all possible margin of safety in the form of a lapsed balance has been squeezed.

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE
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were held the first week in April to explain the plan and discuss ways of accomplishing it.

* * *

St. Margaret's, New York City, had an Easter visiting committee that went about the parish before Easter reminding the people of their Christian obligations.

* * *

When you say, if you ever do, that you belong to the Anglican communion have you any idea just what that includes? Well, at present it consists of the Churches of England, Ireland and Wales; the Episcopal Church in Scotland; the Church of England in Australia, Canada, India, Tasmania, the West Indies; the Church of the Province of South Africa, and of the dioceses in eastern South America; Chung Hua Sheng Kung Hui in China, and Nippon Sei Kokwai in Japan, and the Protestant Episcopal Church in the United States, with its missions in Liberia, Cuba, Mexico, Hayti, Brazil and elsewhere. Quite a Church as you see. Now there is this intercommunion with the Old Catholics, approved by the Church of England, which will doubtless be approved enthusiastically by our Church, which means that the Anglican Church has ceased to be Anglican merely and has become international in its fullest sense. The Old Catholics are a group of eight self-governing churches, retaining the ancient faith and order of the Catholic Church, but refusing to accept the infallibility of the Pope and other doctrines which they consider contrary to the teaching of the Primitive Church. These eight churches are in Holland, Germany, Switzerland, Austria, Czechoslovakia, Jugoslavia and Poland, with large numbers also in the United States. They number about 250,000, with about 250 clergy and thirteen bishops.

* * *

The Chinese army general in command of Yangchow requested the local Christians to have a series of special prayer meetings for China. He attended one of the meetings himself and gave the people some very plain talk about the weakness of the Chinese character, and how they did not need to fear Japanese airplanes and cannons so much as their own hearts. The Rev. E. H. Forster says the meetings showed a genuine Christian attitude, with much earnest prayer that the truth might be known, that officials of China and Japan might act with justice and righteousness, and that the hands of the League of Nations and all other organizations working for world peace might be strengthened.

The general above mentioned had a fiftieth birthday recently. The Yangchow Chamber of Commerce

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sent him a handsome present but he refused it and every other gift, and asked that all who wished to honor his birthday would contribute to flood relief.

* * *

The jurisdiction of the Anglican Bishop of Gibraltar reaches from Oporto in north-west Portugal to Baku in south-east Russia, a distance of over 5,000 miles by rail. It includes English chaplaincies, permanent or seasonal, in fourteen countries and more than ninety cities and towns. It has been called St. Paul's Diocese, reaching as it does from Asia Minor to Spain.

* * *

The diocesan Social Service Department in Mississippi has issued a mimeographed folder in which for the first time the social resources of the state are summarized for ready reference, indexed under the headings of health, education, welfare, and miscellaneous. "I should not have known where to turn for the information here provided for me," is the comment of one priest. Simple as the folder is, it illustrates well how a diocesan social service department operating on a tiny budget can assist the clergy to serve their parishioners and their community more effectively.

* * *

The Young People's Summer Conference of the diocese of Maine is to be held at Bowdoin College, June 26 to July 2.

* * *

The provincial conference of the Young People's Fellowship of New England is to be held at St. Paul's, Pawtucket, R. I., May 7-8.

* * *

If denominational representation is a fair test then the Church of the Air, sponsored by the Columbia Broadcasting Company, is a success. There have been 53 broadcasts, two each Sunday since the opening in September when Bishop Irving P. Johnson gave the first broadcast. Ten denominations have been represented since. The Roman Church has had fourteen, the Jews ten, Methodists, Presbyterians and Baptists have had five each, while we, along with the Lutherans and Congregationalists have had four each. Bishop Johnson, Bishop Stewart, Bishop Scarlett and Bishop Freeman have been our broadcasters.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation
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Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

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Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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
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. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

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

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.; Solemn 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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Bancroft Way and Ellsworth Street
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Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

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

St. Mark's, Milwaukee
Rev. E. Reginald Williams
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The WITNESS

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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EDITORIAL COMMENT

IN CONNECTION with the appeal to meet the large deficit for missions it is reassuring to know that there are indications of a fuller consideration of some of the problems, so serious and acute, which the National Council is facing. For example, it is understood that the recommendation of the Evaluation Committee, made six years ago, has now been put into execution and a general survey is in process to show the amounts contributed to every aided parish and mission; the number of baptisms, confirmations, communicants, etc., in these places over the years, and the amounts received from those to whom aid is given. This is with a view to taking up the question of static work and its continued support from missionary funds.

IT IS ALSO of interest to know that at the meeting of the Bishops of the Second Province, held early last month, a committee consisting of the Bishop of Newark, the Bishop of Central New York and the Bishop of Albany was appointed to draft a statement suggesting new lines of economy in administration and other departmental work. This committee has been in conference with some of the workers at the Church Missions House and will doubtless bring in a report at the meeting of the House of Bishops in Garden City later this month. Bishop Fiske has no doubt won for himself the reputation of being a fault-finder in official Church circles. Nevertheless we feel that Church people generally will, with us, commend him for his courage in heading up an increasing demand for such economies at headquarters as will reestablish the waning confidence in the administration of the Church Program.

THE RECENTLY published statistics of the United Stewardship Council show that the recession in giving to churches, down to the spring of last year, had been effected only six and a half per cent. In all probability a larger recession will be shown for this past year for which figures are not yet available. In the Methodist Church there was a falling off of but four-tenths of one per cent, from $94,117,400 to $93,680,933. The Presbyterians dropped from $64,685,810 to $59,274,016, a recession of eight and three-tenths per cent. Our own Church dropped from $50,140,163 to $45,944,896, also eight and three-tenths per cent. The communions hardest hit are those in the south. The Southern Methodists dropped thirteen and seven-tenths per cent; the Southern Baptists twelve and three-tenths per cent; the Southern Presbyterians nine and three-tenths per cent. Of the twenty communions included in the study there was only one to show an increase, the Northern Baptist Church in which givings increased from $32,597,662 to $33,289,670, an increase of two and one-tenth per cent. The total sum given to these twenty communions for all purposes for the year was $451,166,539, a figure which represents but a fraction of the cost of religion in the United States since the Roman Church, Jewish congregations and many Protestant communions are not included.

THE ACTIVITIES of Japanese Christians in behalf of peace is encouraging. During the early stages of the Japanese military activities against China a delegation of Japanese churchmen urged their government to settle the dispute by pacific means. More recently they have definitely appealed for a "speedy settlement in the spirit of the League Covenant, the Kellogg Pact, and the Nine-Power Treaty." Most encouraging of all is the report that a group of Japanese Christians, accompanied by American missionaries, went to Shanghai last month on the invitation of a group of Chinese Christians. The purpose of the meeting is to create, if possible, an atmosphere of goodwill between the two countries.

THE CAUSES of crime are set forth in a volume just published by the National Probation Association. The association is composed of eminent authorities; judges, probation officers, psychiatrists, criminologists and others interested in the treatment and prevention of crime. Here are the primary causes in their opinion: first, lack of a sufficient regular family in-

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come to insure health and at least a minimum of decency and comfort. Second, inefficient and dishonest standards of government. Third, lack of vocational guidance and clinical facilities in the schools. Fourth, the lack of proper recreation facilities. Fifth, the inability of the Church to hold the young people of today. The book also points out a fact over which we should all be greatly concerned—that the age of offenders has been slowly descending so that now the grave crimes are committed largely by youths.

BUILDING GOOD CHURCHES

By

MILO HUDSON GATES

IT SEEMS hardly comprehensible that there should be anybody in the Christian churches to-day who objects to beauty, but, at a recent convention of Church Commissions of Church Art and Architecture and architects, it became evident that there still are people who think churches ought to be built as cheaply, as modernly, and, while they would not call it ugly, as a matter of fact, as ugly as possible.

Not long ago, a distinguished clergyman, in my presence, set forth the thesis that there had never been any great preaching done outside of bare, foursquare and ugly churches, and he defended his thesis by naming a certain number of clergymen who were great preachers and who had preached in buildings like Moody and Spurgeon's tabernacles, tents and the City Temple of London. Finally, however, he did acknowledge that Liddon, St. Chrysostom, Newman and Phillips Brooks were great preachers and that they usually had preached amidst beautiful surroundings.

However, the progress of beauty in our churches has been little short of miraculous in the last generation. It is a matter of satisfaction to us to realize that, in this advance, our Church has been the leader. We established the first Commission on Church Architecture and the Allied Arts, and the architecture in the Episcopal Church in this country has had a beneficent and uplifting influence on all the churches. They have come to realize what was so well stated by Gerald Stanley Lee, when he said:

"It would be hard to deny that, if the Christian Church exists for one thing rather than another, it exists for the purpose of making God eloquent. And if men are on the street, it must make God eloquent on the street. If the Church building, that especially represents God on the streets of the city, is vulgar and hideous or shabby or insincere, or if it is a mere sitting-room, with colored windows, where people drop in pleasantly for a cozy comfortable chat with Him before whom hell is naked, who stretcheth out the north over the empty place, and hangeth the earth upon nothing, why should one notice God? But I do believe that the main fact about the church of the future is that it is going to take the idea of the incarnation seriously. It is going to act on the principle that while the Bible has declared in a general way that God is a spirit, the most important thing about the spirit, as a matter of human history, is that it has always insisted upon having a body. It also seems to be a matter of history that the final test of the vitality and reality of a good spirit is that it can get a body. In other words, I believe that if the modern church rules the modern city, it is going to look impressive. If it rules, everybody is going to know it. The only church that shall ever rule them shall be a church with a cathedral spirit. It shall be a church of the Strong Men. And the spirit of the Strong Men shall build on all the great streets of the world, mighty homes for God. The church of the future shall not be one that can be looked down on by mere opera-houses, by great hotels or temples for feeding people. It shall be one that suggests, when one looks at it, nations and empires, centuries of love and sacrifice and patience, and it shall gather the great cities like children about its feet."

In spite of the fact of the modern development of what I call the "inserted church,"—that is, the church inserted in a commercial building, and, in spite of the fact that this was hopefully expected to solve all financial problems, the advance in church beauty, I say again, has been miraculous, and the failure of "inserted churches", both financially and artistically, gives us ground to hope that this sort of thing is near its end.

ONE of the things that obsesses the so-called practical layman is the idea that art and good architecture are in some ways first cousins to dreams and visions, and other Cerulean vaguenesses. Let us smite the so-called practical layman, and let us teach him that on the contrary, one of the most practical, the most useful and most valuable things in Church life is good architecture. Over and again, I have said that a well built, rightly built, beautiful church will almost carry itself. It is the most financially practical thing there is in the parish life. It costs no more than an architectural monstrosity, to which no one wants to go, because, once inside, the ugliness therein gives one the horrors.

This we are living in is one of the greatest church building ages the world has ever seen. Enormous sums, running up through the millions are being spent in America alone on churches. The effort of the commissions in all the churches is to see that these sums are rightly spent, that the churches now being

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built shall be ornaments to their communities, shall elevate and not degrade the taste of our people.

We rejoice that the past twenty-five years, especially, has witnessed such upward progress. Is it realized that not for hundreds of years has there been such a cathedral building age? How splendid and how magnificent and how right are the cathedrals which are now being built.

I want to offer a certain number of what might perfectly well be called "Church Architecture Axioms" for the Church.

Religious Art must be the best obtainable.

Imitations, substitutes and dishonesty of every kind, together with second-rate work or poor craftsmanship, are intolerable.

Aesthetic infallibility does not inhere in a bishop, a parish priest, the wardens and vestrymen, a clerical or lay benefactor, or in any architect or other artist because of his vocation.

An architect, just because he is a member of the A. I. A. need not necessarily know anything about church building or religious arts.

A firm that employs many and plausible "drummers", may very likely produce "art goods" that are a scandal.

Paying for a new church, an altar, a window, or a rood-screen does not give the donor the right to impose his own taste on posterity, or justify the rector, wardens and vestrymen in accepting something that is bad.

Nepotism in Church art is as bad as nepotism in Church preferment.

Competition is the worst possible way of selecting an architect, a memorial window, a statue or anything that is linked with the Church.

THE ART OF STAINED GLASS

By

ELEANOR H. WILSON

THE art of Stained Glass is of all the arts, the most nearly akin to that of music. It is related that a certain lad thought himself listening to music from the glass itself when the organ commenced playing during the time he was gazing raptly up at one of the great rose windows in the Cathedral at Chartres. The harmony of color, the melodious flowing of tone into tone, suggests, as does nothing else, a great symphony, such as Beethoven's Fifth, to which I listened today, played magnificently by the New York Philharmonic Symphony Orchestra. Color and light! "Stained glass," says a writer, "is not merely a decoration for a window, not only an artistic supplement to architecture, it is a manifestation of matter being interpreted by something not material."

Reviewing in memory the glorious windows in the cathedrals of the Old World the beauty that "flashes upon that inward eye, which is the bliss of solitude," one is impelled to render grateful tribute to those faithful artisans whose devoted and painstaking industry has given us such a rich heritage.

The story of stained glass is a fascinating one, from the time the monks labored for the honor and glory of the saints, the rise of the Gothic style in the middle of the 12th century, the brilliant flowering of the art during the 13th century in France, its development in England and Spain during the 14th and 15th centuries, the Renaissance period in France in the 16th. Five centuries, and the art of stained glass passed in oblivion. At the beginning of the 19th century an effort was made to revive the ancient art, a difficult task, as many processes in its creation had to be re-discovered. It is now coming back into its own, but before telling you something of the leading artists of today let us go back to the Middle Ages to see how this wonderful art originated, and consider some of its early examples as found at Chartres, Canterbury, York, Laon and Seville.

ONE of the chief glories of the later Middle Ages in Western Europe is to be found in the stained glass windows of the churches. Ralph Adams Cram thus explains the beginning of the art: "When Christianity came as the definite revelation of absolute and ultimate truth, it found a great number of arts established and it took over these arts, but Christianity demanded something more, another art more poignant in its quality, more appealing, more constructive, more dominant in spiritual power and more direct in its application than arts that had been taken over from paganism, and so it brought into existence an entirely new art, stained glass.

Early artists worked out their pictures in small pieces of glass called mosaics which were fastened to the walls of the church; then they discovered these mosaics would be even more effective by causing light to shine through the color. Long ribbons of lead were devised having channels on each side to retain the edge of the glass, and so when the window was created,—"light imprisoned in color, material beauty shot through with spiritual light." On account of its beauty and costliness stained glass was always protected with the greatest care and for this reason often escaped destruction, so that the most fragile material proved here the most lasting.

Stained glass, as the term is ordinarily used, is taken to include also painting upon glass, but these are really two quite different processes, employed from the earliest times in close association. One method is to build up a mosaic of pieces of glass colored not only on its surface, but in its very substance, known as "pot metal"

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glass. The other is to paint the design upon white or colored glass. Throughout the 12th and 13th centuries the rise of Gothic architecture in Northern France, with its immense increase in the size of windows, brought stained glass into prominence, not only as one of the most important accessories of architecture, but as the one prominent color factor in the great church interiors. The preciousness of the glass of the Gothic church does not lie entirely in the quality and hue of its color, but derives also from the spirit of its treatment by the early glaziers who framed and combined bits of glass in the manner of goldsmiths setting precious stones. Years of experimenting with various combinations taught them secrets of design that have never been surpassed.

One of the results of coloring glass in the pot was that the tone was unequal throughout; this difference in the shading of each piece, as well as the unevenness of its surface, produced great brilliancy, and the freedom from paint resulted in limpidity of color. The 13th century window has far more charm in its color than in its drawing.

THE designer of the Gothic Age worked with small pieces of glass using the leads to outline his picture, the only paint used was a brown pigment to delineate features and accentuate folds of garments. The window surface was usually divided up into medallions each enclosing a little scene. The best of this is to be found in the exquisite little Sainte Chapelle in Paris. The artist obtained his superb effect by knowledge of the interaction of color, by juxtaposition of complementary colors and the effect of distances, the technique,—that of glass colored not on the surface but in the mass. We are told that color in stained glass is never absolute. It is always modified by neighboring color. An illustration is the lace-like rose window in the north transept of Notre Dame in Paris. It yields a splendid purple tone but this is produced by its deft mingling of reds and blues. This is one reason why 13th century artists used smaller bits of glass than the men of the previous century. In spite of increased labor in leading it resulted in greater interplay of color.

It was early realized that to compensate for the dim light yielded by the medallion windows below, it was necessary to have better illumination from above. Thus was developed what is called "grisaille," made up of softly toned uncolored panes, sometimes picked out with points of color. The light comes through in a cool silvery tone. The finest display of grisaille in the world is the group of lancets called the Five Sisters at York. It was much used in England, it being more practical for a country having little sunlight.

(*This is the first of a series on this subject*)

THE STORY OF THE CHURCH

X. The Temporal Power

By

BISHOP JOHNSON

IT IS very difficult for us to place ourselves back in the Middle Ages. Life was so very different then than now. Society was not divided into nations as it is at the present time. Theoretically Charlemagne about the year 800 A. D. revived the Roman Empire, and in order to give it a Christian appelation it was called the Holy Roman Empire. There was a great service at St. Peter's in Rome on Christmas Day and in an apparently extemporaneous fashion the pope placed the Imperial crown upon Charlemagne's head. He was duly surprised but not entirely reluctant.

Of course this Holy Roman Empire was not Roman but Teutonic; and it was never particularly holy, and as an empire it became largely a theoretical one after the death of Charlemagne's son.

It is interesting to note how this Holy Roman Empire came into being. Of course the Papacy conceived the idea of temporal power at a very early period. There was in existence a document known as the Donation of Constantine which set forth that Constantine turned over the City of Rome to the Pope and built Constantinople because he recognized the Pope's right to be supreme in Rome. Like the Forged Credentials this also was finally proved a forgery, but for many centuries it was regarded as authentic. It helped greatly to substantiate the Pope's claim to universal empire. This forged document was created for a very obvious reason. The story is rather an interesting one. Charlemagne's ancestor, Pepin, was Mayor of the Palace in France in the time of the Do-nothing Kings. It was a case in which the prime minister really ruled the kingdom, and naturally aspired to be king. At this time the Pope's sovereignty in the City of Rome was threatened by the Lombards whose greed for territory was far greater than their respect for the papal claims. In his extremity the Pope appealed to Pepin, who in turn not only repulsed the Lombards but deprived them of considerable territory which he turned over to the Pope. This was in reality the foundation of the Papal States and the temporal power which was to be eagerly pressed at a later day. Thus each gave to the other something that he did not really own. Pepin gave to the Pope the Papal States and the Pope gave the crown of France to Pepin. In due season as a sequel to this proceeding, the Pope crowned Charlemagne as the Holy Roman Emperor on Christmas Day.

From Charlemagne's standpoint this was a great honor which he no doubt appreciated, but from the

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standpoint of the Papacy this was a great privilege for it established the right of the Papacy to bestow crowns. But there was an embarrassing conflict in this claim. The Papacy had received the Papal States at the hands of Pepin. It was inconvenient to have the right to bestow temporal power due to the largesse of Pepin. So the Donation of Constantine duly appeared in order to demonstrate that Pepin had merely restored to the Pope that which was originally recognized by Constantine as his divine right.

During the life time of Louis the Pious who was the son of Charlemagne this empire had a semblance of reality, but when Louis died, the map of modern Europe was determined by the distribution among his grandchildren. In this division Charles the Bold took France; Ludwig took Germany and Lothair, the eldest son, took a shoe string kingdom including both the summer and winter capitols, out of which shoe string inheritance came the modern kingdoms which afterward separated France and Germany. From Holland to Italy, these buffer states (including Lorraine named after Lothair) became the source of much European diplomacy in later days.

This disintegration of the Imperial power left the fiction of an Emperor with whom the Papacy was subsequently to be at variance at various times. The history of the Middle Ages became an account of the struggle for temporal sovereignty between a long line of able Popes and an equally long line of less able Emperors. To an increasing degree the Pope fought for temporal power until in the 13th century Europe became a theocracy in which the Pope ruled and ecclesiastics were the diplomats. The Supreme Court of Europe was at Rome, to which all sorts of appeals were made at enormous expense, exasperating delays and with indifferent justice. Rome became a city of ecclesiastical lawyers running into the thousands who lived on retainers and fees extracted from all over Europe. At one time in England it was calculated that more English money flowed into the papal treasury than into the royal treasury and England suffered severely from the drain made upon its gold supply.

In this particular economic situation, there was no import from Rome to balance the export to Rome, and England was facetiously referred to as the "milch cow of the pope." It was this economic situation which caused the revolt of king and parliament at various times. Under King John the right to plunder the people was the issue as between the barons of England and the Pope who had succored John in his extremity. King John gave his crown to the Pope and received it back again as a fief of the Papacy. This was something that William the Conqueror had flatly refused to do. The Magna Carta was really a bill of rights of one privileged class against another. The Common people had no rights. It was merely a choice between being exploited by English Lords or Italian prelates.

Following John's reign there were a number of parliamentary laws aimed at this foreign master. In Edward's reign there was statutes of mortmain, provisors and praemunire, forbidding the Church to inherit any more real estate. (It already had about one-fifth of the real property in England.) There were also statutes forbidding the appointment of foreign ecclesiastics to English living, because their sole interest in the sheep was for the wool and the mutton. Laws were passed forbidding papal legates to land in England without royal permission. One must get this background if he is to understand what happened in the reign of Henry VIII. Back of the separation between Canterbury and Rome lay an economic struggle in which England at one time was exploited by the Papacy to raise funds which were loaned to France to fight against England. It was first of all an economic struggle between the crown and the tiara, without any particular theological differences. This is why the Reformation in England differed from the Reformation on the Continent—although subsequently there was more or less of a fusion in the two revolts. The tight little island with its own consciousness very strongly developed, objected to being exploited for temporal ends far more than that she repudiated the theology of the time. It was the itching for temporal power which had its finals in the Spanish Armada which made the Papacy so unpopular in England that the settlement under Elizabeth was finally effected.

In the time of Henry VIII the objection to the faith and worship as practised was not the source of the final split. It was far more economic than it was religious.

(To be continued)

A Summary

By

GEORGE PARKIN ATWATER

FOR eight weeks I have been writing about the financial situation of the National Church. There has been proposed in these articles a revision of the present method of maintaining the work of the National Council, so that it shall not be affected by deficits, cuts, recurring crises, and so that our missionary work everywhere may be on a strong financial foundation.

In order that the reader may have the clearest possible view of these proposals, this article will present a summary of the others. It is of course obvious that a summary cannot give all the reasons for the proposals. The articles discussed them at length.

(Premise I) The missionary work of the National Council is of vital and primary importance.

(Premise II) The National Council cannot do this work efficiently with a *fluctuating income.* It must have a *fixed income,* or else the work will suffer.

(Premise III) The chief cause of the fluctuating income of the National Council is the fluctuation in diocesan pledges to the National Council.

(Premise IV) The cause of fluctuations in diocesan pledges arises from the fact that dioceses pay to the National Council a fixed proportion (different in various dioceses) of their income from parishes. Dioceses retain a fixed proportion for their own work.

(Premise V) If the quotas assigned to parishes are

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too large, and the parishes cannot pay the quota in full, then the diocesan pledge is not paid in full and the National budget cannot be met and the work suffers.

CONCLUSION. *Each diocesan pledge to the National Council should be a fixed sum, based on average performance, and should be a prior claim on the receipts from parishes on the quota.* Thus the National Council has a fixed income from parishes.

The benefit of this method to the National Council's work is obvious. The benefit to the dioceses is fully set forth in one of the papers in this series.

How shall the Missionary work undertaken by the National Council grow and expand?

(Premise I) A fixed income means a limited work. The National Council must have an increasing income.

(Premise II) The wealth and strength of the Church are not equally distributed among the parishes.

(Premise III) There is no sure method of apportionment that can enlist this wealth, because *parish* groups are not equal to the task of recruiting the wealth of the Church.

CONCLUSION 1. The excess giving power and wealth of the Church must be sought by the National Council directly.

CONCLUSION 2. In order to avoid deficits and trouble, and also in order to impress the wealthy of the Church with the stability and permanency of their assistance, these special gifts must be used to create an Endowment Foundation, the income from which may be used to promote the missionary work of the Church.

CONCLUSION 3. The National Council must educate people to make legacies to the Endowment Foundation so that the income may permanently assist the missionary work.

CONCLUSION 4. The National Council must erect a budget within its fixed and sure income. Thus it can plan for years ahead, being certain of its resources.

The missionary work of the Church will then grow steadily, securely and effectively. Each year, for all time, it will develop, with the growing income.

CONCLUSION 5. Thus the normal giving power of the Church is available for the normal needs, and the excess giving power (instead of creating an expectancy which may not again be fulfilled) is consolidated into an Endowment from which will flow security and growth.

GENERAL CONCLUSION:

The Church faces an unparalleled opportunity at this time to establish itself firmly upon the solid rock of financial security. Such a method would give courage to missionaries, and inspire wealthy men and women to perpetuate their help to missions. It would give heart to dioceses. It would cause a thrill of achievement to flow through parish life and effort. It would replace the atmosphere of panic, of deficit and debt, of fear and anxiety and defeat, with the atmosphere of security, of accomplishment, of vigorous growth and stability, with the atmosphere, in short, of triumphant victory.

Just Souls

By

C. RUSSELL MOODEY

Great is the story of power and glory
If Christ directs it all.
Without the Master man courts disaster—
His power effects his fall.

PASSED by the power-house the other evening and couldn't resist the temptation to peek in. Saw the mighty wheels going round and round without noise or effort. Saw other intricate machinery in action but most of it I cannot name, for my knowledge of electrical equipment is lacking. I did recognize the governor and its whirling balls swinging gracefully in its orbit. No noise here either. Man must be clever to be able to construct such graceful monsters and make them produce power. Power that has the power to produce power and light. The whole city depends upon this machinery, and were those wheels to stop the community would be cast into outer and inner darkness. Leaving this montrous plant I went on my way and for quite a while I pondered over those huge wheels in graceful revolution. Then my thoughts centered in that little governor and how important it is in the creation and control of power. Without it the great dynamo would be utterly useless, for balance is indispensable to mechanical performance whether the equipment be simple or complex.

To describe the civilization of our day we can truthfully say it has supplied the world with power. Man and his engines, man and his science has created something that is bordering on genius. Set the power-plant, described above, down in the jungle and the bushmen will gather round and kneel before it as though it were a god. They, too, would watch the great wheel turn over. They too would pass by the little governor, for humanity isn't very different the world over—we worship bigness and power. And we overlook the necessity of balance and control.

I think religion is the governor of the ages. It keeps society balanced, in judgment and in behavior. I know that there is nothing comparable to the Christ spirit to round out the life and give it grace and poise. So many people have the mania for power—so few see the need of balance. And power in itself is so dangerous. Without a governor which in this instance is the Master, life can only destroy. We must see the need of religion and all that it represents. Our power-plant must house the Christ if our soul is to be dynamic, spiritually.

CUSHIONED PEWS
By Bishop Johnson
Cloth bound—$1.00 a copy.
WITNESS BOOKS
6140 Cottage Grove Ave. Chicago

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RICHEST MILE IN ASIA MINISTERED TO BY ENGLISH

By G. W. Browning

The richest mile in Asia is said to be an island opposite the southern Chinese city of Amoy, an island occupied almost wholly by Chinese who have made money in Singapore and Java. Amoy is in the English diocese of Fukien, established in 1906, though work began in Fukien eighty years ago.

How far these rich gentry contribute to the life of the Church, or whether they contributed at all, is not reported, but whether they do or not, the diocese of Fukien is now said to have the largest membership of any in the Chinese Church, and is farthest advanced toward self-support and self-government. Bishop Hind has a Chinese assistant, Bishop Ding, and a cathedral in Foochow, both the bishop and the cathedral being consecrated in 1927. Fukien is fortunate in having received a fairly steady stream of missionaries in past years, from two English organizations, the Church Missionary Society and the Church of England Zenana Missionary Society.

* * *

"The natural trend of the Chinese Church is towards social Christianity," writes an English missionary in western China. "One of the outstanding weaknesses is in the matter of personal religion, private and family prayer, with the intelligent and devotional use of the Bible."

To encourage and deepen personal religion in their students, in the school from which this missionary was writing, they have set apart special "quiet rooms," one in the boys' building and one in the girls' building, where students may go at any time, especially before breakfast, when a member of the staff is there with them in quiet prayer, sometimes directing their meditation, sometimes only saying a closing prayer. This plan has just begun; no reports about it have had time to come.

* * *

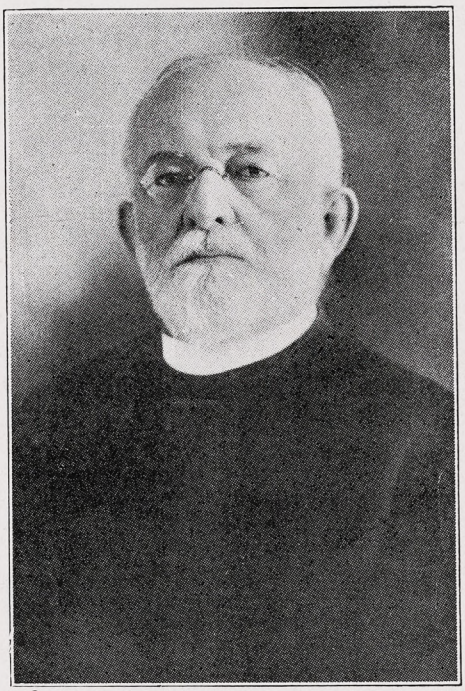
One more west China picture. A Chinese Army officer, formerly a colonel, turned an English missionary out of a mission house and occupied it for a while, not many years ago. That former colonel is a general, and he is now sending his daughter to the girls' school in that same mission. The Chinese head of the school didn't want her and tried not to take her, but the general had asked advice from all his friends, and they all told him that was the best school. She comes in a smart rickshaw (west China for Cadillac), attends the Bible class and follows all the rules of the school.

* * *

Some one was asking what becomes of the Russian Orthodox students who are trained in the Russian Seminary in Paris. They go out to serve their Church people scattered in many lands. This past year one of the former students was sent to India as a priest, to serve a Russian community there and to make contact with the ancient Syrian Church of India. Another was sent to Canada to minister to Ukrainians.

In the north of France one of these young Russian priests is doing missionary work among Orthodox in four places, workmen and their families, including 200 children. They are Russian, Serbian, Roumanian, Greek, Bulgarian. "He is radiant in spirit," the report says. "His salary of $37 supports a family of three. Truly some of these graduates are examples of unselfishness. Emigré life does not assure them normal comfort, but their motive is the maintenance of the spiritual forces among their scattered people."

Bishop Bury, who knows a lot about Russia, writes: "One cannot speak too highly of the zeal, industry and self-denial of these young men. They will be a splendid body of clergy to minister to their refugee fellow-countrymen while Russia is closed to them, and to return, when its frontiers are opened again, and take the place, as far as they can supply it, of those who have died."



BISHOP CHESHIRE
Celebrates Eighty-second Birthday

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

The schedule of meetings for the annual session of the House of Bishops and the April session of the National Council and its department has been announced as follows:

April 26, Tuesday: Morning and afternoon, House of Bishops meeting, Garden City, Long Island, New York; National Council departments meeting, Church Missions House, New York City. Evening, joint meeting of House of Bishops and National Council, Garden City.

April 27, Wednesday: Morning, separate meetings of House of Bishops and National Council. Afternoon and evening, joint meeting.

April 28, Thursday: Separate meetings of House of Bishops and National Council, the House probably adjourning at noon and the Council meeting all day.

* * *

"We are strongly recommending that contributions to the 1932 deficiency fund be in cash rather than in pledges," says the treasurer of the National Council, Dr. Lewis B. Franklin. "We know the difficulty with which a large proportion of our people are keeping up with their regular contributions to the Church and paying their living expenses, and we do not want to add a continuing burden in the way of extra pledges.

"This money ought to come from those who are able to make a cash contribution over and above their regular giving, even though that cash contribution may be only one dollar or five or ten dollars.

"A few days ago we had a check for $2,500 for the fund from a woman who had read about the need. We have several contributions of $1,000 each and several between $1,000 and $2,500.

"Of course we are not laying down any rule against pledges. Some dioceses have adopted a plan which allows payments up to the end of the year, but if this can be avoided we think it is advisable to avoid it."

* * *

The Rev. Remsen Ogilby, the president of Trinity College, had a service recently for a lot of crippled children in an institution in Hartford. At the end of the service he spoke about heaven and these lame little tots wanted to know if they would have to hobble about on crutches there too. They got their answer and I rather imagine it was a satisfactory one, judging from this poem which Dr. Ogilby jotted down on a bit of paper after he got home.

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I do not pretend to know how it stacks up as poetry, but I do know that I like it and hand it on to you because I think you will too.

I Cor. XV:35-54.

It was Children's Day in Heaven,
And they had a big parade,—
Saxophones some nineteen hundred—
You can guess the noise they made.
Booming bass drums by the thousand
Fair drowned out the angel choirs,
Who gave up and smiled in silence
With their idle golden lyres.

Mary Blest reviewed the marchers
On the Throne beside her Son;
In her hands she held the prizes
To award when all was done.
Pleased she heard the drummers drumming
And the tiny bugles toot;
She acknowledged with precision
Every juvenile salute.

Paul led off: the children chose him
For they loved his shining sword;
Brave St. Martin, half his cloak gone,
Well they knew would please the Lord.
Kind St. Nicholas with his reindeer,
St. Sebastian with his bow:
All these saints felt gravely honored
To be asked to march, you know.

But now look! Who are these coming,
Swinging down the golden street?
Who are these so bravely marching?
Hear the rhythm of their feet!
Every head held high and graceful,
Every back so straight and fine,—
It's the Corps of Crippled Children,
Marching, marching, line on line.

Gone the plaster cast and bandage,
Gone the braces and the pad,
But each carries like a banner
A pair of crutches he once had,—
Crutches, once a bitter burden,
Barring hope for race or run,
Now they raise aloft in triumph,
Symbols of a victory won.

Cherubs cheer them, seraphs hail them
Passing the reviewing stand:
Earth's great soldiers loud applaud them,
Michael waves his warrior's hand.
Awestruck saints see tears of gladness
Fill the Blessed Mary's eyes,
For the Corps of Crippled Children
Easily wins The Marching Prize.

* * *

A regional conference of the Catholic Congress is being held next Sunday at All Saints', Dorchester, Mass. The subject is "Values of the Holy Eucharist" and the speakers are to be the Rev. S. C. Hughson, O. H. C., the Rev. Julian D. Hamlin, rector of the Advent, Boston, and the Rev. G. D. Fosenthal, vicar of St. Agatha's, Birmingham, England. Other reginal conferences are to be held soon at Long Branch, New Jersey, at Utica, New York, and at a young peoples' conference early in May at St. Mary the Virgin's, New York.

* * *

The rector of Trinity Parish, New York, the Rev. Caleb R. Stetson, entertained at the Harvard Club on Wednesday last in honor of the tenth anniversary of the coming to Trinity of the Rev. William B. Kinkead, priest-in-charge, and Channing Lefebvre, organist and choirmaster. Both of them have become distinctively identified with the life of this Mother Church of the great New York parish, which is such a factor in the life of downtown business people.

* * *

The conference of young people of the province of the southwest is to be held at Winslow, Arkansas, July 11-23. Bishop Capers is to give a course on personal religion; Dean John W. Day of Kansas is to give a course on the social teachings of Jesus; Rev. C. W. Sprouse is to lecture on current problems; Rev. W. P. Witsell on Church history; Rev. C. H. Horner on the Bible; there are to be several courses on teaching, and Bishop Scarlett of Missouri is to be the conference preacher.

* * *

I do not know how long it took him to do it—I should think all the morning. Bishop Budlong confirmed a class of 208 people at St. James', Danbury, Connecticut, on April 3rd. This number included 12 received from the Roman Church and one from the Greek Orthodox. In the past three and a half years 635 people have been presented for confirmation in the parish by the rector, the Rev. Hamilton H. Kellogg. Quite a record.

* * *

A Whitsunday Birthday Thank Offering is being planned throughout the district of Spokane to raise funds for the $400,000 deficit of the National Council. The clergy of the district met for an all day session on March 30th, under Bishop Cross, to make plans.

* * *

A stone from St. Albans, Glastonbury, England, was inserted in the corner stone of the Cathedral of St. John the Evangelist, Spokane, Washington, at the children's service on Easter afternoon.

* * *

The Rev. Clarence Kopp, Ellensburg, Washington, has accepted a call to St. Peter's, LaGrande, Oregon.

* * *

A new parish house was dedicated on April 6th at St. Thomas Church, Hancock, Maryland. It was dedicated by Bishop Helfenstein. Bishop Cook of Delaware was the preacher in the morning and Bishop Wyatt Brown of Harrisburg gave the address at the service in the afternoon.

* * *

Writing from Anvik, Alaska, the Rev. H. H. Chapman says, "This winter our mail comes part way by airplane. It is landed at Iditarod, about 100 miles east of Anvik, and brought the rest of the way by dog-team every two weeks. So far it has not been very satisfactory. It is reported that the airplanes have been catering more to passenger traffic.

"A little girl came to the mission to have her tooth pulled the other day. An unpleasant time was had by all. She suffered physically and I suffered mentally and nervously. A traveling dentist visits us every summer, but in winter there is no dentist nearer than Fairbanks, six hundred miles away. So far we have come through the winter without any epidemics other than colds."

* * *

A class of fifty-seven young people was confirmed at St. Luke's, Scranton, Pa., last Sunday by Bishop Sterrett. The class was one of the largest to be presented in a number of years, though the rector, the Rev. Robert P. Kreitler has established several records for presenting large classes.

* * *

A recent note from Archdeacon Goodman on the coast at Tigara (Point Hope) says his Esquimeau

CLERICAL SKETCHES

THE Rev. Rodney J. Arney, rector at Kent, Washington, was born in England in 1870. He came to this country in 1886 and was educated at Washington College, Tacoma, and at the University of Washington. He then attended the Seabury Divinity School, graduating with the class of 1900. His first charge was that of St. Paul's, Seattle, which he served until 1905. He then was placed in charge of work at Dunlap, Reuton, Auburn and Kent. The work under his direction was built up and soon became independent so that the work at Kent eventually became his sole charge. When he came to Kent there were 28 communicants. Now there are over 300. The Sunday school likewise has increased from 20 to over 130. Thus has Mr. Arney demonstrated, by his ministry of 27 years in one town, that the Episcopal Church is the Church for small towns as well as urban centers.

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people had had epidemics of influenza and a hard winter generally. The supply of driftwood, almost indispensable for fuel, was low, the nearest being several miles away, and the sealing had not been very good. Seals in sight but ice conditions made it impossible to get them. The mission had been able to provide some relief.

* * *

The treasurer of the National Council, Dr. Franklin, writes that the report of collections to April first does not offer much opportunity to congratulate anybody. Out of the 99 dioceses and districts 31 have remitted in the three months of the present year either nothing or only nominal amounts. Only one diocese has paid 100 per cent of the proportionate part of its quota—Delaware. On the basis of what dioceses told the Council to expect they are short $137,000 on collections, and they are $65,000 below April 1st of last year.

* * *

The 11th annual conference of Church workers in the mountain area of the South met in Knoxville, March 28th. Twenty workers were present, including Bishops Abbott and Horner, and three from the Church Missions House, Bishop Creighton, Spencer Miller, Jr. and Rev. Franklin Clark.

* * *

The diocese of Bethlehem had a conference on April 12th to consider ways and means of raising funds for the $400,000 deficit.

* * *

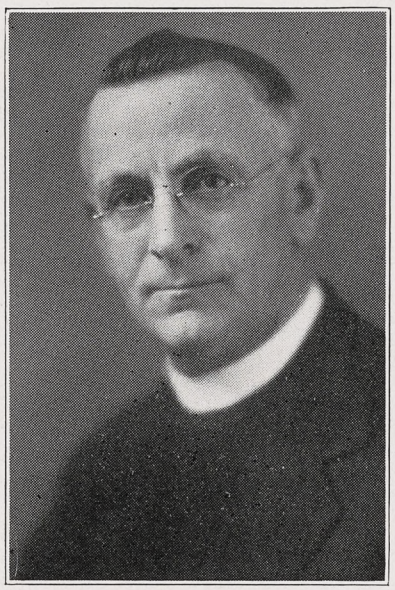
The Presiding Bishop was in Paris from March 14th to 21st. He confirmed five there on the 18th and another class of eleven on Palm Sunday. His week was filled with official conferences and visits to various centers. On the 21st he went to Florence where he confirmed a class of five at St. James. On Easter Day he was in Rome at St. Paul's. On Easter Tuesday he reached Nice for the convocation of the Churches in Europe.

* * *

Southern Virginia is to observe a week of self-denial. Church people will go without something, put the money in a box and then turn it in to the church to be applied on the fund for the $400,000 National Council deficit.

* * *

Word comes in of lively doings in various spots in behalf of the drive for the deficit. Oklahoma is holding regional meetings. Incidentally they, along with a number of other dioceses and districts, are setting up their organization now for the Every Member Canvass in the Fall. Louisiana is depending on a Whitsunday offering to bring in their share. Western Michigan has a committee



RODNEY J. ARNEY
Rector at Kent, Washington

of laymen on the job; the bishop of Virginia sent a letter and a special envelope to every communicant; New Hampshire is striving to raise its full 1932 quota; North Carolina has a special committee at work, and so it goes all along the line. Meanwhile along comes a letter to the treasurer of the Council from a layman suggesting that 400 laymen kick in with $1,000 apiece and he offers to be the first one, just to show that he means it. His name is John R. Van Derlip and he lives in Minneapolis. The report comes from the Church Missions House that there has been a fine response to the need on the part of individuals scattered throughout the land, though there has been no direct solicitation.

* * *

Dean Dumper, Trinity Cathedral, Newark, N. J., is to have noonday services every day, being prompted to do so because of the great success of the Lenten services this year.

* * *

The present financial emergency in support of the Church's missionary work is by no means wholly due to the world-wide economic depression but it is a symptom of underlying conditions which have long received and will continue to receive more than ever, the earnest attention of all Church leaders, national, diocesan and parochial.

"In spite of the past twelve years of hard work (since the Nation-Wide Campaign of 1919) only one-half of our people are giving regularly to parish support and only about one-third are giving regularly to the Church's mission," says the Rev. B. H. Reinheimer, executive secretary of the Field Department. The Budget of $4,225,000 (adopted by General Convention for 1932) for national work, and combined budgets of perhaps $3,200,000 for diocesan missionary work, after allowing for income from endowments and other such revenue, require giving on the part of the people of about $6,500,000 a year. This equals about $5.50 per communicant member. No matter what the economic conditions, we cannot admit that our people will not give an average of ten cents a week for the extension of Christ's Kingdom."

* * *

Good idea for city parishes: St. Mary's Church, Manhattanville, a New York City parish, has had a series of six Wednesday night services at which the preachers were New York diocesan missionaries. In almost any diocese where distances permit, it will be found that men in charge of rural missions, archdeacons, chaplains of diocesan institutions, and other diocesan missionaries have inspiring stories to tell, and need the encouragement of the parishes in their own diocese.

* * *

This isn't exactly Church news but it is nevertheless an interesting bit; at El Paso, Texas, they have turned the prisoners out of the jail in order to make room for the more deserving —the unemployed.

* * *

The Rev. James E. Stratton, vicar of St. Thomas' Mission, Tulsa, Oklahoma, a Negro worker, died March 20th at the age of 28. The cause of his death was given as over-work. He was ordained to the priesthood in 1930.

* * *

A fine new church is being built at Norman, Oklahoma, as the result of a grant of $25,000 from the National Council. Norman is the seat of the state university and an important work has been done there for some time by the Rev. M. J. Lindloff.

* * *

The summer conference of the diocese of Marquette, under the chairmanship of the Rev. Maurice Clarke, dean of the cathedral, is to be held from July 18th to 27th. Among the instructors will be the Rev. Percy Houghton, field secretary of the council, Miss Ruth Osgood, a field secretary of the Auxiliary, the Rev. J. B. Hubbard of Park Ridge, Illinois and the Rev. Hubert Cowley-Carroll who is to conduct a class on the Bible. A special course is also planned for the clergy on evangelism and preaching missions. The conference is to be held at the Methodist camp grounds on Lake Michigan. Other courses are to be announced later.

* * *

Just to let you know that there are probably people worse off than you are let me tell you this story. In

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CHURCH . APPOINTMENTS IN . MARBLE . STONE WOOD . AND METAL

Philadelphia the other day a little school girl fainted away. The doctor was called and soon discovered that the child was slowly starving to death. When she came to she was told that she should go home and get something to eat. To this she replied: "There is no sense in my going home. It isn't my turn to eat today." Upon investigation they discovered that the children in this particular family took turns eating. And they burn wheat in the fields because there is too much of it.

* * *

One doesn't think of the diocese of Fond du Lac as being a missionary area particularly, and yet there is an important Indian work there at Oneida, and there are 25 aided congregations in the diocese, some getting help from the National Council and others getting support from diocesan funds. One outstanding bit of work is at St. Paul's, Big Suamico, where the Rev. L. D. Hopkins has developed in thirty years a congregation from 24 members to 130 members. It consists of farmer and fisher folk unable to assume as yet entire responsibilities of the work, but on their way. Another important work is at Green Bay where the Rev. Edward Hutchinson is carrying on an intensive piece of religious and social work among the poorer people in this city of 40,000 inhabitants.

* * *

Golden jubilee services of thanksgiving, commemorating the 50th anniversary of the consecration of their church, were held at Calvary, Batavia, Illinois, on April 10th and 11th. Bishop Stewart confirmed and preached at the service last Sunday afternoon, and also was a speaker at a meeting in the evening. On Monday the Rev. John Rathbone Oliver of Baltimore was the guest, and spoke at two meetings.

* * *

Mrs. Georgia Drake Carpenter of Manchester, N. H., widow of Hon. Josiah Carpenter, died on March 26 at the age of 96. She was a woman of large philanthropies. With her husband she gave the parish house of Grace Church, Manchester. She also gave the gymnasium at Holderness School and gave many gifts of money to both Holderness and St. Mary's School.

* * *

Not many people have an opportunity of unveiling stained glass windows that are placed in honor of themselves. This honor befell Dr. Archibald M. Campbell of Mount Vernon, N. Y., who on Easter Day unveiled a five-light chancel window at Trinity Church placed in recognition of his fifty years as a vestryman. The window was formally dedicated by Bishop Manning on April 4th. It is the work of Mr. James H.

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DEVOTIONAL

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Hogan, who was present at the dedication, and was executed by James Powell and Sons of London.

* * *

The new parish house, costing $160,000, of Christ Church, Manhasset, Long Island, was dedicated by Bishop Stires on April 3rd.

* * *

The Rev. Henry Mesier has been placed in charge of St. Thomas', Farmingdale, Long Island, succeeding the late Rev. John H. Heady.

* * *

A cable from Shanghai to the department of missions announces the reopening on April 1st of St. John's University and St. Mary's Hall, both of which had been closed in February.

Bishop Graves had been hoping it would be possible to open at this time, but owing to unsettled conditions in Shanghai it seemed probable that it would be necessary to delay reopening until after September 1st.

It is evident from the Bishop's message that not only has the Shanghai situation improved greatly, but the demand for the service that St. John's and St. Mary's can render to young men and young women is so great that all difficulties have been disregarded by parents and guardians of students.

* * *

Regional meetings are being held throughout the diocese of Pittsburgh on the drive for funds to make up the deficit of the National Council. The campaign is to close with a service at the Cathedral, Pittsburgh, Whitsunday night when representatives from every parish and mission will present their offering.

* * *

An important feature of the Wellesley Conference for the past two years has been the School of Christian Social Ethics of which Vida D. Scudder is the dean. Miss Scudder is professor emeritus of English literature at Wellesley, and is widely known for many things, not the least of which is her interest in social questions. In the ten days of the conference, from June 27 to July 8, there will be three courses given by this particular school, one by Professor Fleming James of the Berkeley Divinity School on the social teaching of the Old Testament, one by Professor D. A. McGregor of Western Seminary on Christianity and the international situation, and a third course under the direction of the secretary of the Church League for Industrial Democracy, which is to deal with the present industrial situation. Those wishing details regarding the school, or the whole Wellesley Conference for that matter, should write Miss Marian DeC. Ward, 50 Commonwealth Avenue, Boston.

* * *

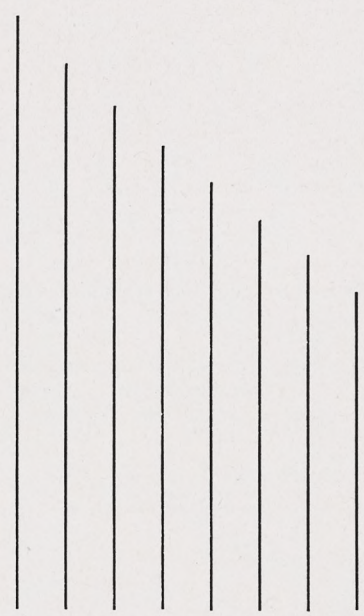
The Rev. A. L. Schrock, rector at Goshen, Indiana, believes in going out after them. The Church, as you may possibly know, is not strong in the rural sections of the state. But he has dug up a number of Church families in towns around Goshen and brought them to baptism and confirmation. On Easter there were people present at the services at the parish church in Goshen from ten of these nearby villages. Not so nearby either, for some of them had to travel 100 miles to get there. Then there is one family that comes in every Sunday for service and Church school, travelling 30 miles to and fro to do it.

* * *

The Ven. J. Henry Brown, vicar of St. Augustine's, Savannah, a Negro congregation, gets his folks up early on Easter. There was a packed

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church at 4 o'clock in the morning, when the choir presented a cantata. Then at 5 o'clock there was a choral celebration. Following that service the Rev. J. B. Moseley introduced himself to the Rev. Mr. Brown. "I am the pastor of the Seventh Day Adventist Church," he said, "and I brought my entire congregation of 25 members over here so that they might see what a real Easter service is like."

* * *

The Rev. Walter W. Ware, assistant at Christ Church, Media, Pa., has accepted the rectorship of St. Paul's, Savannah, Georgia.

* * *

Church school children of the diocese of Chicago turned out in great numbers last Sunday for the annual post-Easter rallies. The services were held in ten well located churches in the diocese.

* * *

Mr. James E. Brown, age 59, for many years a prominent member of the standing committee of the diocese of Pittsburgh and a vestryman of St. Stephen's, Sewickley, died on March 31st, following an illness of several months. He was a deputy at several General Conventions and has played a large part in diocesan affairs.

* * *

The car in which the Rev. and Mrs. John Henry Hopkins, formerly rector of the Redeemer, Chicago, were riding was hit by an express train and completely demolished. Both miraculously escaped instant death. Mrs. Hopkins came out of it with a broken leg and wounds, while Dr. Hopkins was only slightly injured. The accident occurred in Florida where they have spent the winter.

* * *

Miss Charlotte Tomkins, director of religious education in the diocese of Central New York, was one of the speakers at the recent annual conference on vacation and week-day schools, held under the auspices of the New York State Council of Religious Education. She spoke on the opportunity of vacation schools.

* * *

They made some sort of a record at St. Thomas', Dover, N. H., Easter. There are 416 communicants enrolled in the parish. Yet 418 communions were made Easter, with over 300 of them being at the 6:30 service. The Rev. Arthur M. Dunstan is the rector.

* * *

The Rev. Frank Benfield has resigned the Chenango County Mission, diocese of Central New York.

* * *

The diocese of Harrisburg has organized an ecclesiastical court in marital relations. It is to meet quarterly. Several cases have already

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been brought to the attention of the court but no action will be taken on them until they have been presented formally on the proper forms which are now being prepared. The members of the court, elected by the standing committee of the diocese, are Dean Treder of Harrisburg, who is the president, Rev. Paul A. Atkins of York, Rev. A. G. W. Pfaffke of Blue Ridge Summit, the Hon. F. S. Reese of Carlisle, Harry S. Knight of Sunbury, William K. Meyers of Harrisburg and Lesley McCreath, clerk of the court.

* * *

A son was born to Bishop and Mrs. Wyatt Brown on March 19th.

* * *

The Rev. Oscar C. Taylor has been placed in charge of St. Matthew's, Alliance, Nebraska, and had his first service there on Easter day. He was a deacon when he arrived but was advanced to the priesthood by Bishop Beecker last Sunday.

* * *

Bishop Stewart of Chicago was the preacher at St. Christopher's, Oak Park, on April 3rd, when the parish began a week of festivities to celebrate their 20th anniversary.

* * *

Archdeacon Poyseor of the diocese of Marquette, who handles an exciting bit of work in the mining towns of northern Michigan, is in the east lecturing under the auspices of the National Council.

* * *

St. Peter's, Auburn, N. Y., has received a legacy of $5000 from the estate of Sarah B. Hills, for many years a communicant of the parish.

* * *

The churches of Alabama were hit by the recent tornadoes along with everything else. Our correspondent, the Rev. G. W. Ribble, rejoices that there were no casualties among our Church people, but he attributes this largely to the fact that "so scare are Episcopalians in some portions of Alabama that wide swaths might be cut without discovering any." However property did not fare so well. St. Michael's Faunsdale, was completely destroyed, and the rectory nearby was twisted all out of shape so that it will have to be demolished. Then there were minor damages to other church property. The churches throughout the diocese are active in relief work.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

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Daily: 12:20.

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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: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration
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Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights
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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
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Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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
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. Peter's Church
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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
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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Tuesdays: 10 A. M.

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

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.

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The Answer of the Parishes

During the month of April the movement to put the heart back into the missionary work of the Church has entered the stage of parochial action and response. There are 3,620 parishes and 3,954 missions within the United States. If each congregation does something no congregation need do much to produce an offering of $400,000 on Whitsunday, May 15th.

NEW YORK—"The vestry of Christ Church (Corning) has accepted the Missionary apportionment in full this year. It amounts to nearly $6,000. The rector hopes that our Easter offering will amount to $3,000. It is good to know that all our money (unless otherwise designated) received on the Glorious Feast of the Resurrection will go for others—will go for the spread of the Gospel of Jesus Christ throughout the world.

LATER: "We received over $4,000, which shows that the appeal for Missions is not dead even in a time of financial depression." (Signed—F. F. Lynch, Rector.)

IT is the conviction of the members of the National Council that the efforts of our Church to assist society in the adjustment of its present difficulties on the basis of truer Christian standards will be impaired if we permit the life and work of the Church to be curtailed.

VIRGINIA—"As we have 20,000 communicants in the Diocese we calculated that an average contributed of $1.00 per communicant would make up this sum. ($3,000 for the General Church's Missionary Deficiency and $7,000 for the diocesan deficiency). Some of the churches decided to take up the offering on Easter but the majority will take it up on Whitsunday. . . . I have just heard from one church in Richmond which has 600 communicants that their Easter gift was a little over $1,000."

CHICAGO—"While at Christ Church, River Forest, for confirmation the other night, the Bishop was informed by Father Ridgeway that the 1931 and 1932 confirmation classes had decided to give $113 to the 'Plus Fund.' This is from a church which pledged and paid $700 to the Quota in 1931, and has pledged $1,000 for 1932. Later the Bishop learned that this $113 had been collected to buy a 'Calvary Group' for the rood."

MASSACHUSETTS—Vestry's letter to the parishioners of Trinity Church, Boston:

"In recent years the offerings on Easter Day have been added to the Phillips Brooks Memorial Endowment Fund. This year the Wardens and Vestry have voted to use these offerings to help the National Church."

THE NATIONAL COUNCIL
Church Missions House
281 Fourth Ave. New York, N. Y.

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The WITNESS

CHICAGO, ILL., APRIL 21, 1932

The Christian Message

by

TOYOHIKO KAGAWA

THE Christian Message must mean the reconstruction of society, nothing less! A notable characteristic of Jesus Christ was His eagerness to reach the least of men. By reaching the least we reach the masses, and by changing the masses we change society. The redemption of Jesus is a hundred per cent redemption—spiritual, physical, economic, political and social. We have been inclined to interpret Christianity as concerned with spiritual and individual redemption only. It is an interpretation that is entirely too comfortable.

MESSAGE OF THE WEEK

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THE WITNESS

A National Weekly of the Episcopal Church

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FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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FOLLOWING THE MEETING of the National Council in February there appeared in this paper an editorial dealing with National Church affairs. On the eve of the meetings of the House of Bishops and of the National Council next week in Garden City we repeat the suggestions made in that editorial. First we believe that the present situation calls for a committee of trained investigators to thoroughly study every work of the National Council in order to discover whether it is producing commensurate with the costs. Second, we believe that the whole matter of cuts in the budget should be reopened in order that the work in the field may be the last to suffer. The responsibility for the recent budget cuts was placed on executive officers who were themselves, with their departments, involved. We believe that the cuts should have been made by an impartial and disinterested group. The entire work of the National organization is important. But when funds are not available to carry on the entire work of the Council, we believe the people of the Church want the first cuts made, where the General Convention said they should be made, by administrative and departmental economies.

THE PLIGHT OF our Church Weeklies is most adequately set forth in a brochure by the Church Literature Foundation, a corporation which is attempting to raise an endowment of a quarter of a million dollars for the support of *The Living Church.* If the value of a Church newspaper is questioned by anyone we believe the reading of this brief thesis, "Building for the Future," will do much to change his attitude. However, there is little question, we believe, about the need. Some possibly believe our Church could get along with fewer weeklies, but as the brochure points out, our Church is at once Catholic and Protestant, Liberal and Conservative, Modernist and Traditional and "the synthesis of these varying viewpoints demands a press that provides adequate expression for each of them." The author then generously gives it as his opinion that the four present weeklies "satisfactorily accomplish the purpose of providing expression to these varying viewpoints while each of them is thoroughly loyal to the Church as a whole." Under just which classification he would place THE WITNESS he does not say. Bishop Johnson, our editor, was once asked by an irritated subscriber: "Just what is the policy of THE WITNESS anyway?" His reply was briefly but adequately as follows: "Dear Madam; Replying to your recent inquiry as to the policy of THE WITNESS, I beg to inform you that our policy is exactly the same as that of the Episcopal Church. We haven't any." However we do hope that we are correctly described as being thoroughly loyal to the Church, and we mean to be sufficiently comprehensive in our point of view to be acceptable to all schools of Churchmanship.

THE INTERESTING QUESTION of course is why our four weeklies cannot be self-supporting. The answer to this question is given as follows: "In this era of high-pressure salesmanship and mass advertising, scarcely any religious periodical is self-supporting. It is well known that it is not the money received from subscriptions but that from advertising that supports any periodical. But the whole trend of modern advertising has been to mass circulation so that the religious and other class periodicals of comparatively small circulation have been entirely eliminated from the advertising budgets of large national advertisers. Therefore practically all religious periodicals today incur an annual deficit which must be met either by the gifts of those who are interested in having them continued, by grants from a Church board, or by the income from an endowment." The officers and trustees of the Foundation conclude by proposing an endowment for the maintenance of *The Living Church* and state most emphatically "that unless this endowment is raised, within a short time, *The Living Church* will have to be discontinued." We cannot believe that the Church will allow a periodical which has served so long and so well to pass, and we are convinced that some method will be found to prevent such a catastrophe. In saying this we are not unmindful of similar situations that exist on the other weeklies. The matter was the subject of considerable discussion at the last General Convention, though it was finally decided that it was impossible to give them any aid. Faced with the fact that the Church is about to lose its press, with its great integrating and unifying force, possibly some of our Church leaders will be prompted to reopen the question.

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THE STORY OF THE CHURCH

XI. Before the Reformation

By

BISHOP JOHNSON

IT IS quite the fashion for those who are critical of the Anglican Church to point to Henry VIII as its founder, thus raising two questions and blending them into one indictment. Henry's morals were one thing and his relation to the English Church quite another. There is little or nothing gained by throwing mud at the characters of the fifteenth century. Perhaps it is enough to say, "like Pope, like King." If Henry was a licentious king he differed in no way from Pope Sextus IV (1471-1484) who was accused of advancing his illegitimate children to profitable positions; or Innocent VIII (1484-1492) of whom it was facetiously said, that "God willeth not the death of a sinner, but rather that he should pay and live" and then Alexander Borgia (1492-1503) who was accused of murder and lust. When someone said that Alexander sold the keys, it was replied that he bought them, so he had the right to sell them.

Henry was no better and no worse than the Popes from whom he received his inspiration. If his character reveals anything, it reveals the low standard of morals and justice as administered by the Church in his day and before him. Whether he founded another Church or not is a question which we will consider later, but that he was what he was cannot be attributed to any other causes than those that surrounded him in the Church in which he was reared. The conditions preceding the reformation were certainly terrible and if revolt is ever justifiable it was when Martin Luther nailed up his theses for public consideration. Outside of the general immorality which characterized those in high places, there were three abuses which cried to Heaven. First, there was the abuse of clerical privilege. The papacy was a law unto itself. It could repudiate its own contracts and claimed to be answerable to no man. All clerics were exempt from secular courts, and by the word "cleric" was meant nearly any one who could read and therefore held a minor office in the Church. "Touch not mine anointed" was the theory upon which this condition was based. But laymen were not exempt from clerical courts and the inquisition. If one looks at Italy, Spain, and Mexico as having been priest ridden, the situation was mild compared with the heavy hand of the ecclesiastic in the Middle Ages. Annas and Caiaphas would have felt perfectly at home in the hierarchy of those days.

Second, there were the appeals to Rome which were made easy by the Pope and very expensive by his satellites. Papal law courts claimed the right to most any sort of appeal and the briefs cost from twenty to forty times their legitimate fee. The papal curia was filled with ecclesiastical lawyers. The papacy reaped a large revenue from its taxing of the scribes who in turn made large money from charging the litigants. It was estimated that more money went into the Papal treasury during the reign of Henry IV than went into the royal coffers, and this exportation of coin created a serious economic situation in England.

Third, the sale of indulgences. Sellers of pardons travelled over Europe and sold the remission of sins for a few shillings per capita. "Everywhere" says Erasmus, "the remission of purgatorial torment is sold: nor is it sold only but forced upon those who refuse it." The performance of Tetzel—who sold indulgences in order to collect money for rebuilding St. Peter's Church in Rome became the immediate cause of Luther's revolt. In Luther's theses (No. 48) he said, "Christians should be taught that the Pope in granting pardons has both more need and more desire that devout prayer should be made for him, than that the money should be readily paid"—and again (No. 82) "Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of souls, if he redeems an infinite number of souls for the sake of that most fatal thing, money, to be spent on building a basilica." It is no wonder that Luther was disliked by the hierarchy. The truth is that the Papacy had become the open sore of Europe and from it the whole body was becoming sick. The Papacy had in 1500 A. D. become its own reductio ad absurdum.

But here again one must raise several questions. One has no right to deny the great benefits which the Church had received from the See of Rome in the past because the power of the Keys had fallen into evil hands. It is difficult to reconcile that Papacy with infallibility, if that word has any definite meaning. It is not difficult to reconcile it with a primacy which it had enjoyed and might enjoy again in spite of evil men. And then again, while one sympathizes with Luther in that which he opposed, it does not necessarily follow that he provided the right remedy. It is rather difficult to discriminate between the powers exercised by the Pope from those subsequently exercised by Luther, when power was given unto him, excepting that Luther's power was not of so mercenary a character. The Papacy had no doubt fallen upon evil days and into evil hands, but that fact does not establish the need of changing everything in the Catholic Church in order to correct the evil.

Erasmus, who agreed with neither Pope nor Luther, caustically commented upon the folly of the latter who in his desire to cleanse a vase must first smash it into pieces. Luther did not settle the question of how to amend, by stressing the necessity of amending. That a reformation was necessary is evident. What kind of reformation was advisable is a different question and the divided state of Christendom today is a sign of the difficulty in answering it.

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There were three different kinds of reformation attempted. First, the movement of Luther, Calvin and Zwingli, which substituted for the Catholic Church several individualistic systems in which they changed the nature of the faith, the sacraments and the ministry as well as the worship of the Church, and in which none of them agreed together. It was folly to attribute the wickedness of the hierarchy to their form of worship. It was rather due to the invasion of the Church by the secularly minded.

Second, the movement in England which proceeded from political and economic causes rather than from theological differences; which owed a temporary success to the personal problems of Henry VIII; but which became a settled policy under Elizabeth after Mary's ill-fated return to Papal control.

Third, the Counter Reformation of the Roman Church itself which removed many of the old abuses and gave an impetus to great missionary and philanthropic movements.

One ought to study these various reformations without passion and determine for himself which reformation conserved those elements of the faith most essential to the Church's life and mission. In the fifteenth century judgment gave way to passion and no judicial decisions made under the influence of violent passions can be held as valid.

It is interesting to note how the three most interesting characters of this period took the Reformation. Erasmus refused to go with the reformers and found himself out of joint with the Papacy. Sir Thomas More refused to accept Henry's claim to be the head of the Church in the same cool-headed way that he would have repudiated the claim of the Pope to be the head of the State. Henry cut off More's head and ended the argument of the best mind in England. John Colet was the third of this remarkable trio. He was the founder of St. Paul's School. He remained in the communion of the Church but disapproved of many of her practices. He died before Henry's separation from the Pope. These three men were the outstanding scholars of the time and their reaction to the Reformation illustrates the difficulties of the situation. None of them approved of Luther. None of them approved of the abuses in the Roman Church. None of them cared to exchange the Pope for the King as head of the Church. They preferred however the status quo with all of its difficulties to the substitutes then offered.

No one can say what they would have done if they had had the opportunity to conform to an historic Church in which neither King nor Pope was supreme, but from a reference to More's Utopia, it would seem that such was their ideal.

(To be continued)

KEEPING THE CHANNELS CLEAR

By

OLIVER J. HART

Rector of St. Paul's, Chattanooga

THE National Council is appealing for an Emergency Offering of $400,000 on or before May 15th. This sum is needed so that the Budget, already cut to a point that threatens disaster, may be balanced for the final six months of 1932. We must do our part in responding to this appeal but little permanent good will be accomplished if the whole work of the Church is not established upon foundations of greater security. Two things are necessary—direct information to our people and a direct method of response. The first of these means giving our people the facts. This is important and necessary but it is only half of the job. The other half is equally important. It deals with the channels of expression. Let us tell our people the story of the Program and at the same time let us do everything in our power to see to it that they have a simple and direct way in which to respond.

This involves three steps: First, the National Council must see to it that every nickel possible gets to the field. They can not be too careful about keeping the cost of administration down to a minimum. Constructive criticism of the Council's actions will always prove beneficial because they should be kept informed about what the people want them to do. But it is obvious that we must leave it to them to work out the details if we are to function as a National Church and not as a loosely-federated group of individual dioceses.

Second, the relationship between a Diocese and the National Church must be a real partnership. The diocese must forward to national headquarters each month a designated percentage of all receipts. Some dioceses now take care of their own needs first and send on to National Headquarters only what, if any, is left over. This gives the diocese a monopoly and destroys the partnership. It erects a very difficult barrier between the individual communicant and the General Program of the whole Church. It would be ideal if the diocese could guarantee to the National Church a fixed sum for each year. Then the National Council would be able to plan its work efficiently, but where a diocese is not in a position to guarantee all or a greater part of its quota, then it can at least let its people know what percentage of receipts will be forwarded to National Headquarters.

Third, the channel must also be kept clear through the parish to the diocese. The simplest way of doing this is to use the duplex pledge. What the individual communicant gives is his own concern but everyone who wants to give to the work of the Church outside

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his own parish should have a direct method of so doing. Some parishes may have outgrown the need of such a method. They may have become so missionary-minded that a tin can would do. But will these parishes be willing to stick to a simple method until the whole Church catches up with them and is ready to take a higher step? Certain parishes have evinced a fine spirit of corporate responsibility by assuming their full quotas and paying one-twelfth each month, even before the rector's salary. This is, of course, done on the basis of the single pledge. The tragedy is that certain other parishes have adopted the single pledge before they were ready to place the full quota as the first item on their budgets. The results can be seen all around us. The vestry becomes the final arbiter of the disposal of the offerings of the people. Not infrequently a contributor has to hurdle an elaborate parish budget to get anything outside to the Diocese and National Church. There is a steady decrease in the giving to the quota. Some parishes adopt the single pledge on the theory that they will force all contributors to give to missions whether they want to or not. In such cases the directors of such a plan are the only ones being fooled. The individual contributor is not being educated. His interest in the Church's work is not being aroused. No progress is being made as far as he is concerned.

You simply cannot get away from the necessity of missionary education. In the last analysis, the scope and purpose of the Church's work will be determined by the individual contributor. Give our people the facts and then give them a simple and direct channel through which they can express themselves and we will be continually building up a more stable support of not only the parish program but of the diocesan program and the National Church program as well.

Missionaries' Salaries

By

GEORGE PARKIN ATWATER

THE salaries of all missionaries under the care of the National Council have been cut ten per cent. The National Council has issued a bulletin in which it states that about $200,000 will be saved by this cut.

The first concern of the Church should be to restore these salaries. I believe that many people think that if the Church raises $400,000 on or before Whitsunday, that the salaries will be restored. But in this the people are mistaken. That sum will only enable the National Council to carry on during the last six months of 1932 under the reduced budget. The restoration of the salaries should be the first charge against the $400,000, even if there must be further curtailment in other directions. For example, we can save probably $40,000 by discontinuing the "Church at Work."

The reasons for restoring the missionaries' salaries are these: (1) Every missionary has gone to his work with an understanding that his support would come from the Church. We are not keeping faith with them if we reduce salaries. (2) Constant appeals are made to congregations, to organizations, and to individuals to support the quota, because thereby they support missions. That is the big plea. Many people are unaware that only a portion of each gift to the quota goes to missions. The people give enough to maintain the salaries of missionaries, and they give with the understanding that the money goes to missions. (3) Missionaries are often far from home and isolated. They are often in an environment which provides no extra support of any kind. A ten per cent cut will inevitably produce a mental state not for the good of the work. (4) No person can cut each item of expense uniformly 10%. He often cannot reduce rent by that amount. Nor can he reduce insurance premiums. The burden of the cut falls on items in which most people of small salaries already feel pinched, that is, in food and clothing. (5) The most powerful and vital factor in our missionary work is the missionary. Give a real teacher a tent and he can have a school. We do, of course, need buildings and equipment, but most of all we need men and women. To underpay persons is a destructive policy. Nor do we want missionaries who are meek and resigned when subject to injustice. Whatever may be the pious acquiescense of an occasional person (as printed with complacent approval in our papers) the missionaries as a whole are right in feeling that some one has "let them down." And it is not the people in the parishes. They have given enough money to pay the missionaries. (6) Missionaries necessarily become experts in special work. Many of them have had to learn foreign languages. Their fields are quite different from home parishes. Consequently they become more and more valuable to the Church. To make a sudden cut of salary sets a precedent that might well cause men and women to pause before undertaking the labor, hardship and sacrifice incident to the missions. (7) No sane man wants to put his life's work, his family, his future into the hands of irresponsible employers. It is not courage, or hardihood, or consecration to jump off a cliff for the sake of the Church. We have an implied, if not an explicit, contract with missionaries. A ten per cent cut in salaries is a breach of that implied contract which will be disastrous to our future.

The appeal for Whitsunday will have far more "punch" if there is hope that the missionary salaries be restored. And there is a very strong conviction that economies can be effected and certain projects postponed that will in no wise affect the general future of our work.

A few of the missionaries may be able to make a donation of ten per cent of their salaries, but it should be entirely voluntary, not compulsory. We do not "save" an institution by "wrecking" its producing agents, any more than Congress can save the financial standing of the government by wrecking the business enterprises of the nation by improper taxation.

The Bishops of the Church and the National Council will meet next week at Garden City, Long Island. The Church eagerly awaits some cheering news from their deliberations, and the most cheerful news would

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be economies in non-essentials had been made, that the salaries of missionaries had been restored, and that the financial system has been made sure by assuring the National Council a stable income.

Let's Know

By

BISHOP WILSON

CAIN'S WIFE

THE other night I was coming home by train from a Confirmation appointment. In the smoking compartment I fell into conversation with a group of men, one of whom soon became highly vocal on the subject of religion. Much to my surprise he finally burst forth with the question as to where Cain got his wife when Adam's family were the only created humans on the earth. I had thought that particular gag had been dead and buried these many years.

"Come now," I said. "You are not seriously asking that exploded riddle?"

"Your Bible says so," the man persisted, "and I would like to hear you explain it."

"Did you ever hear of a picture in words?" I asked. "That's what the Genesis story is. It pictures creation in the personal terms of one man and one woman and their family, representing human life itself."

"But it says Adam and Eve and Cain and Abel," the man declared.

"Certainly," I answered. "The word 'adam' means 'man', the word 'eve' means 'living', and in the same way 'cain' means 'possession' and 'abel' means 'vanity'. The story tells of the beginning of human existence when Man married Life and sought for Possession which proved to be Vanity. That's common experience, isn't it and it must have had a beginning. Suppose I tell you that Columbus discovered America. Does that mean that this one man got into a rowboat by himself and came across the Atlantic?"

"It means he was the leader of the crew," my questioner admitted.

"Certainly," I went on. "Columbus represents the expedition just as Adam and Eve represent primitive life. Let me tell you another story. Many years ago Pioneer married Companion and they came out to settle the wilderness of Wisconsin. They had two sons, Greedy and Tragic. The two boys learned to fish and trap. When they grew up, they divided the neighboring stretch of river between them so that each had his own fishing and trapping grounds. It seems that Tragic's catch was always larger and better than Greedy's probably because he was a better hunter. But Greedy became insanely jealous and one day slew his brother and stole his bag of game. Failing to explain his brother's absence to their father, Pioneer, and pursued by his own conscience, Greedy ran away to wander thru the woods alone. Eventually he settled down, married, and made a new home but all his life long he lived under the depressing shadow of his early crime. Ever since that time people have been fighting over the water rights of the lakes and rivers of Wisconsin, with frequent alternations of greed and tragedy.

"That's a true story of how civilization came to Wisconsin. It is much more true and much more interesting than all the government statistics about land grants, power concessions, and agricultural progress. Would you deny the truth of it until I could produce Greedy's wife? Now read the Creation story again with the same degree of common sense. The important thing is that God created human life and man abused his privileges. That's what the old story tells. It is absolutely true and I mean it when I assure you that I believe the book of Genesis."

"I never heard it explained like that," the man murmured. "But—" and then he was off on another one.

Lay Evangelism

By

WILLARD WARNER

AT THE first meeting of the National Commission on Evangelism held in the Mission House, New York, February 23rd, 1926, this statement was made: "Tomorrow the uppermost question before the National Council will be how to meet the budget without retrenchment. There are just two ways that this could have been done heretofore and can be done in the future. 1. By increasing the membership of the Church. 2. By increasing the spiritual perception of her members. Concerted and sustained evangelism will accomplish both of these objects and nothing else will. Evangelize or die. But the object of evangelism is not money, though it will spontaneously produce giving by making converted and consecrated Christians out of those who undertake it."

This statement is true and applicable today. The Episcopal Church in her domestic and foreign missionary districts is practicing evangelism for there that is of necessity the principal religious work. But in the domestic dioceses the saving of men's souls by means of evangelism is not noticeable on the part of even the clergy. How can the Church fulfill her divine mission or how can she justify her existence except by evangelism? Can she be longer content to make Christians in her domestic dioceses only of those belonging to her own constituency? Here very few outside the Church altogether are brought to Christ and the Church is being sustained largely by Christians from other communions.

Our Lord said, "Ye shall be witnesses unto Me," and again "Go ye therefore and make disciples of all nations." These commands were addressed not to His apostles alone but to all His disciples and the descent of the Holy Ghost at Pentecost was upon the whole number of disciples to consecrate them for evangelizing the world. So these commands apply to the laity as well as to the ministry. They are individual and per-

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sonal, can not be obeyed by proxy and can only be satisfied by every Christian bearing his testimony wherever he is, at home or abroad, in his own family and his own neighborhood. Why is the Church not teaching the laity this supreme fact that they, each of them, have a responsibility to God not only to nourish their own souls but also to care for the souls of others. Is it not as if the Church was making silent Christians of its members or like the servant receiving the one talent who was afraid and went and hid his talent in the earth? Every baptised person is under sacred and avowed obligation to obey Christ's commands to make disciples. We are baptised with this declaration and "signed with the sign of the Cross in token that hereafter we shall not be ashamed to confess the faith of Christ crucified. . . ."

Engaging in corporate worship, social service and Christian education will not suffice to discharge the inherent obligation of every Christian to do personal work for Christ. The Church fails to teach and enjoin evangelism—individual witness and testimony—upon the laity and therefore fails to utilize their great potentiality in a work that is more effective in spreading the Gospel than all teaching. This is the only way to employ large numbers of the laity in spiritual service that will effectively multiply the number of Christian disciples and also the only service that will at the same time perfect the Christian and produce in him a real and lasting spiritual growth. The laity must have other than temporal duties to perform if they are to become interested in and attached to missionary endeavor. We can not become active, useful and obedient Christians except by publicly witnessing to our loyalty and love for Jesus Christ as our Savior to the end that we may win others to Him.

This requires of the Christian definite preparation by prayer, by study of God's Word, by the right use of His sacraments and by means which the Church can provide. We need to be taught and to embrace, each one of us, the four requisites of becoming a Christian, that of personal trust in Christ as our Savior; personal surrender to Him as our Lord; personal experience of the Holy Spirit; personal service for Christ as our Master. Thus the Church can teach and train her members and have in every parish groups of evangelistic workers, who, with simple organization, without by-laws except the commission and commandments of their Lord and without dues, money or conventions, would perform a greater missionary work in the domestic dioceses than is done outside them by paid missionaries.

The Church can not expect her members to be enthusiastic about giving for, or engaging in missionary work until they have that personal experience of sins forgiven, grace conferred and the indwelling presence of Christ that finds an outlet in evangelism. We have one inlet of power, the Holy Spirit, promised to all who ask and are worthy, but just five outlets of power or means of witnessing: our lives, our lips, our money, our service and our prayers. Except the Spirit of Christ constraineth us we will not live right, testify freely, give adequately, work faithfully and pray earnestly. But if we live right and pray, can we not speak (witness) and work and give for that which we pray? How else can our prayers be sincere and effectual?

Love for Christ and loyalty to His cause determines the spiritual service of every Church member and upon that service depends the support of the Church. Personal witness for Christ is Christian evangelism and the greatest possible human means towards conversion. This can, among other ways, be attained, first, by a ministry trained in their seminaries to Personal Work and to leadership of the laity therein; second, by laying proper emphasis at confirmation time on the obligation to win others by evangelism; third, by definite assignment and responsibility to carry out this service; fourth, by making the real objective and goal of religious education and social service the development of such a Christian experience as will produce Christian witness for conversion of others; fifth, by prayer for evangelism and by proclaiming from the pulpit its definite injunctions in the Word of God.

On Preaching

THE MINISTER, THE METHOD, AND THE MESSAGE. *"Suggestions on Preaching." Rev. Harold Adye Prichard.* Charles Scribner's Sons. 1932. $2.50.

This book is the outgrowth of the author's presentation of the subject of preaching at clergy conferences and in seminary class-rooms. As the title suggests, the work is divided into three parts. The first deals with the wider disciplines of a clergyman's life, the second discusses the problem of the preparation and delivery of sermons, and the third is concerned with doctrinal content of the sermon. One cannot read this book without becoming indebted to the author not only for specific guidance on many a concrete problem but also for the openness with which he shares his own experience with his readers. Some may take exception to certain statements here and there, and some may wish that the writer had not included so much in one volume, but none can lay down the book after finishing it without remembering what he has read for the modesty, honesty, and helpfulness which characterizes Canon Prichard's spirit throughout.

Of special interest and value is the author's incorporation of the detailed statements of nine prominent contemporary preachers as to how they prepare their sermons. These nine men are Dr. Bell, Dr. Robbins, Dr. Coffin, Dr. Cadman, Bishop Stewart, Dr. Bowie, Dr. Fosdick, Dr. Norwood, and Dr. Newton. Canon Prichard permits himself no word of criticism as to the technique of any of these men, but he points out in the case of each of them the special contribution that a particular method makes to the fulfillment of the preacher's task.

J. Foster Savidge.

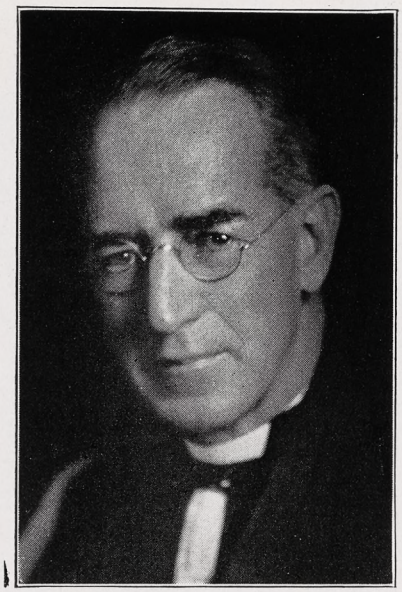
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CHURCH SOCIAL WORKERS TO MEET IN PHILADELPHIA

Church social workers of every description will be challenged by the forthcoming gatherings of the social workers of the nation at Philadelphia, May 15-21. As many as 7,000 are expected at this great annual week of the National Conference of Social Work and its constituent national agencies of which the Church Conference of Social Work is one. The primary purpose of the Church Conference is "to make religion a greater redemptive force in all social work." The Church Conference, which is an important promotion of the Federal Council of Churches, will have its headquarters at the Twelfth Street Friends Meeting House. The Chairman is Bishop Charles K. Gilbert of New York. The Conference will supply pulpits of the city with speakers on Sunday, May 15, and will hold Vespers every afternoon except Wednesday at 4:45 o'clock beginning Sunday.

Mornings will be kept free so that all church delegates may attend Division meetings of the National Conference. In these morning meetings church social workers will get the latest experience and thinking in the special fields of social work. A conference of ministers from Philadelphia and adjacent cities will be held on Monday, May 16. Bishop Francis J. McConnell will address the luncheon at one o'clock on "Changes in the Social Order Demanded by the Christian Ethic." The morning session, under the auspices of the Philadelphia Council of Churches, will discuss "Outline of a Church Program on Young People's Relationships, Marriage and Family Life." The speakers will be Professors L. Foster Wood of Colgate-Rochester Divinity School, James P. Lichtenberger of the University of Pennsylvania, and Hornell Hart of Bryn Mawr College.

During the week the Church Conference will have a series of timely discussions and a Fellowship Dinner on Tuesday night, the latter to be addressed by Dr. Edward T. Devine on "Social Ideals of the Churches." There will be group meetings of theological seminaries, church child-caring agencies, social workers on the staffs of councils of churches, rural social workers, and councils of federated church women. The themes for the various sessions include The Church and Industry, Denominational Responsibility in Social Work, Development of Local Churches as Centers of Social Work, The Church in the Field of Recreation, Staffing of Institutions for Dependent Children, and Extension of Social Service to Rural Communities.



BISHOP GILBERT
To Lead Social Workers

The Church Conference of Social Work has five major aims: "To contribute to the development of scientific methods in the social work of the Protestant churches and councils of churches of the United States. To bring church social workers together for acquaintance and discussion of common problems. To bring to church social workers the value of the discussions and associations of the National Conference of Social Work. To develop understanding and cooperation between churches and social agencies in communities. To make religion a greater redemptive force in all social work."

The Bethlehem Summer Conference is from June 26th to July 1st. The faculty: Rev. John Hart, student chaplain at the University of Pennsylvania, is to be the chaplain, and courses are to be given by Rev. H. A. Woolfall of Washington on the Life of Christ; Rev. T. B. Smythe of Reading, Pa., on Church history; Rev. Richard R. Trapnell, general secretary of the National Council on the Program of the Church; Rev. Albert W. Eastburn of Philadelphia on personal religion; Rev. A. K. Fenton of Winton, Pa., on the Young People's Fellowship; Miss Anne Vernon, social service secretary of Rhode Island, on social service; Miss Victoria Lyles of York, Pa., on principles of teaching; Mrs. T. B. Smythe is to give a course on work with girls, and Mrs. E. L. Herndon is to give a course for the Auxiliary. The Rev. Charles J. Harriman is to be the dean of the young people's counselors and the Rev. A. M. Holloway of Minersville, Pa., is to be the leader of recreation.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

I have a little problem for the class this morning. The other evening I went into a huddle with four men with whom I went to college. We first of all cleared away the inhibitions we had built up since college days, after which we got down to serious discussion. Religion and the Church came in for more than its share. Now it just happens that all four of these men had close connections at one time with the Church, in addition to all being graduates of a Church college. Three of them are sons of prominent clergymen, the other is the son of a leading layman, with an uncle who is a parson and a grandfather who was a bishop. So by tradition as well as training they are ours. Yet there is not one of them who is a member of any parish; none of them go near a church unless they happen to be visiting the old homestead when they go in order not to hurt father, mother, Uncle Jack or Aunt Minnie. To all of them the Church is an outworn, ineffective institution. They couldn't see that the Church has any important objective, while the services that the Church performs today, at tremendous cost to the public, are done more effectively and certainly more economically by other organizations such as clubs, settlements, charity organizations, and schools.

It was possible for me to point my finger at each one of them in turn and accuse him of neglecting his duty as a citizen and as a child of God. But I am inclined to believe they would have united in giving me the raspberry had I done so. For all of them are eminent citizens, serving the community well. One is a leading banker, another is a lawyer of more than average ability, the third is a college professor and the fourth is a surgeon who stands high in New York where it is no easy task to get your head above your fellows. They take their jobs and their responsibilities seriously. But they simply are not sold any longer on the Church. Now the question for the class is this: if we cannot hold these fellows in line, all brought up under a strong Church-family tradition, what is the matter with us? I think it might be worth discussing for an hour or so in our seminary classes. And in discussing it I am sure it will prove more profitable if we begin by discussing what is wrong with us, rather than following the customary procedure of denouncing our critics as being unworthy of serious consideration. Of course it is possible to say that I

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might have handled this charming but difficult group more effectively had I been less eager to cast off my clerical inhibitions. But I really think that is too easy an answer. I am at my best as well as my worst when I am in a low cut vest and a red necktie.

* * *

Well let's get at the news. A conference for college women to consider Christian service was held at Ruge Hall, student center at Florida State College, on April 8-10. There were representatives present from a half dozen southern colleges. Bishop Juhan was the chaplain, and the speakers were the Rev. Rankin Barnes, social service secretary of the National Council; Deaconess Maria Williams, who works in the mountains of Virginia; Mrs. Edmund Lee, former missionary in China who now helps her husband run a fine Church school at Chatham, Virginia; Miss Annie M. Stout, field secretary of religious education in the province, and Miss Hope Baskette, who does student work in the province.

* * *

The Rev. Eugene Pearce, rector of St. Mark's, Toledo, Ohio, died recently after an illness of several months. He was on his way home from the south where he had been since last fall. He was the rector of Zion Church, Rome, N. Y., for a dozen years before going to Toledo.

* * *

Bishop Green of Mississippi has gone in for higher education. The other day he was appointed president of the higher education board of the state by the governor. And just to show what the governor thinks of the bishop he appointed him for a twelve year term. The action was taken in order to remove the half-dozen state colleges from political control.

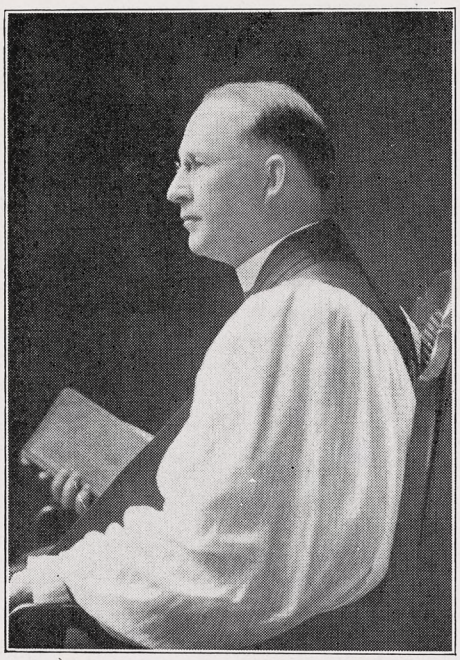
* * *

The Great Choir of Washington Cathedral is to be formally opened at the Festival service on Ascension Day, May the fifth. Bishop Freeman is to preach in the morning and Bishop Manning of New York in the afternoon.

* * *

Ninety per cent of all divorces are obtained on silly grounds according to the Rev. Harold Holt, the rector of Grace Church, Oak Park, Illinois.

"Religion has witnessed and sanctioned almost every variety of relation of man and woman in marriage," says Fr. Holt. "It has tried and discarded polygamy, polyandry, buying of wives, selling of wives, easy divorce and no divorce. Every conceivable variation from free love to companionate marriage has been approved at one time or another.



BISHOP GREEN
Honored by the Governor

Out of all this has been evolved a certain concept which we call Christian.

"Both man and woman are independent individuals, free in the sight of God and morally responsible. No buying, no selling, no idea of chattels or tyranny. Two children of God standing before Him, they promise an unswerving loyalty both of body and mind within this new union into which they enter. No true relation can exist without this faith and concentration on one object of love. Wandering affections are the sign of wavering characters. We rightly suspect the person who is always changing his mind. Adultery is not of the body first, but of the mind. Few divorces are secured unless the mind has lusted after another. Some person promises more sexual satisfaction, more romance or financial support or other dominant interest. Discontent and lack of loyalty follow. Love dies. Ninety per cent of all divorces are secured on silly grounds."

* * *

A diocesan acolytes service was held at the Cathedral in Albany on April 9th. There were about three hundred boys and young men there, attended of course by their rectors. The sermon was preached by the Rev. James L. Whitcomb, rector of Hoosac School. Bishop Oldham gave a short address of welcome. There was a luncheon at which the Rev. A. Vincent Bennett of Fitchburg, Mass., gave the address.

* * *

The largest annual convention ever held by the Woman's Auxiliary of the diocese of North Carolina met April 5-7 at Henderson. The occasion was the golden jubilee of the Auxiliary so about four hundred women turned up. Bishop Penick preached, Bishop Cheshire celebrated, and there was an offering of $1500 for St. Augustine's College, Raleigh. On Tuesday and Wednesday evenings there were missionary addresses by Bishop Creighton, the Rev. Francis Cox and Miss Grace Lindley.

* * *

Bishop Perry sailed from England on the 13th and arrived in New York on Tuesday of this week. He left the following day for Providence to assume diocesan duties.

* * *

Bishop Bartlett of North Dakota has been stepping around since his consecration. He has already visited every parish and mission in his district. On April 5th he had all the clergy of the district together for a discussion of plans and policies. Now they are planning for a summer school out there, to be held at Pelican Lake, Minnesota, with Bishop Bartlett heading up the faculty.

* * *

The associates of the Girls' Friendly Society met in New York on the 17th, 18th and 19th. There was a discussion of vocational guidance, led by Miss Helen H. Ringe, recreation was presented by Miss Ethel Bowers and Miss Helen Becht and Dr. Adele Streeseman, authorities on unemployment and medicine also presented their ideas.

* * *

The diocese of New Hampshire is to receive $20,000 by the will of the late Mrs. Georgia B. Carpenter, and Grace Church, Manchester, receives $15,000. The diocese, Holderness School and St. Mary's School are the residuary legatees.

* * *

Leaders of the Auxiliary in the mid-west met at Brent House from April 12 to 15th. Miss Elizabeth Matthews of Glendale, Ohio, was the chairman and Miss Lindley, executive secretary, was there also. Speeches were made by Dean Frederick Grant of the Western, the Rev. Daniel A. McGregor, professor at the Western, and Professor Kingsbury of the University of Chicago.

* * *

The Diocese of Central New York is carrying on a unique campaign, under the direction of Bishop Fiske, in order to pay its full share of the deficit now facing the National Council. While Bishop Fiske has been insisting upon a thorough study of the headquarters work, with suggested economies in departmental and administration service, with possibly a reorganization of the entire

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work, he has also insisted that this ought not to influence Churchmen in the primary responsibility of raising funds to prevent the abandonment of missionary work in large fields. The plan in Central New York, as adopted after consultation with some of the diocesan leaders, is to send some 10,000 letters to communicants throughout the diocese, each letter signed by the Bishop himself, asking individual pledges towards meeting the deficit. An earnest effort is also in progress to help parishes which have fallen behind in their pledge payment towards raising the amounts promised.

* * *

The Rev. John Rathbone Oliver, in the Hale lectures at the Western Seminary, told the young men training for the ministry all about the various types of mental maladjustments. He talked about schizophrenia, paranoia, paresis, alcholism, mental deficiency, phobias, inhibitions and obsessions. One always feels a little bit crazy after listening to Dr. Oliver lecture for a while, but there is value I presume even in that. In any case such information should be of the greatest help to men in parish work...and I am not taking a crack at the congregation in saying that either. Well, maybe I am but we'll let it stand.

* * *

If you are of the opinion that all is chaos in China you should have dropped in at the conference held at Wuchang recently. There were seventy-eight delegates there, representing twenty-one schools that are maintained by nine mission boards in four Central China provinces. There were services, with Bishop Roots taking the leading part; addresses, followed by lively discussions, on all sorts of subjects, such as religious education, college admission standards, and every subject taught in these schools. The purpose of the conference was to promote closer relations between the schools and to raise the standards.

* * *

Bishop Stewart of Chicago is sending a letter to every communicant in his diocese asking that he give to the fund of $34,000 being sought to make up the national and diocesan deficit. So far the diocese has raised $10,000.

* * *

There is a quarantine in La-Grange, Illinois, so that the missionary mass meeting of the Girls' Friendly Society of the diocese of Chicago, scheduled for a week ago, was postponed to April 24th.

* * *

Bishop Moulton of Utah was the speaker at a missionary meeting at St. Paul's, Brooklyn, last Tuesday, under the auspices of the Woman's Auxiliary.

* * *

St. George's Day is being celebrated today at St. George's Church, New York City. A social affair is being held in the evening.

* * *

Mr. H. C. Beers, the Churchman who is the proprietor of the Art Craft Press, has a notice on page 12 of this number to which I call your attention. Having seen samples of his work I do this thinking that I am doing you a favor as well as him.

* * *

The conference of the diocese of Central New York is to be held at Skaneateles, July 6th to 11th.

Some of the leaders will be: Dr. Richard Trapnell of the Church Missions House; The Venerable A. A. Jaynes, Archdeacon of C. N. Y.; The Rev. James E. Clark, Christ Church, Oswego, N. Y.; Mr. Tom Greenwood, formerly of Church Army, now studying for the ministry doing missionary work at West Manchester, New Hampshire; Miss Mildred Fish, Trinity Church, Syracuse, N. Y.; Miss Gertrude Harris, Zion Church, Rome, N. Y.

* * *

News of a garden project in which unemployed men participated comes from Madison, Wisconsin. Last year, twenty acres of land were divided into gardens for 78 families. The Madison Garden Club was assisted by the public welfare association, a community organization, in raising money for seeds and paying for plowing. One family raised all the vegetables it needed during the summer, produced 28 bushels of potatoes, and canned 268 quarts of vegetables. It is suggested by the Madison group that local committees on organized self-help be set up on a nation-wide scale to arrange for the gardens, secure the necessary tools, and give direction to the enterprise.

* * *

Bishop Dallas of New Hampshire ordained William T. Reeves Jr. and Moorhouse L. Johnson deacons on Easter Monday in the chapel of St. Paul's School, Concord. Mr. Reeves was presented by the Rev. Frank Gavin of the General Seminary, who also preached. The rector of St. Paul's, Dr. Drury, acting for the Rev. Spence Burton, head of the Society of St. John the Evangelist, presented Mr. Johnson.

* * *

Men have been supplied with work and a church has been greatly improved as a result of a little plan worked out at Emmanuel Church, Pittsburgh. The emergency committee of the city raised cash for wages. The rector of the parish, the Rev. A. W. S. Gardner, secured the necessary materials. Then the two were brought together—wages were paid out of the emergency fund, forty men have been kept at work and a fine auditorium, which would have cost at least $15,000 has been constructed under the church. Money for wages ran out before the job was completed, but a flock of the men volunteered to finish the job providing they didn't receive jobs meanwhile. All they got for their labors was a nice dinner cooked and served by the women of the parish. Sounds a bit as though the church was taking advantage of a rotten situation to get an auditorium built for nothing, but as a matter of fact Emmanuel is a very poor parish and never could have had its auditorium otherwise. The church is being constantly appealed to for aid, and supplies it to the best of her ability. Dr. Gardner as a matter of fact is the chairman of the relief committee of the north side and the parish is known now, not as the "Church of Nine Millionaires" as it was 25 years ago when it was in the heart

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The author, whose earlier volume "Sociological Study of the Bible" is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

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of the fashionable district, but as the Church of God's poor.

* * *

A professor from the University of Chicago recently travelled about to 152 colleges giving intelligence tests. She now reports that Hobart and William Smith Colleges, both Church institutions as you know, rank in the first twenty. The median score for the 152 was 147 points. The median score for Hobart and William Smith was 177.

* * *

Page House for women, a new development in the work of the Detroit City Mission, has been opened, with the Rev. R. E. Randall in charge. St. John's parish turned over a house that they owned. It has all been fixed up, the work having been done largely by men from Mariners' Ill, a place for homeless men, and is now spick and span for homeless women and girls.

* * *

Changes in the diocese of Bethlehem; Rev. Kenneth E. Heim, special student last year at the General, has begun his work as associate minister at the Pro-Cathedral, Bethlehem; Rev. John H. Dickinson, rector at Hazelton, Pa., becomes the rector of Trinity, West Pittston on May first; Rev. A. E. Koch, rector of Trinity, West Pittston, goes to Hazelton. Just an exchange, that's all.

* * *

The Rev. Sheafe Walker has become priest-in-charge of All Saints, Littleton, New Hampshire.

* * *

The Council of the diocese of Louisiana has passed a resolution approving the effort of the National Council to raise $400,000 to make up the deficit. They also resolved that "it is the sense of this Council that if further reductions are required, these reductions should be made in such ways as will not require further reductions or curtailments in our domestic and foreign missionary work."

* * *

Construction has been started on the permanent camp for the diocese of Georgia, on St. Simons Island. The first building will be an administration building. It is hoped that another building will follow soon. In the meanwhile a house has been rented so that the camp for young people will get under way on the Fourth of July.

* * *

Three regional conferences have been held in Western New York to discuss plans for raising funds for the deficit of the National Council. They were held at Buffalo, Batavia and Jamestown. Addresses were made by Mr. A. F. Freeman, finan-

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cial secretary of the diocese and the Rev. Henry deWolf deMauriac, a priest of the diocese. The diocese plans to have offerings taken on Whitsunday.

* * *

Judge A. N. Hand of the United States Circuit Court and Mr. John M. Glenn, former head of the Russell Sage Foundation, have been addressing congregations in New York City in behalf of the effort being made to raise funds for the relief of unemployed Church families. Other prominent laymen will also join this group of Four Minute Men, reminiscent of war days, to bring the message of relief to every congregation in the diocese. Judge Hand, in his address at St. Thomas', apparently tried to frighten money out of the pockets of his listeners. He said: "We can get over our difficulties only when the individual gives all he can to his brother. We must remember what they are trying to do in Russia, something which I do not believe would work here, and we must regard ourselves as trustees of our property and guard our civilization by giving of our utmost."

Mr. Glenn in his address at the Holy Communion presented cold facts which revealed the great need among Church people. "Most of the families," he said, "have children in our Church schools; many of the parents have been faithful workers in our parishes and contributors; most of them have never before had to appeal for help." Bishop Charles K. Gilbert is in charge of the campaign in which it is hoped that $250,000 will be raised. So far there has been raised but $50,000.

* * *

A New York newspaper the other day ran an interesting account of a swanky wedding held in St. Paul's Cathedral, London, in which members of the House of Lords, including Lord Bishops, played a unique part. The Lord Mayor's coach was used, and the account states that the Lord Mayor, aldermen and sheriffs all occupied their own stalls in the great cathedral. But apparently there was not room enough for the story then states that "members of the House of Lords and of the House of Commons were seated upon the main dome." Rather uncomfortable I should think but it might have been all right at that if the weather was good.

* * *

Bishop Freeman of Washington left on April 15th for California where he is to speak at the synod of the province of the Pacific which is meeting at Sacramento. He is also to preach at Leland Stanford University. On his way out he



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stopped at Minneapolis where he confirmed two of his grandchildren last Sunday.

* * *

Western New York is to hold a diocesan meeting this month to present the Lenten offering of the Church Schools. Each district is to have a gathering as well, with social times planned as well as services.

* * *

New memorial organ, given by the former students of St. Mary's School, Faribault, Minnesota, in memory of the former principal, Miss Sarah P. Darlington, was dedicated on April 3rd.

* * *

The new Nevil Memorial Church of St. George in Haverford, Philadelphia, was consecrated by Bishop Taitt on April 4. This beautiful church is a gift to the diocese by the late George Washington Nevil as a memorial to his parents. Bishop Taitt has now announced the appointment of the Rev. Frederick E. Seymour, director of religious education of the diocese, as vicar of this church, and he began his duties on April 10.

* * *

Bishop Davis is returning to the diocese of Western New York next week after being in California for some weeks recovering from his recent illness.

* * *

Much anxiety is felt throughout the diocese of Pittsburgh concerning the serious illness of Mrs. Mann, wife of the bishop. She has been seriously ill for six weeks.

* * *

The men's clubs of the diocese of Pittsburgh held a special service at Trinity Cathedral on April 17th. The preacher was the Rev. Frederick Kempster of St. Mark's.

* * *

Here is a bit from Liberia which may give you some idea of what people over there think of the rest of us.

"Foreign aid is shrivelling up," says *The Liberian Churchman* to its own readers in Liberia, apropos of reduced appropriations from the United States. "So far from disheartening us, this should offer a fresh challenge to redouble our efforts to do something constructive for ourselves. In return for the former $98,000 appropriation, does anyone know how much we are expected to pay back to our mother Church? We are asked to send only $1,000, a tiny sum indeed.

"Liberia is a rich country. It belongs to none but Negroes. Yet poverty, both real and feigned, shouts from nearly every housetop. The lack of technical skill, the difficulties of the climate, the relatively low prices of African produce, may

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each have its part in prevailing conditions. Yet, until we shall have grown economically independent, we stand but little chance for any real independence as a people in any other way.

"With propriety we may here echo sentiments expressed by President Barclay in his inaugural address. Beggars and philanthropists must cease. Liberian products and industry must be fostered. Agriculture must progress.

"All honor to the African Christian who possesses sufficient character to wear African cloth and eat African food! He as least has the true philosophy of living within his income, and of trying to build up Liberia for the African people."

* * *

The Rev. W. Russell Bowie, Grace Church, New York, has been elected president of the Churchman's Association, to fill the unexpired term of the Rev. Dudley Stark, now the rector of St. Chrysostom's, Chicago.

* * *

The annual council of the Guild of St. Barnabas is to be held in Philadelphia, May 19 and 20.

* * *

The Rev. Irwin C. Johnson, director of boys' and young men's work in the diocese of Michigan, presided over a conference on Leadership training held in St. Mark's parish house Portland, Oregon. A large number of boys and young men were registered for the various sessions and meetings. Other conferences were held at Eugene and at Corvallis, the two large educational centers of the State, and where active chapters of the Brotherhood are doing a good work among the students.

The conferences were part of a series of such gatherings being held along the Coast, from San Diego to Seattle, and including Pendleton, Oregon, and Spokane, Washington, in the inland. Mr. Walter Macpherson, Western representative of the Brotherhood of St. Andrew, arranged for the conferences. Bishops Sumner and Barnwell, the Rev. I. C. Johnson, the Rev. C. H. Collett, of the National Council, and the Hon. J. Hunt Hendrickson, of the Superior Court and a member of Trinity Church, Portland, were the principle speakers at the opening meeting.

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"MOST VALUABLE AGENCIES"

AT THE meeting of the General Convention in Denver a resolution was adopted stating that "The Church Boarding Preparatory Schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." The resolution further states that "because of the failure of our Church people generally to appreciate this fact these schools have received such scant support that almost every year one or more of them either has to be closed or is lost to the Church."

The Convention instructed the department of religious education of the National Council to begin "a sustained campaign of education of our people to the end that proper support may be secured, both in students and in gifts."

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The WITNESS

CHICAGO, ILL., APRIL 28, 1932

God Is Not Bankrupt

by

BISHOP INGLEY

SPIRITUAL values remain unimpaired, even though material values have collapsed. Christian people need to be reminded that God is not bankrupt; Christ is still King. When we become disheartened because of the economic conditions which beset us we should remind ourselves that Christians of the Twentieth Century are the heirs and successors of those who in the early days faced peril and persecution without flinching. Let us therefore lift up our hearts to God with Courage, Cheerfulness and Confidence as becometh our Christian heritage. Human need always spells divine opportunity. If ever the ministry had a message for men the time for its utterance is now. God is waiting for our cooperation to prove that spiritual resources are available for every human need.

MESSAGE OF THE WEEK

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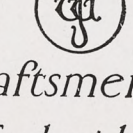


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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE FACT THAT the National Council of the Church is not a legislative body apparently needs to be emphasized over and over again. A large part of the criticism that has been made of that body since their February meeting has been based upon the feeling that the Council then defied mandates of General Convention, the only legislative body for the National Church. Yet the current issue of *The Spirit of Missions,* official mouthpiece of the Council, in announcing the meeting now in session at Garden City, speaks of the Council as being "in a sense the General Convention during all save three weeks of each triennium." If this erroneous idea, under which certain officers are apparently laboring, can be corrected it should do much to restore the sagging morale of the Church. The General Convention is the only legislative body of the National Church. The National Council is the creature of the Convention, obligated to carry out its commands. It is a polity which has the weaknesses of democracy, yet we believe the people of the Church are not yet prepared to scrap it for a bureaucracy even though it might make for greater efficiency.

A SERVICE of more than passing interest is to be held on Friday of this week at historic St. Paul's Chapel, Trinity Church, New York. St. Paul's is New York's oldest public building and it was here that the religious service was held in connection with the inauguration of George Washington on April 30, 1789, conducted by the Rev. Samuel Provoost, rector of the parish and first bishop of New York. At the service this week, in commemoration of that event, there is to be an introductory address by the Rev. Caleb R. Stetson, present rector of Trinity, to be followed by addresses by Bishop Manning and Judge Samuel Seabury.

RECENTLY ONE OR TWO rather elaborate funerals for suicides have been held in churches of our communion. These services have commanded wide attention, and have helped develop the fact that there are many among us who are disposed to regard suicide as either not a sin or else as the act of one of unsound mind, who cannot be held responsible for his act. We are being urged more and more, in the supposed interests of charity, to give Christian burial with the full rites of the Church to those who have taken their own lives. Before we surrender officially to this pressure, it would be well to remember that the plague of suicide belongs to periods of decadence in civilization. Suicide was common enough in the days of the Church's infancy. The determined stand taken by the Christian Church at that time did much to stamp out this sin. No man has the right to take his own life; no Christian man will dare to take it. To destroy life is to assume that one has dominion over it, that it belongs to one absolutely. It is to put one's self in the place of God to assume that one knows better than God what is right; it is to throw into the face of God the gift he has given us. Suicides increase whenever the influence of Christianity is weak. We are living in an age akin to the age of Rome's decline and fall. Paganism is dominant, now as then. Christianity is weak now as then, but today Christians lack courage. Our Church is afflicted with an inferiority complex. She is afraid to speak the truth for fear of hurting someone's feelings, or of being called narrow minded. It is surely time for the Church to take some leadership in this matter even if her teaching be unpopular. The Church can, if she will, help to guide and direct public opinion as to the responsibility to God for life and as to the sin of suicide and the penalties which inevitably follow. No wonder the Church has lost much of her influence. She deserves to whenever she merely reflects the popular opinions and moral standards of the day.

EVERY SMALL COMMUNITY, that is to say every community under a population of ten thousand, should have at least every other year a religious census. Even if the Roman Catholic Church will not officially join in the movement, the Protestant ministers can easily send out enough men and women in teams to find out, by a signature on a card, the religious affiliation of every family and every household. It is not a scheme for persuasion or conversion. It is a means of information. And surprising results are obtained. Families will live in a village for years, and forget to affiliate with any church, even that of the denomination in which they were brought up. They seem to feel that if they did so they would be showing disloyalty to their original pastor. A tactful call, as the result of the census, will alter all that. People will allow their names to remain indefinitely on the roll of one local church while they cheerfully attend

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another. They must be induced to signify what congregation they really desire to belong to. Others will call themselves Atheists or Freethinkers, when, at the bottom of their hearts, and given a sympathetic listener to expand to, they are really more conservative than Adam and more churchly than St. Paul. The cards are revealing, and very helpful. Also the mere signing of a card to say that the Smith family are all members of Christ Church sometimes reminds the Smith family that Christ Church is still standing at the corner of South and West Streets, and that the door is usually open.

RUNNING PAST THE SIGNALS

By

GEORGE PARKIN ATWATER

WHEN a locomotive engineer runs past the signals without heeding them, he jeopardizes the lives of passengers. He suffers severe penalties, perhaps dismissal. When a responsible group of leaders ignore every signal of caution that appears in the path of their enterprise, they are become untrustworthy stewards of their responsibilities.

On the high road of the Church's program, are countless red signals, signifying danger. One does not need to be the seventh son of a seventh son, or to gaze into the mysteries of a crystal ball, or to consult omens, to see that the Church is entering an area of great peril.

Let us enumerate them. (1) The unprecedented business depression. (2) The tendency in the Church to create liabilities, without corresponding assets. (3) The expansion of our work beyond our sure resources. (4) The increase of "over-head" expenses. (5) The diminishing of the giving capacity of our parishes. (6) The competition of relief agencies for the money of our people. (7) The ambition of dioceses which cannot but affect national work. (8) The quota system which gives the National work an unstable income. (9) The actual reports of 1931 and 1932. (10) The growing criticism of our system. (11) The passing of the generation of people to whom "missions" was the magic word to open purses. (12) The dependence for income upon high-pressure methods which in time lose their potency.

These are the danger signals. The most unsatisfactory time to weigh the consequences of running past the signals is when viewing the wreckage. As I write these words there is before me the statement of Mr. Lewis B. Franklin, treasurer of the National Council, that the payments from dioceses to April 1, 1932, are $137,000 short of the sum the dioceses expected to pay in the first three months of the year. (Danger signal, No. 9.)

It is hazardous to make a prediction on insufficient facts, but if the precedent of 1931 is of any value, this seems to indicate that the dioceses will fail in 1932 to meet their expectations by about $500,000 or twice the deficit of 1931. This possibility is further enhanced by the fact that a vigorous campaign for $400,000. by Whitsunday will inevitably relax the effort of dioceses and parishes. Even if $400,000. is raised by Whitsunday, it is not credited on the quotas of dioceses, and does not affect the veiled menace of this shortage on April first. The people will be bewildered if called upon to save the Church twice within a few months. What 1933 will bring forth is beyond our powers to imagine.

The Church must take some heroic steps. (1) It must give the National Council a stable and guaranteed income. (2) It must determine what fields it intends to occupy within the limits of that income, and must resist every pressure to create further liabilities for work, unless it has increased assured assets. (3) It must reduce overhead expenses to a minimum. (4) It must raise endowments for missionary work. (5) It must invest legacies and so enlarge the work with income. (6) It must create a reserve against unforeseen contingencies. (7) It must re-educate the people by developing the contact between parishes and specific missions.

Encouraged by well-informed Churchmen, I have each year, for seven or eight years, urged that there be a National Christmas offering for missions, of one dollar a communicant. This meant that each parish would endeavor to divert from the flood of Christmas spending, a total sum equivalent in dollars to its numerical strength. This money was to be sent directly to the National Council to be used as a reserve to meet deficits and to provide for emergencies. This plan was very coldly received by the National Council. Their letters about it were polite and cordial, but the Council was not interested. Yet this is exactly what is proposed for Whitsunday, 1932.

I now propose, not a Christmas offering, but a Whitsunday offering each year for missions, to be sent directly to the National Council to be set up as a Reserve. Only I suggest a small objective. If each communicant gave twenty-five cents on Whitsunday for five years, and the money was put out at interest, the Church would have a reserve of more than $1,500,000 for deficits and emergencies. Many people have a desire to give to general missions who fail to do so because they must filter their gifts through a quota. If they give directly to missionaries they spur mission stations to activities which have no promise of continuous support. It is far better to provide a supervised outlet for missionary enthusiasm. By all means let us have the Whitsunday offering for a Reserve. But let us heed the danger signals.

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THE STORY OF THE CHURCH

XI. The XV and XVI Centuries

By

BISHOP JOHNSON

THE fifteenth century marked the beginning of a new era in the history of Christendom. The invention of gun powder made it possible to pierce the armor and to demolish the castles in which feudal barons had exercised their tyranny with impunity. There was small consideration for the lot of the peasant in those days when the wealth of Europe was in the hands of those specially privileged in Church and State—and when beggars increased in formidable numbers. Great accumulation of wealth in the hands of the few furthered poverty as it always does.

The age was characterized by a flair for learning which was tremendously accentuated by the invention of printing and the founding of many schools and colleges.

The use of the compass and the urge for discovery resulted in opening up the Americas to European exploitation and in increasing the vision of what had been a very provincial existence.

The decay of morality accompanied by an intense interest in religion was another feature of this epoch. Of the clergy it has been said that "one does not know which was greater, their lack of knowledge or their lack of morality."

The capture of Constantinople by the Mahometans (1452) drove a large number of scholarly exiles from that great city who gave an impetus to the new learning which had its inception in the fifteenth century, and was the beginning of modern science. It is significant that Columbus discovered America in 1492 and Copernicus explained the solar system in 1507. The revolt against feudalism, the rise of learning, the expanding of the universe, the beginnings of science, and the upsetting of established authority in religion were events that marched along together, resulting in what is known as the Reformation, although it might more accurately have been described as the Revolution.

In a society of constant fermentation, the Holy Roman Church appeared to be the one stable edifice founded upon a rock and seemingly indestructible. The Church was hated for its iniquities and yet feared for its power. People believed in purgatory and the power of the Keys. They hated rather than loved the hierarchy. It was Luther who struck the blow which shattered the unity of western Christendom and precipitated the unhappy divisions from which we now are suffering.

There are however certain questions which we may well propound. 1st, was the revolt justifiable? 2nd, was the remedy satisfactory? 3rd, what is the ultimate solution of the problem?

Anyone who reads the story of the iniquities of the papal hierarchy in the fifteenth century must acknowledge that an explosion was not only necessary but imperative. The Church could not go on teaching religion and encouraging criminal practices. When Tetzel, an accredited agent of the Pope could proclaim that "the very instant the piece of money chinks at the bottom of the strong box, the soul is freed from purgatory" the Church had accepted the price promised by Satan as that which must be paid to possess the Kingdoms of this world. It was this greed for temporal power which had perverted the whole moral sense of the Church. Something had to be done and Luther had the courage to do it.

But after you have diagnosed the disease, you must suggest the remedy. If the Papacy is no longer the accredited authority, then what is to take its place? There were three answers given to this question. Luther, Calvin and Zwingle alike substituted the Bible for the Pope as the final and supreme authority. They substituted a book for a man. But who was to interpret the Bible? Luther and Calvin and Zwingle. But, unfortunately they could not agree in their interpretations and the Bible, being merely a book, could not protest against misinterpretation. Instead of the Bible becoming the accepted authority, several hundred different prophets have proclaimed that their interpretation of the Bible is the infallible director of religion. So instead of an unsatisfactory uniformity under Rome, the world received a bewildering diversity under the Reformers. No two of them could agree. In order to attain purity the Reformers sacrificed unity and so lost the purity that they desired.

In England the Reformation pursued a different course. There the opposition to the Papacy was chiefly political and economic. They recognized the moral abuses but they broke with the Papacy over its temporal rather than its religious claims. Consequently the changes were not so drastic. Having rejected the papal claims to both religious and secular supremacy, they proceeded to retain all the essential elements of the faith and worship. The successive changes under Henry VIII, Edward VI, Mary and Elizabeth were caused by the struggle between crown and tiara over the wool and the mutton. Neither Pope nor King were animated by lofty motives in the struggle. The result however was a return to the status of the Church in the first three centuries. Because this reformation in England did not originate in theological passion, its results were not determined by great religious prejudices. It left England with the historic Church freed from the domination of the Papal claims.

There was the Counter Reformation of the Roman Church itself. Ranke describes what happened in the latter half of the sixteenth century in these words "The Church of Rome having lost a large part of

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Europe, not only ceased to lose, but actually regained nearly half of what she had lost." The founding of the Jesuit order, (1540) the calling of the Council of Trent (1545) together with such agencies as the Spanish Inquisition and the Massacre of St. Bartholomew (1572) resulted in a Roman Church which was partially reformed and yet not wholly penitent.

The early half of the sixteenth century was not a happy time in which one could make religious decisions. There was no personal liberty permitted in any European country. Whether in Germany, England, France or the Latin countries, your personal safety depended upon your choice of a religion. In Germany, the Emperor Charles forbade under severe penalties (1529) any further propagation of the Reformed doctrines. The rulers of certain German principalities entered a solemn protest against the imperial mandate, and from this fact the term Protestant became attached to all non-Roman groups. It was a battle between secular forces and the ecclesiastical hierarchy as to whether papal supremacy was or was not the will of God. Things decided by force and passion have no ultimate value. Such decisions have to stand the test of time. And it is quite possible that this perplexing triangle between private judgment, historic Catholicity and Roman supremacy will be solved in these United States, where each position must stand on its own merits without secular intervention and in which the survival of the fit will determine the issue.

What is the ultimate solution of the problem? It is futile to prophesy at this time. The Anglican Church has grown until it covers the earth and now that it is in fraternal relations with the great Eastern Church it has a universality quite equal to that claimed by our Roman brethren. It has ceased to be an English Church under the crown, and has become a great international communion.

It remains for us to divest ourselves from the passions of the Reformation and from the prejudices of our ancestors and to determine for ourselves the nature of the religious authority which we accept; whether there is no authority which we are called upon to accept other than our right to self interpretation and self determination, based upon our own study of the Bible; whether the Holy Roman Father has been and is still the supreme vicar of Christ, with infallible truth in his official decisions; whether the Holy Catholic Church still exists without such papal domination on the one hand or without the disintegration of private interpretation on the other.

The Federation of Protestant Churches is an effort in the right direction but so far as the Anglican and Roman positions are concerned it fails to solve the fundamental question of authority. The Federation of Churches is practical congregationalism which is consistent individualism. If one cannot accept the Congregational position, then the Federation of Churches is merely a larger congregationalism. It must needs be that divisions came—seemingly it could not be avoided. It is therefore the moral obligation of each Christian to decide what is the will of the Master as to the obedience which we should render to Him, in the institution of which we believe that He would approve.

(To be continued)

Early French Glass

By

ELEANOR H. WILSON

THE splendor of stained glass, unsurpassed in art, is not its own, since it depends on light; but in return for the life so given, light is clothed with the radiance of sapphires, rubies, amethysts and emeralds. In France there exists barely a dozen specimens of 12th century glass. The most famous are four windows that the Abbe Sugar placed in the abbey church of St. Denis about 1140. Besides these there are some at Chartres, Bourges, Le Mans, Angers, Rheims and Poitiers. The Crucifixion in Bourges illustrates the fact that the old glazier realized that blue was his most important color, that it was, in fact, his light. Blue, of which there are more varieties in glass than any other color, adds richness and meaning to all other colors and unifies them.

In the clerestory at Rheims where almost all the kings of France were crowned is a procession of the first thirty-six kings of France, each window containing in its lower half the archbishop that consecrated the king above him. All these figures are seated because convention demanded this if the personage represented was dead. Those near the transepts have a deep blue background while those to the west end have behind them a soft rich red.

The Crucifixion at the east end of the Cathedral at Poitiers, the chef d'oeuvre of its time, so ingeniously combines harmony of color that many a visitor has gone away without realizing that the cross is ruby red and the Saviour's hair is blue. The old designers did not hesitate to set the laws of realism aside and make pink camels and green horses. They considered the emotional and visual effect of color rather than the legibility of their picture.

One may see in the Metropolitan Museum a window from Le Mans, the figure of a saint made about 1200. The color is somberly rich, combining in the garments a brownish green with a deep red. The glorious Ascension window at Le Mans, of about this same period, is one of the finest in existence.

"As the pilgrim enters Chartres Cathedral he is penetrating the Holy of Holies of stained glass." The 174 windows represent four centuries of this greatest of decorative arts. In the west front the resplendent rose window showing the Last Judgment with its three lancets that drop like pendants beneath, is of the 12th century. The windows of this century contain slightly larger pieces than those of the 13th, showing that the later artists deliberately used smaller fragments in order to produce a sparkle and sheen

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that has never been achieved before nor since.

At Chartres, more than anywhere in France, "the Middle Ages seem to have bequeathed to us the great heartbeat of their middle class." Here are depicted in forty different windows, scenes of the work and life of the guilds that gave them, so proud were they of the crafts which they plied,—goldsmiths, cobblers, vintners, tanners. The Tree of Jesse window is a pictorial geneological tree, a subject whose popularity endured during the entire life of mediaeval stained glass. This window at Chartres is considered by Viollet Le Duc the most complete and perfect example of this art.

It was at Chartres that the king, St. Louis, was baptized and it was thought that the wonderful harmony of these windows came to the babe as a lullaby, the echo growing into the great love for stained glass he later developed, the ultimate expression of which is found in the exquisite Sainte Chapelle in Paris. The beautiful Rose of France window in Chartres was given by St. Louis. It tells the story of the glorification of the Virgin, the window repeating what is shown by the carvings in the porch outside.

Mere words are inadequate to express the glory of Chartres: one must see it to understand, but the most sympathetic interpretation of its spirit is to be found in Henry Adams' "Mont Saint Michel and Chartres." In his preface, Ralph Adams Cram writes: "Seven centuries dissolve and vanish away, and the 13th century lives less for us than we live in it and are a part of its gaiety and light-heartedness, its youthful ardour and abounding action, its childlike simplicity and frankness, its normal and healthy and all embracing devotion."

Let's Know

By

BISHOP WILSON

Flowers

SPRING is here, gardens call for attention, and many people are busy planting flowers. We are still near enough to Easter to remember the profusion of them which filled our Churches on that great day.

It is interesting to know that at the time of our Lord's ministry the Jews had little interest in flowers, though Palestine at that time bloomed in the spring with many varieties of very beautiful ones just as it still does today. The Holy Land was surrounded by desert country and that which appealed most to the Jews was the contrast of fertility in the way of food resources in their own land. The Psalmist tells us "the valleys also are covered over with corn; they shout for joy, they also sing," "all the trees of the fields shall clap their hands", sings Isaiah. But flowers were scarcely even differentiated by separate names. A Hebrew word translated "lily" in the English Bible applies to a number of different kinds of flowers with which the Jewish people were familiar. When our Lord said—"consider the lilies of the field" and used them in contrast to the magnificence of the great King Solomon, he must have startled His hearers. Nearly every other saying of Christ was commented upon in the writings of the early Christian teachers, but this particular one was among the last.

Another reason undoubtedly why the early Christians took their time about using flowers in the development of Christian symbolism was because of the pagan custom, common among the Romans, of strewing flowers on the graves of their dead. As paganism gradually declined, the old objections naturally lost force and the lavish wealth of beauty in the blossoming flowers could not help but draw forth expressions of gratitude to the God of all Nature. So we find a fairly early writer saying that in spring-time when the Lord overcame hell, vegetation springs more quickly and the altars are covered with wreaths. Gregory of Tours in the sixth century describes the basilica of Severinus all decorated with lilies; he also says that at Menda, in Spain, three trees were planted before the altar, blossoms from which were carried to the sick. At some places, on Whitsunday, masses of flowers were showered down from an elevated place upon the floors of the Churches as a symbol of the out-pouring of the Holy Spirit.

The word Paradise literally means garden and has been used by Christian people from early times to indicate the abode of departed souls. It was quite natural, therefore, that flowers should be placed on graves and carved on monuments in cemeteries—not merely because of their beauty but because they are such appropriate symbols of the Resurrection. St. Paul, being a Jew, took his symbolism of immortality from the grain of wheat in that splendid fifteenth chapter of First Corinthians but the same thing applies to flowers and has become an accepted tradition in the Church. Therefore when they are placed on the altar in your parish Church every Sunday, they are not merely for purposes of decoration. They complete the story of the Cross. Christ died for us but He also rose for us. The Cross reminds us of the former, the flowers of the latter. Cross and flowers both belong on a Christian altar.

THIS UNEMPLOYMENT

By

V. Auguste Demant

Director of the Christian Social Council of England

Essential for the understanding of the present situation.

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WITNESS BOOKS

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WORK AMONG THE ISOLATED CARRIED ON IN COLORADO

By Mrs. E. T. Boyd

Great mountain ranges, the backbone of the continent, cross Colorado from north to south. At the foot of the mountains lies the irrigated farm region, and farther toward the east, the dry western plains, where ranching and dry farming are carried on. To the west between the high ranges are plateaus, and high mountain valleys, where are the fruit orchards. Deep canons have been formed by the swift mountain streams. Along these canons run the highways and railroads. Over the passes go the historic pioneer roads.

On these farms and ranches, in the mining camps, up in the gulches, on plateaus live our people. Fine, spirited, courageous, carrying on through hardships that would break a less hardy breed, they turn to their Church and crave for their children the religious training that town children have.

The committee to reach the isolated of the diocese aims to get in touch with our people who are too far away from town to attend service except on rare occasions; to contact those who are interested in our Church, though not confirmed; to help strengthen rural centers that we hope may eventually become responsible for a great part of the work. Several of these centers are now doing splendid service. The work is carried on by a committee of five people: the Rev. H. C. Benjamin, Pueblo, the Rev. E. J. Pipes, Golden, Mrs. Freeman C. Rogers, Pueblo, Miss Regina Bouchelle and Mrs. E. T. Boyd, Denver, with the invaluable help of Bishop Ingley, Bishop Johnson and Mrs. J. E. Kinney, president of the diocesan branch of the Woman's Auxiliary.

The financing of this project is done entirely by the Woman's Auxiliary of this diocese through pledges made each year at the annual meeting.

How did we begin? Bishop Johnson, aided by Auxiliary funds, brought two Church Army men to our diocese for two consecutive summers. They and their "flivers" spent these months in four remote counties of the state, holding services in school houses, halls, ranch homes, open air, anywhere and everywhere. They brought back names of people. Our rural clergy sent us names; county agents and nurses, school teachers, aided in looking out for folks who wanted this contact with the Church.

Each one of our clergy was sent a map of the state, (we used for this purpose just advertising highway maps), and was asked to indicate on his map the area to which he would minister. From these maps was made a blue print of the diocese showing all these areas, together with the names of the parishes or missions responsible for them. A copy of the blue print map was sent to each of the clergy, together with a list of names of the isolated people living in the area he had accepted. The clergy were requested to contact these people. When people move into town their names are sent to the proper clergyman with the request that he immediately get in touch with the family. We want to know when our young folks come into town in order to attend school, or to take business positions, or if they are ill in a town hospital, so that they may be looked after.

At present on our mailing list are nearly five hundred families to whom go: an illustrated sermonette, the Colorado Churchman, prayer cards, special letters and greeting cards at Christmas and at Easter, lending library lists, and when requested, Prayer Books, Hymnals, Bibles, correspondence courses on preparation for baptism and confirmation. This year, through the kindness of Bishop Ingley, each family has a copy of the "Churchman's Calendar of Daily Bible Readings."

Our children are banded together in a correspondence Sunday School, two hundred and eighty-seven of them. They have their quarterly lessons as do any Church School children. The birthday of each is remembered by a special card sent by their devoted teacher, Mrs. Rogers.

The Daughters of the King in Denver attend to the directing of the envelopes and the mailing of the material to our adult list,—no light task. They also have sent out copies of the Gospels of St. John and St. Luke to each family, besides remembering with a special gift at Christmas each child on our Honor List. Eleven of our clergy are giving devoted service to this department, over and above their regular duties.

This year Utica, N. Y., is celebrating the 100th anniversary of its incorporation as a city. In connection with the celebration one of the local papers prepared a Centennial Edition and in it a long account of the story of the Church in Utica was published, covering each of the nine Episcopal Churches with a total membership of nearly 6,000. Note was taken of the fact that four of the local clergy became bishops: Chase, who founded old Trinity over 100 years ago; Neely, rector of Calvary Church; Olmsted, rector of Grace Church; and the present Suffragan Bishop E. H. Coley, formerly rector of Calvary Church.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

The House of Bishops is now in session at Garden City, Long Island. The purpose of the meeting, as stated in the resolution calling them together, is to consider "a grave economic situation not only in the light of immediate emergency, but with a view to the reestablishment of the whole work of the Church upon foundations of greater security". The National Council is holding its second meeting of the year at the same time and at the same place, thus allowing for a number of joint sessions. On Monday there were meetings of the various departments of the National Council. On Tuesday the Council met while the Bishops had a quiet day, led by Bishop Booth of Vermont. Late in the afternoon on Tuesday there was held a joint session, with further meetings on Wednesday and Thursday. Because of the deficit of $400,000 this meeting of the Bishops and the Council is especially important, and we hope to report it adequately in our issue for next week.

* * *

I presume we are all aware of the tendency in some of the other churches toward more liturgical forms of worship. It now finds expression in the report of a committee of the Methodist Church which has been at work for four years. They urge people to kneel in prayer on entering their churches, the Venite and Te Deum have been introduced in place of anthems and set prayers have been introduced, for which the worshippers are asked to kneel instead of merely bow their heads.

* * *

The Rev. Alexander Cummins, editor of the Chronicle, got his name in all the New York papers last week because of an attack he made upon the National Council, which appears in the current issue of his publication. He called upon the officers at the Church Missions House to resign, charging them with insubordination and defiance of the authoritative orders of the General Convention; extravagance and refusal to curtail expense of its overhead system; maintenance of useless and expensive departments; incompetence in management; obsolete methods of accounting and "curious" bookkeeping; favoritism; and illegal pressure upon the executive committee of the Woman's Auxiliary to repudiate the "pay-as-you-go" instructions of the General Convention.

"Many other charges besides the seven I have enumerated might be filed against the bureaucrats of Na-

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tional Council at 281 Fourth Ave.," the editorial says. "But if only a part of those I have mentioned hold, there is only one course for those men who have forfeited the confidence of the Church. Let them resign."

* * *

A meeting of one hundred Negro women, leaders in the communities in which they live, was recently held in Savannah to work out plans to make more effective the relief work among the poor and unemployed people of their own race. It is planned to organize fifty neighborhood clubs in different sections of the city to aid in the relief work. The Rev. J. Henry Brown, archdeacon of Negro work in the diocese of Georgia, is a leader in the movement.

* * *

A number of dormant missions in the district of North Dakota have been revived by the new bishop, Fred Bartlett.

* * *

The Rev. F. W. Norris of Long Island, who died last November, left an estate valued at more than $100,000. It is left in trust to his widow and at her death is to be divided equally between the National Council and the Church Charity Foundation of Long Island.

* * *

The organizing secretary of the Anglo-Catholic Congress in England is now in this country in the interest of the centenary of the Oxford Movement which is to be celebrated next year at London and Oxford. He is the Rev. Cecil E. Russell, and was the preacher last week at Trinity Church, New York, at the noonday services. He stated that he was in the United States to help the Church in this country arrange for its own celebration and to enroll large numbers for a pilgrimage to Oxford in July of next year. He said that he expected fully 50,000 to take part in the celebration.

* * *

The Rev. Robert Poet Norwood, preaching last Sunday at St. Bartholomew's on Park Ave., New York, said that the spirit of aliens was to blame for the move to levy additional taxation upon Wall Street interests.

"It seems to me almost an absurdity that Wall Street should be threatened, as it is at this hour, with the imposition of one of the most unjust taxations in the recent history of political economy. Only an alien spirit could do that. The idea that we are to correct the ills of our country by making the wealthy pay our taxes is destructive of the whole spirit of democracy. Remove from their places of opportunity men who have succeeded by their genius, and



BISHOP BOOTH
Leads Bishops in Prayer

we shall indeed have a wreck in the heart of the storm, now upon us, which will beggar the description of all our prophets."

Poet Norwood did not state just how he would go about balancing the budget of the federal government; possibly by taxing the ten million unemployed.

He concluded by saying: "Loving this country and believing in it as we do let us buy American products and stand by our native American forces. Spend your money here." Later in the week he announced that he was to leave on May first for his summer vacation, going to his summer home in Canada, where he was born in 1874.

* * *

The First Century Christian Fellowship (Buchmanites) are holding a house party from April 22 to May 2 at Briarcliff, New York. Frank N. Buchman, founder and chief spokesman for the group, arrived in this country last week, accompanied by twenty of his followers, and is the leader of the meetings now in session.

* * *

"Canon law, like all law, deals with the facts of a human society and not with an ideal state," said Dean Grant of Western Seminary, speaking on the new Canon on Marriage before Auxiliary leaders in Chicago. "It is meant to lift life steadily to a higher level. It is the academic theorist who tends to harshness; practical experience modifies this. The Church has to deal not with abstract laws or Utopian ideals, but with the facts of life as seen in the lives of men and women about us. This was our Lord's way. He dealt with men and women in the spirit of compassion and mercy and with a clear eye for the facts in the case."

* * *

Bishop Brown of Harrisburg has recently instituted three rectors: Rev. L. D. Gottschall at St. Paul's, Philipsburg; Rev. W. T. Sherwood at Trinity, Tyrone; Rev. W. J. Reed, former missionary in Liberia, at St. Paul's, Columbia.

* * *

A glowing tribute to Dean Robert K. Massie, late dean of the cathedral in Lexington, Kentucky, has been passed by the vestry of the cathedral parish which he served for fifteen years up to the time of his retirement because of illness in 1928.

* * *

The Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa, Illinois, has been appointed dean of the southern deanery of the diocese of Chicago by Bishop Stewart. He has been the rector at Ottawa for nine years.

* * *

The Rev. Ernest V. Collins, rector of St. Luke's, Troy, New York, died suddenly on April 12th. He was sixty-six years old.

* * *

The diocese of Albany is at work on the emergency fund. A statement has been prepared setting forth the needs of the National Council and the diocese and parishes have been asked to endeavor to raise their full quotas, seek extra gifts and to have special offerings. Special meetings of the deaneries of Ogdensburg and Troy have recently been held and further meetings are planned.

* * *

The annual convention of the older boys of the diocese of Michigan is to be held at Ann Arbor, May 6 to 8 under the auspices of the Brotherhood of St. Andrew. The leaders are to be the Rev. Henry Lewis, rector at Ann Arbor, Bishop Page, Mr. Paul Rusch of Japan and the Rev. H. H. Lumkin of Madison, Wisconsin. On Sunday, following a corporate communion, there is to be a breakfast, with an address by Mr. Courtenay Barber, president of the Brotherhood, with the Rev. Murray Bartlett, president of Hobart College, the preacher at the eleven o'clock service.

* * *

A recent survey shows 35 active branches of the Girls' Friendly Society in the diocese of Central New York, with a total of 1665 members.

* * *

The Rev. Smith Owen Dexter, for

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twenty-five years the rector of Trinity Church, Concord Massachusetts, and a man who has distinguished himself as a champion of the less fortunate people in American life, has resigned. No statement has been issued as the reason for the resignation but it is thought that the vestry of the parish would not support him in his effort to aid strikers in Massachusetts cities.

* * *

The initial meeting of the Joint Commission on Aided Dioceses and Missionary Districts was convened by Bishop Cook of Delaware in the Parish House of the Church of the Ascension, in St. Louis, on Wednesday, April 13th. Six members of the Commission were present and voted to continue the meeting at one called to assemble at the Church Missions House the afternoon of April 28th, following the Special Meeting of the House of Bishops. The meeting was continued that a larger membership might participate in permanent organization but those present at the initial meeting outlined plans of work to suggest to the larger group and went over the data which has been gathered with some difficulty covering the appropriations and quotas of these Aided Dioceses and Missionary Districts.

* * *

A regional conference for young people in the northern part of the diocese of Michigan was held April 9 and 10. There were representatives there from practically all the parishes in the area, and addresses by Rev. Irwin Johnson, director of boys' work, Mr. Ernest E. Piper, head of the department of religious education of the diocese, the Rev. C. E. Edinger of East Tawas and the Rev. Harold McCausland, rector of Trinity, Bay City, where the conference was held. At the meeting on Saturday evening all the addresses were by young people.

* * *

The men who are using the rest and recreation rooms in Providence, started by the emergency committee of the diocese of Rhode Island, have gone in for minstrel shows. They recently put on a show at a local theatre and crowded it to the doors. So successful were they as entertainers that agencies are now negotiating for engagements in nearby cities.

* * *

The Empire State Symphony orchestra rendered a program of sacred music at the Cathedral of All Saints, Albany, N. Y., on the evening of April 17. Bishop Oldham preached.

* * *

The young people of the diocese of Upper South Carolina had a convention at Spartanburg April 15-17, with a Sunday school convention held at the same time. There were addresses by all sorts of important people, including Bishop Finlay and the Rev. Rankin Barnes, head of the social service department of the National Council.



ROBERT NORWOOD
Urges Greater Nationalism

* * *

A rural conference for the province of Sewanee is to be held at All Saints College, Vicksburg, Mississippi, from June 8th to 17th. Leaders: the Rev. Val H. Sessions of Bolton, Miss.; the Rev. Randolph Blackford of Leesburg, Florida; the Rev. Gardiner Tucker, religious education secretary of the province; Prof. R. J. Colbert of Wisconsin and Bishop Green, who is the chairman.

* * *

Rev. C. A. Ross, diocese of Mississippi, has accepted a call to St. Mary's, El Dorado, Arkansas. Meanwhile the Rev. W. G. Christian of University, Virginia, has accepted a call to St. Paul's, Meridian, Mississippi, where Mr. Ross has been serving as locum tenens.

* * *

Bishop Sumner of Oregon each year makes a visit to the campus of the University of Oregon and also to the state college at Corvallis. His visits this year brought forth a long story in a daily of Portland, setting forth his great accomplishments there, and the fact that this year witnessed his eighteenth annual visit.

* * *

The "fear bug" is responsible for many of society's ailments according to the Rev. John Rathbone Oliver, psychiatrist and priest.

Dr. Oliver traces much of the responsibility for the present situation to the beginning of the mechanical age. "In the beginning of this mechanical age," he said, "the foundations were laid upon pagan rather than Christian ideals. Our modern business structure is pagan rather than Christian. There was a time when men put God and their religion first. That day passed with the advent of the mechanical age in England and conditions have never been righted."

The home unit of the great middle class in the United States, on which he said the future of the nation depends, is breaking down, according to Dr. Oliver. Apartment house life and the unChristian attitude toward marriage is largely responsible for this in Dr. Oliver's opinion. He blames this factor largely for the crowded conditions in jails. Eighty-five per cent of the holdups in Baltimore, he said, are committed by young men from eighteen to twenty-one years of age.

* * *

Thunder and Dawn was the topic upon which Bishop Stewart addressed about 1,000 Chicago business men the other day. He told them that the depression was bringing men face to face with realities, and he advised them to invest their cash (if any) in spiritual values rather than in stocks and bonds which fluctuate.

"We are getting down to realities as a result of the depression," said Bishop Stewart. "The day of ballyhoo and whoopee and selfishness and cynicism is passing. There is being born out of the present situation a new appraisal, a new perspective, a revaluation of the values of life. Faith and hope are born out of tragedy and adversity, not out of ease and plenty."

Speaking of investments which are not subject to market fluctuations, the Bishop mentioned education, travel and the lives of unfortunates who come within the care of church institutions.

"The noble note of character is emerging from the unsettled conditions of the past two years," continued Bishop Stewart. "We are beginning to recognize larger horizons for America. We are realizing that the world is one, that we cannot limit our interests to our own country, that our real loyalties do not begin at the center of our own little sphere and swing outward, but begin at the circumference and swing inward."

* * *

A conference on rural social work is to be held at Manlius School in September, under the auspices of the rural committee of the social service commission of the province of New York and New Jersey. Leaders so far announced are Professor J. M. Williams of Hobart who is to lec-

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ture on rural psychology, and the Rev. Henry H. Hadley, rector of St. Paul's, Syracuse, who is to lecture on pastoral care.

* * *

I do not know whether or not it is a distinction to be quoted in the Congressional Record. In any case the article by Dr. Nicholas Murray Butler, which appeared in THE WITNESS during Lent, was inserted in the Record at the request of Senator Wagner of New York.

* * *

The diocese of Western New York is pushing the plan of birthday offerings, proposed by the Rev. Henry F. Zwicker of Lockport as a means of raising their share of the deficit. The idea, as you may know by this time, is to have every baptised member of the Church present a birthday offering on Whitsunday—a dollar, a quarter, a dime, a cent, or whatever you happen to have, multiplied by the number of years you have been alive. The results of the plan are to be announced at the diocesan convention which is to meet in Buffalo on May 16th. Special envelopes have been printed for this offering and are now in the hands of the parishes for distribution.

* * *

The Brotherhood of St. Andrew of Chicago is to hold a conference at Grace Church, Galena, Illinois, April 30 and May 1. The speakers are to be Bishop Stewart, Mr. Paul Rusch of Tokyo and Archdeacon Ziegler.

* * *

The Church Army is to hold a Jubilee over this coming week-end. It gets under way with a devotional meeting at St. John's, Boston, which is to be led by the Rev. F. W. Fitts. In the evening there are to be street meetings, closing with a service at the church of the Ascension. Sunday there will be services at the Advent and at the cathedral, with an outdoor service on the Common in the afternoon. Monday evening there is to be "evangelistic sharpshooting," whatever that may be, with Bishop Sherrill as one of the shooters. On Sunday thirty churches are to have Church Army speakers.

* * *

Dr. John F. Wood, secretary of the department of missions, reports great activity in Japan. Our schools from kindergartens to university are crowded to the limit; the two hospitals are doing an enormous work. Two churches have recently been consecrated and others are under construction.

* * *

A number of clergymen of New York City met last week under the auspices of the Church League for Industrial Democracy to discuss the advisability of going into the coal regions of Kentucky to get first hand information about the situation there. Recently twenty-one clergymen of the city signed a petition asking the United States Senate to investigate conditions and this meeting grew out of that. Just what was decided at this meeting was not given out but it is thought likely that at least a committee of clergymen will soon go to Kentucky.

* * *

Bishop Creighton as executive secretary of the Department of Domestic Missions has recently made his first visit to some of the Negro churches and schools in six southern dioceses. After a conference with the bishops and a group of colored clergy in the diocese of Virginia he visited three parishes. In Southern Virginia he went to nine parishes and missions, the Bishop Payne Divinity School, and St. Paul's School, Lawrenceville, where there was another conference with colored clergy. Three visits were made in Georgia, four in Upper South Carolina, several in East and North Carolina, including St. Augustine's College and the Bishop Tuttle Training School, Raleigh.

"I came home," Bishop Creighton says, "impressed with the earnestness of our colored clergy and the loyalty and devotion of our colored congregations. Some were a bit discouraged at the lack of interest in their problems and work; but the majority, grateful for the support of bishop and diocesan authorities, are zealously working to hasten the day when the Episcopal Church will be *the* Church for the colored people.

"Great credit is due our Negro clergy for their accomplishments and fine spirit. Upon them, more than upon anyone else, depends the success of our colored evangelistic work."

* * *

The Rev. Dr. Rosenthal, vicar of St. Agatha's, Birmingham, England, is to be the speaker at the meeting of the Priests' Fellowship of the diocese of Long Island tomorrow.

* * *

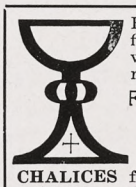
The Rev. William M. Tilton has resigned as rector of Holy Trinity, Southbridge, Mass., to become the assistant at Trinity, Hartford, Connecticut.

* * *

The Rev. Ernest Sinfield, Trinity College, Toronto, is to become the assistant at St. George's, Flushing, Long Island, the first of May.

* * *

St. Andrew's, Astoria, Long Island, was crowded to the door, with many unable to get in, on April 12th when Bishop Stires confirmed a class of sixty. It was also the occasion for the burning of the mortgage on the church. Present at the service, in



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THE MACMILLAN COMPANY of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, a Story of Ancient Israel." It is the first novel which has the modern "higher criticism" as its background, and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a very dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *The Living Church*, Dr. John H. Hopkins writes: "This brilliant book is a most helpful addition to our libraries." Bishop Francis J. McConnell says: "The author's expert knowledge of the Old Testament is manifest on every page. I found the movement easy and the narrative vivid and refreshing."

The author, whose earlier volume "Sociological Study of the Bible" is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the Waters of Babylon, by Louis Wallis, can be had from all booksellers, or from The Macmillan Company, New York City, for $2.00. —Advt.

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addition to a number of rectors of surrounding parishes, was Rabbi Goldman of the local synagogue.

* * *

A new parish house was dedicated on April 10th at Pampa, Texas, by Bishop Seaman. At the same time a class of twelve was presented for confirmation by the Rev. N. C. Smith. It was announced that it is hoped that a rectory and a church may soon be added to the plant.

* * *

The nurses of the school at the Good Samaritan Hospital, Portland, Oregon, together with the members of the alumnae association, have worked out a plan to aid unemployed nurses. A fund has been raised, to which they have all contributed, to employ nurses for people who are ill who cannot afford such service.

* * *

A better chance exists for a revolution in the United States within the next twenty years than in either England or Germany, Professor Reinhold Niebuhr, of Union Theological Seminary, told eighty-five clergymen at a luncheon in New York the other day.

Eliminating a purely Christian solution of individual love and good will as a possible means of attaining social justice, Professor Niebuhr said the only alternative to revolution was a gradual progress to that goal, such as is possible in England and Germany but almost unattainable in this country because of "the entrenched position of the privileged class." He pointed to the present relief drives as an illustration of America's moral confusion, when activities should also be directed toward rectifying the causes that make relief necessary.

Criticizing the churches for cultivating the view that benevolence "is the last word in church conduct," the speaker said the church way is virtually impossible, because "no matter how good a man is, when he gets into power he rationalizes himself into any belief." Benevolence and kindness to the underprivileged is not sufficient, for these things do not lead to social justice, he said. In the present state of civilization it is not easy to lead an ethical life, "one has to be a saint," he declared.

* * *

At the request of some of his clergy, Bishop Carey of Bloemfontein, South Africa, is planning a kind of "campaign" to be held October 18 to 23, "for the deepening of the spiritual life" of the people in his diocese. The general plan includes a service each night in each parish, dealing with such subjects as living the Christian life, the need of the Holy Spirit, prayer, world peace, reunion of Christendom, the Eucharist and personal life. Besides

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losing hundreds of pounds on exchange the diocese is short several hundred pounds in diocesan finances. The Bishop writes, in his diocesan magazine:

"Well, I may have to reduce all our stipends in proportion; and I may have to reduce staff by two white priests and two native priests —anything may happen. But I propose that as a countermove we may show our contempt of the devil and our utter confidence in Christ and true religion by setting aside October 18 to 23 for a diocesan campaign for the deepening of the spiritual life....

"I need hardly say how much my heart and the hearts of all our clergy go out to those stricken by the depression, especially in places where the mines are so desperately hard hit. Let us pray for them and for those who suffer, for courage for them and fresh work elsewhere; as indeed we pray for all the world, for a change of heart and brotherhood and cooperation.

"Do not let us be downcast. We must preach the things of the Spirit as never before, because they alone are going to count...I have travelled much through the diocese and find the spirit of real religion, the quiet surrender of self to the Holy Spirit of Christ, is deepening and growing."

* * *

There has been formed in the city of Buffalo an organization known as the "Elizabeth Lawrence friendly visitors". There are many people from outside Buffalo who from time to time are patients in the hospitals and the purpose of this society is to bring friendship and cheer to these people of other places while they are in the city. A word sent to Mrs. James H. Dyett, 1 Panhurst Parkway, Buffalo, N. Y., will secure this service for those who desire it.

* * *

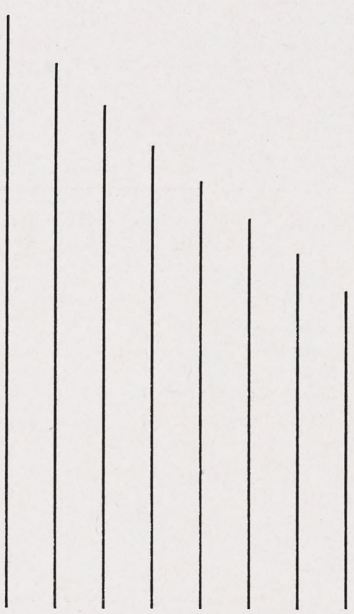
There is a chance that America, beset by the realities of the depression, may recapture the spirit which animated it during the war years, when it had unity of thought and action, and yet lead the world into an era of social reconstruction, Glenn Frank, president of the University of Wisconsin, told an audience in New York.

Whether we will or not is on the lap of the gods, he said, but he saw faint glimmerings on the horizon. "It is to be hoped that the lesson of this depression is not to be lost on the world at the first upward swing of business recovery, and result in a mere restoration of the old order rather than a reconstruction," Dr. Frank said.

"The 'new era' of supposedly continuous economic upswing failed us just when we expected the most of it. Its sudden collapse sobered us. We began to realize that we have passed forever out of the pastoral, individualistic era, in which the laissez faire policy permitted us to muddle through, into a technological civilization in which laissez faire is suicidal. Even the most intransigeant apostles of capitalism and individualism have begun to question this planless, go-as-you-like, catch-as-catch-can policy of laissez faire. They have begun to plead, even, for planned production. We must no longer refuse to take the long view. We must never fall again into the error of the pre-war world that civilization functions in a state of absence of mind, that world politics can be controlled by statesmen

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who, so to speak, play by ear, or at best improvise on the spur of the moment."

Reasons for the present plight of the Western world go deeper, the speaker said, than the merely economic and material. He traced them back to the neo-paganism of the pre-war world, a materialism that brought on the war. In turn, this materialism yielded before a new idealism, when men caught a fleeting glimpse of their former spiritual bankruptcy, when they thought a new world would emerge from the war, of a day when there would be lasting peace and industrial as well as social democracy. This put into the war a certain millennial content, Dr. Frank observed, which fostered a singular exaltation of spirit.

A recapture of the idealism of the war and a learning of the lesson that planless laissez-faire policies cannot be permitted for the people, en masse, any more than they can for individual business are essentials for the recovery of the western world, the speaker concluded.

"There is a chance just a chance, that we may recapture in a less emotional way than formerly that mood we had, for a great moment during the war, of civilization building. It may come to America to lead the world out of its present chaos into an era of social creation and social reconstruction."

* * *

Plans are announced for the Sewanee Training School. There is to be a clergy training school from August 2 to 12; adult division, August 2 to 16 and young people's division from August 17 to 31.

The National Council sends Dr. John W. Wood, a world-authority on missions; Rev. C. Rankin Barnes, secretary for social service, Miss Mabel Lee Cooper, expert in religious education, Miss Sallie Phillips, new national secretary for young people, Rev. Brooke Stabler, secretary for college students, and Miss Ruth Osgood, of the Woman's Auxiliary.

Other well-known leaders are: Bishop Mikell, president of the province of Sewanee, Bishop McDowell of Alabama, Bishop Gailor of Tennessee; the three members of the provincial educational staff, Dr. Tucker, Dr. Starr and Miss Stout; Rev. Gordon Reese, Mrs. John B. Loman of Philadelphia, Mrs. J. R. Cain, president of the provincial Woman's Auxiliary, Chaplain Guerry of Sewanee, Dean Nes of New Orleans, Dr. Gus Dyer of Vanderbilt University, Dr. M. B. Stewart of the General Theological Seminary, and a number of other teachers and leaders of ability and standing.

* * *

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THE WITNESS
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camp for boys and girls is held this year in Avon Park from June 14 to 28, with the Rev. W. P. S. Lander as the director. Bishop Wing is to be the chaplain and he is to be assisted by a lot of the clergy who are to give lectures. From the 7th to the 14th there is a camp for boys, under the auspices of the Brotherhood of St. Andrew. This camp is to be known as Camp Perry in honor of the Presiding Bishop. The other camp is Camp Wing-Mann.

* * *

All of the work of the Church Army is not done in the field as this report from their office indicates. The boys dispatched 25,000 pieces of mail last year; kept a card index record of 2000 friends and subscribers; handled cash and checks amounting to about $30,000, and kept accounts totalling $38,000; kept in use 500 corresponding filing folders; received and recorded 1500 evangelistic reports and financial accounts of field staff; corresponded with 80 candidates, 16 dioceses that used Army men; 62 parishes; 40 captains, sisters and men in training.

* * *

The Presbyterian Church it seems is going in for corn, beets, turnips and cabbages as a way out of the depression, through a revival of the Lord's Acre plan of tithing as practiced in antiquity and later in rural England, enabling the small-income, rural people to support their churches by paying in kind instead of money. Their missionary board indorsed the principle of the plan and said that it was likely to become part of the Church policy of that and other Protestant denominations.

This old method of tithing is of the simplest design. Money being comparatively scarce in the rural sections, the members of a congregation simply pledge the products of an acre of ground, a brood of chickens or a pig, in lieu of money. The one modern feature, and this a distinctly communal one, is the organization by the parishioners of non - profit making, co - operative marketing groups which sell the produce and turn the receipts back to pay the pastors' salaries and support the churches.

The farmer thus pays his tithes with what he has most of, and that is the products of his land. Hundreds of churches of eight Protestant denominations are involved in this return to simplicity, and it is even hoped that the project will be extended to include educational facilities in the regions which have been hard hit by the economic depression.

* * *

Here is a note that appeared recently in the bulletin of All Angels' Church, New York City, that contains a bit of information worth passing on. "It is the custom in all Episcopal Churches for the congregation to remain at their devotions until the server has extinguished the candles on the altar and left the sanctuary. Kindly do not start opening pocketbooks or putting on coats or moving about in any way until after that time."

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

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Daily: 12:20.

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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: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner
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Rev. Randolph Ray, D.D., Rector
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Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
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Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Calvary Church, New York
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Gethsemane, Minneapolis
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4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland
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. Peter's Church
3rd and Pine Sts., Philadelphia
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Rev. Bernard W. Hummel
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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

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.

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The Answer of Our Members

ON Whitsunday, May 15th, a message will be written to Rowe in Alaska, Graves in China, to Campbell in Africa, and three thousand fellow missionaries throughout the world, and signed by a million and a quarter members of the Episcopal Church in the United States.

The sum of $400,000 is needed if that message is to ring with joy and hope and loyalty and brotherhood. Every member of the Church has been urged to present his individual contribution to the $400,000 Deficiency Fund before Whitsunday or at one of the services on that day.

On April 15th, a month prior to Whitsunday, the Treasurer of the National Council had received individual gifts amounting to $15,731.43. These contributions had come from forty-three dioceses and missionary districts, and one each from England, Canada and China.

"I remember that this is the day for the collection for foreign missions. Please find inclosed my check."

Thomas Jonathan Jackson

("STONEWALL" JACKSON)

Written and sent to his pastor from the battlefield.

"My personal suggestion toward this end would be that every member of the Church in the Diocese place in the offertory plates on Whitsunday a sum equivalent to One Day's Income."—The Bishop of Lexington.

"It has been suggested that it may be of assistance to you to know that some of the clergy of this diocese are undertaking to contribute their 'mite' toward the missionary deficiency, and that, so far, seventeen clergymen have stated they expect to pay $2,565 by December 1, 1932."
—Diocese of Western New York.

"Therefore I am asking you to make your birthday offering on the Birthday of the Church. Put in the inclosed envelope (a coin) for every year God has blessed you with life."—The Bishop of Eastern Oregon.

* * *

WHITSUNDAY OFFERING PRAYER

Authorized by the Presiding Bishop

GRANT, O Lord, that in this hour of difficulty, thy Church may be so aroused to loyalty and sacrifice that in meeting the present crisis we may be led on to larger and worthier service; through Jesus Christ our Lord. Amen.

THE NATIONAL COUNCIL
Church Missions House
281 Fourth Avenue New York, N. Y.

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The WITNESS

CHICAGO, ILL., MAY 5, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is $2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

IN PLEADING for funds with which to care for unemployed members of the Church in New York, George W. Wickersham, noted Churchman, paints a drab picture of conditions. There are thousands of families he says now hovering on the verge of complete break-up and advancing stages of pernicious starvation diseases. "The Church itself", he says, "now carrying a crushing burden, has not been able as yet to give even a little help in scores of cases on its waiting list. What an irony of fate that the institution which has taught them to help others in their better days can now do nothing for them." Then in pleading for support for the fund now being raised by Bishop Gilbert and his committee, he questions the good sense of writing into wills provisions for bequests and memorials for cultural enterprises which will be handed on to a generation weakened in body and character as a result of the suffering they are now forced to endure. "There are a great many people whose incomes could be reduced by the loss of a few more dividends and it would yet be possible for them to spend the rest of their days in comparative comfort. By drawing upon capital now they could enable themselves to make an outright gift at this time of measurable size to a fund for meeting the emergencies of human suffering, rather than bequeathing it to be administered after they are gone. No matter how small or large the contribution these days it represents some portion of actual life given or withheld for some struggling family." Certainly a Christian Church which has spent millions of dollars in the past decade on stone and mortar should be able to find the quarter of a million dollars that is essential to meet this emergency in the lives of these Church families.

WE ARE GLAD to note the revival in preaching and preacher's art. Dr. Hugh Black is addressing the Churchman's Association of New York on the subject; several books have recently appeared stressing both its technique and its opportunity; and the layman is showing his renewed feeling for religion by wandering from church to church in a search for bigger and better preachers. All of which is very encouraging and inspiring, provided the preachers are saying the right thing in the right way. It does not make a great deal of difference what a man's power of expression may be as long as he is possessed by a conviction. A conviction is its own expression. And there has never been a laudable conviction that lacked expression. If the art of preaching is under a cloud to-day it is because the men in our pulpits have never been so vitally seared with the flame of enthusiasm or heroism or romance or love or hate or joy or sorrow that they can never throw off the scar. There was a Master Who implied that, if we ever tried fully to follow Him, we should probably be hurt—for crosses are heavy and angular things. In which He was very wise. For He knew that His disciples had to preach; and He also knew that no man could ever really preach unless he had been hurt.

HARRY EMERSON FOSDICK, probably the most influential of our preachers, is scathing in his denunciation of present economic society.

"This material disaster which we are suffering, involving human consequences, I suspect, more terrific than the Great War itself, did not come from bad luck," Dr. Fosdick asserted recently. "It came from bad management. Never in the world's history were the gifts of nature more bounteous, the supplies of food more plentiful, more technical skill or scientific mastery at man's disposal. This disaster did not come from anything that the insurance companies call an 'Act of God.' Ours is the guilt. Back of our present destitution is a war for which there was no need, debts that can never be paid, tariffs which kill the very trade on which recovery depends, a socially unplanned, individualistic economic life utterly unfitted to the modern world of massed production, and a narrow nationalism such as keeps the United States from going even into the World Court."

He went on to present the two possible extremes, communism and our current economic and industrial anarchy. In one we find co-operative social planning carried to the point where democracy and liberty are crushes. At the other extreme is our own present day choas. In between, as Dr. Fosdick points out, there must be a way of social planning for the good of all, which will still hold to the priceless gains of personal freedom and democracy and at the same time provide us all with an abundance of material things. The discovering of that way is a necessity more urgent than the winning of the world war.

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THE STORY OF THE CHURCH

XIII. The English Reformation

By
BISHOP JOHNSON

THE relations of the English Church to the Holy Roman See is an interesting story. The original population of England was Celtic and there were Celtic Bishops at the Council of Arles in 318 A. D. This early Church in Britain was a part of the Catholic Church before the division between the Eastern and Western Church, and knew no subjection to Rome. In the fifth century the Roman legions were withdrawn from Britain and the Anglo-Saxon invaders drove the Celtic Christians into the mountains of Wales. These Anglo-Saxons were heathen and England was pagan until well into the seventh century. They were converted to the faith by monks sent to England by Pope Gregory and also by monks from the Celtic Christians, each evangelizing a different section. It is significant that there were radical differences between these monks as to matters of discipline and worship. They clashed and the king decided in favor of the Roman cult. From the conversion of the Anglo-Saxons to the advent of William the Conqueror (1066), England followed the customs of the Western Church, but the relation between the Anglo-Saxon Church of the eleventh century and Rome was only slight.

Stigand the last Anglo-Saxon Archbishop of Canterbury was excommunicated by the Pope but did not alter his habits nor did he forfeit his see. William brought in the Norman Church and while he paid Peter's pence to Rome, he refused to give fealty; that is he declined to accept his crown as a fief of the Roman See.

About the year 1200 John had differences with his lords and Magna Carta declared that the English Church was free. The Pope sided with John and John acknowledge fealty to the Pope.

From then on the English Church suffered greatly from this foreign overlordship. The abuses were grievous. Italians were given English livings. Expensive appeals to Rome were common, the Church accumulated great possessions until under Henry IV, England was known on the Continent as the "Milch Cow" of the Pope. This became insufferable when the French Popes used English money to finance the French in her wars with England. The drain of money from England to Rome became a menace economically and the interference of the Pope became an embarrassment politically. More money flowed into the coffers of Rome at one time than came into the hands of the King. Parliament smarted under the imposition and as far back as Edward the First, statutes were passed forbidding the alienation of any more land to the Church, prohibiting appeals to Rome and forbidding foreign appointments to English livings. It was the morals of the Papal hierarchy rather than the doctrines or worship of the Roman Church that aroused the hostility to the Pope in England.

The movement under Luther had very little popular support in England and Henry VIII received from a grateful Pope the title of Defender of the Faith for his crusade against the tenets of Luther. When we come to the break between Henry and the Pope, it was not theological differences. Henry died a firm believer in the Roman practices and refused to have them altered in any material way. There is no question but it was the Tudor lust and the Tudor greed which prompted the separation, but it was the lust and greed of the Papacy of that period which was responsible for Henry's morals. Looking at it from the attitude of Our Father in Heaven, it was necessary that a break should come in order that something better might take its place.

It was the perfidy of John, the most immoral of all the English kings, which surrendered the English Church to Papal misrule; it was the wickedness of Henry which dissolved the bonds. One cannot evaluate the English reformation in terms of the Tudor reign, but rather in terms of that which evolved ultimately from the unholy alliance.

It is not too much to say that the spiritual life of England was being put to death between two thieves, neither of whom deserve much consideration from the cloud of witnesses who surround the episode. That Henry and Archbishop Cranmer were instruments in what took place is perfectly true, but whether their morals are this or that has no bearing upon the ultimate results attained. The situation was an intolerable one and the characters of nearly all concerned were evidences of an undesirable background. What happened was the way out so far as the English Church was concerned.

The vital question is whether in the dissolution of relations between Rome and Canterbury, the Church lost anything which was essential to its continuity or to its witnessing function. Of course those who believe that the Bishop of Rome is the infallible vicar of Christ will claim that such belief is an essential part of the faith. Our reply is that such a doctrine was unknown in the primitive Church and during the period of the Councils; that the English Church never did accept it and that it was imposed upon the English Church by the insistence of the Papacy in the reign of King John. Apart from this, the Anglican Church has kept the faith to such extent that the Greek Church acknowledges the Catholic character of our faith and worship.

Did Henry VIII form a new institution? Did the Church of England remain intact through the struggle

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between Pope and King for supremacy? Supposing that you had been a young communicant of the Church in some English town during the reign of Henry. Supposing that the vicar was a young priest who originally was subject to the Pope. You both could have lived through the successive changes which took place under the Tudors. Nearly all the village priests continued in the exercise of their office during all this period. It was a battle of ecclesiastics and princes in which the little folk remained mute. If you had been a youngster when Henry broke with the Pope, there would have been no drastic changes in the service. The only feature of the Prayer Book which originated in Henry's reign was the Litany and Henry refused to permit any drastic changes during his entire reign.

The little Edward reigned only a few years, and England was ruled by protectors who caused the first Prayer Book (1549) to be issued. In your village church, you would have been visited by royal commissioners who would have ordered the 1st Prayer Book of Edward VI to be substituted for the Latin Missal. Probably neither you nor your priest would have liked it, but you both would have conformed. Before the 2nd Prayer Book of Edward could have arrived (1552), the King died, and Mary reigned in his stead. She burned all the Prayer Books of Edward's and some of the bishops who refused to obey her and brought back the services to the forms used in Henry's reign. The Church of England again recognized the Pope as the supreme pontiff.

But Mary lived only a few years when Elizabeth reigned in her stead. Elizabeth ordered the 2nd Prayer Book of Edward, somewhat revised, to be used in the churches and forbade the Latin Missal. She was excommunicated by the Pope in 1570, which marks the formal separation from Rome. During all these happenings there were many villages in England which continued to worship under the same vicar, in the same parish church, using the same sacraments and professing the same faith.

It would have been rather absurd to have told them that the old Church of England had been destroyed and a new Church substituted for it. They would have unquestionably answered, when? Was it when Henry broke with the Pope? There were no changes. Was it when the change in service books were ordered under Edward? There was no intention to alter the essentials. Did Mary cause the priests who had served under Edward to be replaced? Did Elizabeth found a Church when she ordered the service book of Edward to be restored?

The Church of England did not lose its continuity because of a change in books, nor was it unfaithful in its witness to the faith.

It is true that Henry claimed to be the supreme head of the Church, but no one in England today believes that the King is head of the Church in any ecclesiastical sense. The whole operation was due to the Pope's claim of temporal power. It was followed by the King's claim of spiritual power; but Elizabeth claimed power over the Church's temporalities only, although she actually dominated it in other ways, being a Tudor.

One may properly object to the union of Church and state as undesirable but this union preceded the Reformation and the seeds of the evils which grew out of this union existed prior to the Reformation.

The Anglican Communion has ceased to look to any earthly monarch as its head and while that portion of it known as the Church of England still suffers from this mediæval alliance, it is no essential part of the faith and worship of the English Church. The vital question is not what happened in 1534 but what exists today as the outgrowth of a very humiliating episode in which neither party displayed any virtues which need be the subject of boasting. Granted that one was as bad as the other, the result has been to liberate a large section of the Catholic Church from the overlordship of King and Pope and to restore to the Anglican Communion the liberty that belongs to the Children of the Kingdom whose service is perfect freedom.

(To be continued)

Preacher, Pulpit and Pew

By

E. P. JOTS

Minister—What becomes of little boys who use bad language while playing marbles?

Bobby—They grow up and become golfers.

* * *

Southern Paper—"The peculiar noises coming from the organ of the Baptist Church last Sunday have been overcome by a healthy dose of rough on rats. The critters having made a nest in the G pipe, when it was played the rats would squeal. That's why the last selection was changed at the last moment, there being less G notes in 'Galilee' than there are in 'Tell Mother I'll Be There.'"

* * *

One night Phillips Brooks' little niece disturbed her aunt by telling her that she did not want to say her prayers.

In the morning her aunt asked her if she had not said them.

"No," she replied. "I did not say my prayers, I just kneeled down and said: 'Dear God, I am too tired to say my prayers.' And He looked down and said: 'Miss Brooks, don't mention it.'"

* * *

After evensong, the good bishop took his ease in the country parson's garden and diverted himself with the company of the parson's little daughter. She asked many questions and finally demanded, as bedtime came: "What makes it get dark?"

"Can't you," said the bishop, "tell me?"

"Oh, yes I can," she answered, nodding a sage head, "God shuts His eyes."

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COMSTOCK HALL

THE MANLIUS SCHOOL

By

MARK BRADLEY

SITUATED in the hilly country of Central New York on the historic Cherry Valley Turnpike, The Manlius School has thrived for sixty-three years. The Right Reverend Frederic Dan Huntington, first bishop of the diocese of Central New York, together with nine other prominent citizens of Central New York, organized and incorporated Saint John's School, later renamed The Manlius School, as a boys' boarding school, on August 24, 1869. In that year there was a wide-spread demand, occasioned by the reconstruction program in effect throughout the nation, for a more effective and broader secondary education.

Bishop Huntington, elected president of the board of trustees, remained active in this office until his death in 1904. The Hon. George F. Comstock gave generously of his time and money. On the Bishop's initiative with the co-operation of the other members of the board, an extensive property was acquired to the southeast of the village and new school buildings were erected there in 1871. The present school campus, which includes the site of the old school, consists of 120 acres arranged as playgrounds and athletic fields. The fifteen school buildings are separated and arranged in convenient order. In 1881 the school was re-incorporated and military training was established as a part of the regular course of instruction. Seven years later William Verbeck became head of the school.

For forty-two years thereafter the school, under General Verbeck's able management, continued to increase in growth and prestige and to develop its tradition of fine scholarship and service. In 1930 he was succeeded by his son, Colonel Guido F. Verbeck, who prior to that time had been a member of the Manlius faculty for twenty-one years and superintendent for four years.

A WELL-DEFINED purpose is evident in the atmosphere of Manlius. Masters and boys are busily occupied with interesting affairs. It is a refreshing environment and a newcomer is at once interested and pleased. He feels at home. The Manlius plan of instruction arouses the curiosity of the student. There is work to do, interesting work, that occupies the whole mind. There is organized recreation quietly efficient and so well ordered that it is entertaining. There are duties to perform, duties that are clearly expressed as personal responsibilities. The student is not pursued, he is relied upon. Each Manlius student is an interesting person in his own way. Collectively these boys make up the vital body of the school. No effort is made to develop a Manlius type. The masters rather encourage the independence of the boys who may, without affectation, acquire some likeness in manner, thought and action.

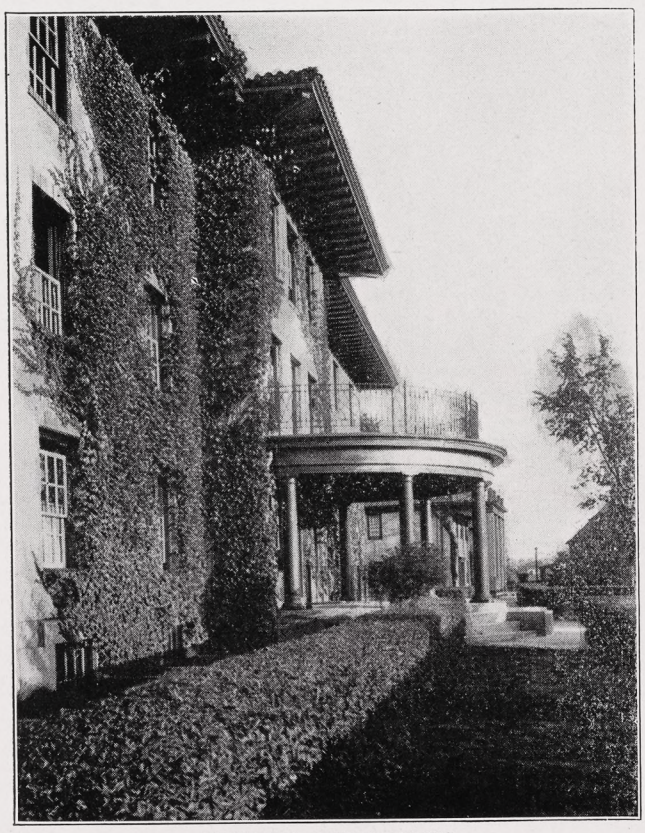
The boys are relied upon to observe the require-

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ments of the school from the standpoint of accomplishing a definite end rather than through the observance of stated school regulations. All matters of deportment are handled directly between the school authorities and the individual concerned. The Manlius boy knows that his word is good consequently he values and safeguards the responsibility and confidence reposed in him by his teachers. The boyish impulse of self-preservation gives way to a fearless and honest admission of faults and neglects. This standard of honor built up as a sound tradition of the school is perhaps the most valuable and effective feature of the School's general education, which altogether develops definite traits of character.

The Manlius School is a college entrance examination board examining center. All courses prepare for these examinations and all students are expected to seek credits from the board unless they have commenced their secondary school studies in another institution. The college board credits are accepted by every college and university. Some institutions require credits from the board for admission. We advise all students to qualify under this standard and a majority do so. For the benefit of New York State boys, regents' examinations, optional with the student, are given at the school in January and June.

FOR fifty-one years military instruction has been successfully applied as an additional aid to the development of scholarship at Manlius. The perfect democracy of the military organization and the even distribution of responsibilities among the students, each of whom has an established place as a cadet in the Manlius Battalion, has convinced the authorities of the educational value of this department. The military course is progressive during the four years of instruction. It is found that the boys enjoy military training and show responsibility and develop a maturity that inculcates in them qualities of leadership certain to be of value in the future.



MANLIUS DORMITORIES

Military instruction is given during one class period five days a week. In the autumn and spring this instruction ordinarily takes the form of outdoor drills and practical military exercises. During the winter term the military class period is devoted to the study of progressive courses related to the practical work, which includes the theoretical part of military training.

Long before the word intramural came into popular use, a system of athletics for all who wish to participate was established at Manlius. The four dormitories, each housing a company, provide ideal competitive groups. The spirit of rivalry prevailing among the companies compares favorably with that ordinarily displayed among competing schools. Since experience has taught that it is better for a boy to enter games because he wants to play, athletics is not compulsory. The shy boy holds back for a short time, but eventually joins his comrades to do his share for his organization.

Next to playing in games among themselves, perhaps the greatest source of interest to our students is derived from games with other schools. Many parents and other visitors, together with the whole school, gather at Kallet Field on Saturday afternoons in the fall to watch the school football team playing against another school team. As the majority of the boys in the stands have already played in a game during the week, much interest is displayed in watching the individual and team efforts on the field.

Visitors are always welcomed at the school. The fall and spring terms find a large number of people, interested in secondary school education, at Manlius where they are shown the classes at work and are guided through the buildings where the boys live. Although there is no summer session a small group is at hand to meet visitors and enroll boys for the next session.

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

Director of the Christian Social Council of England

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THE BISHOPS MEET WITH THE COUNCIL AT GARDEN CITY

By W. B. Spofford

Following the opening joint meeting of the House of Bishops and the National Council, which was in session at Garden City, Long Island, last week from Tuesday evening until Thursday noon, one genial wag said that the total result could be expressed in baseball language: "No hits, no runs, no errors". He could hardly have said that at the end of the second day of conferences, and certainly not at the close of the show. For out of it all came a resolution which was passed unanimously. I give you the resolution first, and then will attempt to give you a bit of the discussion that was the background for it.

RESOLVED: That the House of Bishops appreciates the efforts of the National Council to meet conscientiously and courageously the great difficulties of the present financial situation, and calls upon the Church for that loyal support of the Church's Program which will make their leadership effective.

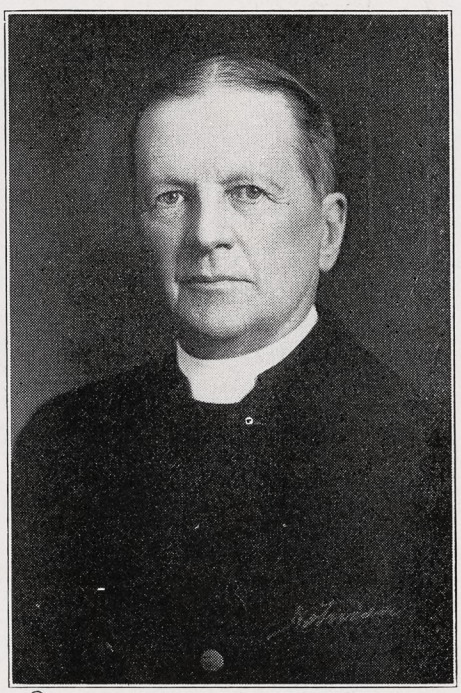
Inasmuch, however, as it seems probable that substantial reductions in appropriations will be necessary in 1933, therefore be it

RESOLVED: That the House of Bishops hereby declares its judgment that if or when reductions in the budget become necessary these shall be made first, in accordance with the recommendations of General Convention; and further reductions in such manner as the National Council may determine from the facts before it.

RESOLVED: That these resolutions be presented to the National Council by the committee of three members of this House to be appointed under the resolution of the Bishop of Tennessee to take up all these matters with the National Council.

The offerings of the Church represent sacrificial giving, and we call upon not only the National Council and the headquarters staff but also upon every Bishop, diocesan or missionary, to realize the necessity of greater efficiency in every sphere of work and all possible care in the use of every dollar given for the Church's work.

This resolution was introduced by Bishop Manning of New York, and was the result of a compromise about which I shall say more a bit later. No sooner was it passed than Bishop McDowell of Alabama introduced a resolution, also passed unanimously, to the effect that the problems and criticisms that had been expressed at the opening session, and contained largely in a report



BISHOP LAWRENCE
Heads Bishops' Committee

presented by Bishop Fiske and signed by Bishop Stearly and Bishop Oldham, should be taken up with the National Council by the three members of the House of Bishops whose appointment is called for by Bishop Manning's resolution. Those appointed to the committee were Bishop Lawrence of Massachusetts, Bishop Davis of Western New York and Bishop McDowell of Alabama.

The Criticism

Most of the criticisms of the administration of affairs at the Church Missions House were expressed at the first session on Tuesday evening, and were contained in the report of the Bishops of the Second Province. This report stated first of all that "while the first task must be an appeal to the generosity of the Church in the effort to increase offerings and reach non-givers, sufficiently serious consideration has not as yet been given to the need of a drastic reduction in expenditures." The report went on to state that the present organization at the Church Missions House was set up when we were riding a wave of prosperity, that there were indications that it was over-staffed, and called for "a thorough study of the whole headquarters organization with a view to recommending to the next General Convention, should it be necessary, a decided reduction in administration and departmental activities, and some reorganization looking towards large economies."

The report was emphatically insistent that this was in line with the action taken at the last General Convention. It stated that the departments at the Church Missions House were authorized to spend within a few thousand dollars of what they spent in 1931, in spite of salary cuts, and that the cost of administration has greatly increased over the past ten years. The report stated that the larger and wealthier dioceses are feeling the present financial strain quite as much as are the weaker dioceses and districts; that Church people, themselves suffering heavy financial losses, were being flooded with appeals for community and unemployment relief, and that it was questionable how long they could continue to support the work of the Church on the scale they have in the past.

The department of publicity, the committee on ecclesiastical and racial relations, the rural social service work, and the department of religious education were singled out for criticism, not only in this report but in the debate which followed. Bishop Johnson of Colorado made a plea for retrenchment, and he deplored a partnership in which one partner, the dioceses, did all the raising of money and the other, the National Council, did all the spending. Bishop Manning of New York insisted that the feeling was widespread in the Church that too large a proportion of our funds were expended in departmental work, and this feeling was shared by Bishop Matthews of New Jersey, Bishop Davis of Western New York, and Bishop Oldham of Albany and Bishop Stearly of Newark whose signatures were attached to the report.

The Answers

Criticisms were answered by Bishop Perry and Dr. Lewis B. Franklin, president and vice-president of the Council. Bishop Perry stated that the welfare of mission work was in jeopardy but that if the receipts from dioceses had been what had been promised the year 1931 could have closed without a deficit. He stated that pledges for 1932 did not make it possible for the Council to balance its budget beyond the first six months of the year, but confidence was expressed, both by Bishop Perry and Dr. Franklin, that the appeal for $400,000 would receive such a hearty response that they could carry on for the balance of this year. The important matter he said was not the work this year but the preservation of the missionary work in the years to come. Some, he stated, believe there should be an adjustment made in expenditures to bring it to the level of present giving, but he himself was sure that the job was rather to increase the giving. It was brought out, both by Bishop Perry and Dr. Franklin, that not more than half the members of the

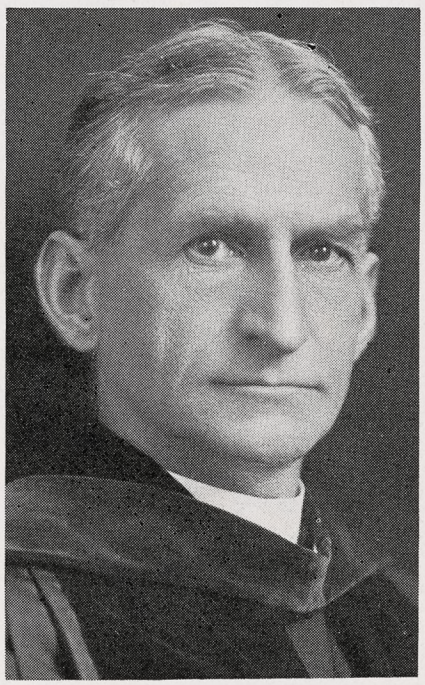
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Church are giving at all, and even those are giving but a few cents a week. "Adequate support for our missionary enterprise, national and diocesan," stated the Presiding Bishop, "is dependent not upon prosperity but upon loyalty to the work of our Lord and Master." He stressed the need for an adequate diocesan organization for the Every Member Canvass; he insisted that many dioceses were not playing the game fairly in the way money raised is distributed, it being the practice in some dioceses to pay their own bills first and then to send to the Church Missions House anything that may be left. He concluded by saying that the morale of the Church was at a low ebb and that it could be restored only by loyally and courageously facing the work committed to them.

RESOLUTIONS

On Wednesday afternoon Bishop Manning brought the entire issue to a head by presenting a strong resolution calling for the curtailment of expenditures on the part of departments at the Church Missions House. A substitute resolution was then introduced by Bishop Barnwell of Idaho the gist of which was that everything was all right at the Church Missions House, that there was no occasion for criticism of staff officers or anyone else, and that if cuts should be necessary they should be equally distributed over the entire work of the Church. Bishop Manning said that if any such resolution was passed they might as well announce to the Church that they had solemnly met and that they had nothing whatever to say, while Bishop Johnson stated it would be a repudiation of General Convention action. Bishop Page of Michigan, supported by Bishop Longley of Iowa, felt that much could be saved by discontinuing static missionary work. Bishop Lawrence of Massachusetts then took the floor and pleaded with the Bishops to roll up their sleeves, pitch in and do the job of raising the money necessary to carry on the work. The diocese of Massachusetts, he said, had already raised one-eighth of the $400,000 deficit, and if New York will raise its two-eights and other strong dioceses do their share the job will be done. To which Bishop Manning immediately replied, "I want to state that the diocese of New York will not do it." Bishop Lawrence also said that while the work probably could go on this year it unquestionably would have to be "savagely cut in the years ahead of us."

They then put the Rev. John Suter, head of the department of religious education, on the mat to find out from him just what his department was doing. After cross questioning him for a half hour or so they called for the Rev. Rankin Barnes, head of social service, and put him through the same ordeal.



DEAN WASHBURN
Headliner at Church Congress

They then got back to resolutions, and so many resolutions, substitute resolutions and substitutes to the substitutes were introduced that everything was soon in a hopeless muddle and it was obvious that there would be no united action. Bishop Cross of Spokane therefore proposed that Bishop Manning and Bishop McDowell, both of whom had offered resolutions, be a committee of two to work out a resolution that might be acceptable to all.

CHURCH AT WORK KILLED

Oh, and it should be said here that when the continuing of the publication of *The Church at Work* was brought up Dr. Franklin arose and announced that the publicity commission had voted the previous day to discontinue it so that that small matter need bother them no longer. Bishop Fiske then asked what new light had come to the Council since the February meeting to prompt such action, and suggested that possibly more light might reveal other places where economies might be made. But he was ruled out of order by a Presiding Bishop who was red in the face as his gavel banged the table.

In the evening the resolution which heads this news story was presented and unanimously adopted. It means, I presume, that in the opinion of the House of Bishops the National Council has done a good job, at the same time reminding them that the General Convention

(Continued on page 15)

CHURCH CONGRESS ATTRACTS MANY TO ITS SESSIONS

By W. B. SPOFFORD

Several hundred Church people gathered in Hartford last week for the annual Church Congress. The program, always snappy, was particularly lively this year, with speakers of real distinction handling each topic. The question as to whether or not the Church should sanction the remarriage of divorced persons was well handled by Bishop McDowell of Alabama, Bishop Page of Michigan and the Rev. John Mockridge, the rector of St. James, Philadelphia. As can be well imagined there was a considerable amount of discussion. Mr. Spencer Miller Jr., the Rev. J. Howard Melish and Miss Mary Van Kleeck discussed the question as to what the attitude of the Church should be to economic change, and they discussed it in a way to give small comfort to any Daughters of the American Revolution who might have been present. To them the Church has a job to do, and the quicker she gets at it the better. It was one of the high spots of the Congress, due primarily to the able speakers and perhaps secondly to these distressing times which have brought economic issues to the front.

The question as to whether or not Jesus taught pacifism was ably handled by Bishop Hobson of Southern Ohio and the Rev. A. L. Kinsolving, the rector of Trinity, Boston. Bishop Hobson, major during the World War, was very much of the opinion that war has no place in the Christian scheme of things and that the less the Church has to do with it the better for the Church and for humanity generally. The old question as to whether the Church should allow the election of bishops from one diocese to another was handled in a scholarly fashion by Professor J. Beale of Harvard and the Rev. J. R. Crosby of Seaford, Delaware, while Professor Easton of the General and Professor Hatch of Cambridge, ably assisted by Dean Nes of New Orleans discussed, without enough agreement to make it monotonous, the question of just what sort of a Christ does emerge from the New Testament after scholars are through with their criticism. Bishop Sam Booth of Vermont spoke on the question "Is religion necessary for a high morality?" and his answer was yes. Finally there was a lively debate as to whether or not the Church should have a court to deal with doctrinal matters, with Dean Washburn of Cambridge, Mr. Origen Seymour of Long Island and Professor Foley of the Philadelphia Divinity School leading discussion.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Mr. Walter "Hitler" Smith, attorney of Bell County, Kentucky, who has taken it upon himself to protect the natives from any ideas that are not acceptable to himself, seems to have bitten off quite a mouthful. He has run out of the state a number of visitors who have gone down there to bring food to starving miners. Among these have been the distinguished people who made up the party headed by Waldo Frank, writer; and a large number of students from eastern colleges who went down in a bus to look things over, but never so much as got into the state. Now there is a campaign on, headed by a student of the divinity school of the University of Chicago, to enlist 5,000 college students to transport truck-loads of food and clothing to destitute miners this summer, and also to do all the investigating they care to do, whether Mr. Smith likes it or not. Incidentally by the time these words are in your hands I shall be down there myself if all goes well. A flock of New York parsons recently petitioned the Senate to investigate the situation in Kentucky. This was given publicity and as a result a telegram was sent to the parsons suggesting that they come down and do their own investigation. So a half dozen or so of us are to be there this week to find out, if possible, what it is all about. More about it later.

* * *

Sixteen preparatory schools in New England were represented by fifty boys and leaders at a conference held at Kent School, Connecticut, under the auspices of the Brotherhood of St. Andrew. The leaders were Dr. William C. Sturgis, formerly educational secretary of the department of missions and now connected with the College of Preachers in Washington; Rev. C. Leslie Glenn of Christ Church, Cambridge; Rev. Irwin C. Johnson of Detroit; Rev. John Harris of Dartmouth College and the Rev. A. Grant Noble of Yale. The boys themselves took a large part in the conference and worked out a summary of findings. Among other things they decided that God's Will should enter into all their work; that they should ever be on the lookout to aid others, and be prepared to render aid; that they should do everything possible to aid the less fortunate, particularly the unemployed; that there was a need for the development of Christian fellowship in the economic world, and finally that compulsory chapel was all right and that they should all set examples by their actions.

* * *

Bishop Graves of Shanghai has written us a letter protesting against the altering of a cablegram by the officers of the Church Missions House in such a way as to give the impression that missionaries in his district opposed the cut in the appropriation to the district. He states that the cablegram was "considerably altered, while the omission of words changed its sense entirely." He states that they accepted as a matter of course the cut on missionary salaries but that they did protest against the cut in the salaries to the Chinese workers, all of whom have suffered heavily because of the fighting. Officers of the Church Missions House possibly may be forgiven for the error. Cablegrams, of necessity, are meagre affairs which necessitate considerable editing to make sense, and that is a difficult job, with the sender several thousand miles away where he can't be called up and asked what he meant.

* * *

The condition of the world depends upon the average individual's mind and heart, the Rev. Dr. Frank W. Crowder, said last Sunday in his sermon at St. James's, New York.

"Ours is a very sick world," he said, "and the average man and woman feel that they can do little to help the world get well. They think they can look on while Congress, parliaments, presidents, prime ministers and leaders in business and finance do the rehabilitation.

"It is possible to build up the world of our individual selves. In order to do this we need not wait on international agreements or schemes for balancing the budget. The greatest thing in the world is not organization or efficiency but a man. The possession of one's soul is not only the secret of happiness and the corner stone of character, but it is also the chief source of national strength and world progress."

* * *

One of the solutions to present financial problems in Northern Indiana has been to combine adjacent parishes and to attach missions to nearby parishes. The Rev. W. Edward Hoffenbacher has the distinction of being the rector of three parishes: Trinity, Logansport; Trinity, Peru; and St. Mary's, Delphi. Each of these towns is a county seat and they are approximately 25 miles apart.

During the past year commendable work has been done in all three places, but notably in Peru where a boy choir has been introduced, the Church School has doubled in enrollment, and there has been a considerable growth in communicants. At present the entire plant is being redecorated and renovated inside and out.

* * *

The mayor of Cleveland recently issued a challenge to the churches of the city to aid in the effort being made to care for the unemployed. Mrs. William C. Mather, wife of the senior warden of Trinity Cathedral, was at once appointed chairman of the department of churches of the mayor's committee and the churches of the entire city were organized to meet this emergency relief call.

The dividing of the city into districts, and the mobilization of the city churches in these districts with a key church to relay the requests from the community to the individual church, is a new method of working through the churches. The district group meetings will have a permanent value in that problems peculiar to their own neighborhoods can thus be discussed. At present, the common problem is relief—physical and recreational — and the churches will have the privilege of supplying the spiritual background upon which to base action during emergencies, and provide brotherly counsel in normal times.

Each church has been asked to take care entirely of one or more families—feeding, clothing and housing. Many of the churches, notably Trinity Cathedral, have opened their buildings thus providing recreation. At Trinity there are movie shows, entertainments of various

ISOLATED CHURCHMEN

THERE are thousands of Church families whose only contact with the Church is through the printed word. They are on remote farms, in the hills and mountains. We would like to reach these people regularly with The Witness. A layman of the Church has put at our disposal a small fund for this purpose. We now ask other readers to share in this. For each dollar received from readers for this purpose we will draw on this fund for a similar sum and mail the paper each week for a year to some isolated Church family. If you care to send us the name and address of such a family so much the better. If not we will request them for this purpose from diocesan offices. Let's get a Church weekly into the homes of these people. Less than two cents a week from you will do it. It will mean much to these people, and to the Church. Write the editorial office at 931 Tribune Building, New York City.

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sorts and lectures which amuse as well as inform. The attendance at the first entertainments at the Cathedral was less than 200 but the number has rapidly increased until now there are from 500 to a solid thousand at each show. Finally the churches are supplying the associated charities with volunteer workers.

* * *

Bishop Creighton, secretary of domestic missions, was the speaker at the annual meeting of the Woman's Auxiliary, diocese of Albany, meeting at Schenectady, April 20th and 21st. The attendance at the meeting was around five hundred, a record of some sort, with three hundred of them official delegates.

* * *

Bishop Brown of Harrisburg was honored at a citizens' dinner held at St. John's, Huntingdon, Pa., on April 19th. The mayor, a Roman priest, a judge of the supreme court and the superintendent of the state industrial school were the speakers. All they needed was Babe Ruth or Jimmy Walker to make the party complete.

* * *

Churches and institutions of the church share largely in the estate of the late Mrs. Frances G. Peck of New Haven, Connecticut. St. Thomas Church, New Haven, receives $25,000; parish organizations receive $4,000; missionary district of Alaska receives $3,000; Church hospital in Alaska, $3,000; the National Council $5,000; and the Woman's Auxiliary of the diocese receives $3,000.

* * *

Bishop Creighton, who was formerly the rector of St. Andrew's, Albany, N. Y., was honored at a dinner given by that parish on April 21st. Bishop Creighton and Bishop Oldham were the speakers.

* * *

Something over $12,000 has been raised in the diocese of Maryland to be applied to the diocesan budget of $152,000. Pledges for the year amounted to only $113,000 so a special committee, with the Rev. Robert S. Chalmers as chairman, was appointed to see what they could do about it. This brings them up to $125,000, leaving but $27,000 to be raised by the Whitsunday Offering to bring them up to the full amount. The nation-wide quota and the diocese share in this budget on a partnership basis.

* * *

A fine tribute was paid to the Rev. Smith Owen Dexter, resigned rector of Trinity Church, Concord, Massachusetts, in the local paper of the city. In a long front page story it says:

"Dominant in Mr. Dexter's character, more potent than these qualities, are his sincerity and his adherence to his convictions. Like Thoreau and Emerson he has been an apostle of intellectual liberty, following them in the spirit of libertarian tradition. Where his convictions have differed from those of others, he has adhered to his own with temperance, tolerance, and sincerity. This adherence has not, perhaps, always been easy for him. Yet in so doing he has not lost the affection and the reverence of his parishioners."

Incidentally it is by no means certain that we have heard the last of this resignation. Mr. Dexter, because of his adherence to his convictions, placed his resignation in the hands of the vestry. The whole matter has been discussed on the most friendly terms, with the vestry finally accepting the resignation. But apparently the parishioners wished to have something to say on the subject, for a petition, signed by three-fourths of the members of the parish has recently been handed to the vestry urging them to do everything possible to persuade Mr. Dexter to reconsider his action.

* * *

The Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, Pa., has been elected rector of St. John's, South Williamsport; all of which means that he is to run two parishes instead of just one.

* * *

Editors and managers of Church papers met in Washington on April 29 and 30th to discuss their common problems. The Rev. Guy Emery Shipler gave an address on the mission of a Church weekly as the representative of the papers of the Episcopal Church. There was a discussion of such problems as advertising, how to awaken reader interest, what are the weaknesses of the church press, whether or not they should carry world news and what attitude the church papers should take on national issues, particularly the coming presidential election.

* * *

The missionary district of New Mexico and Southwest Texas met in convocation on April 13-15 at Roswell, N. M., with an encouraging report from Bishop Howden in which he stated that the district broke all records for confirmation last year, had more clergy in active service than ever before, and made its full payment of its 1931 missionary quota. There was much talk of economy, both in the diocesan office and at the Church Missions House. They, however, refused to adopt a resolution urging further economy at the Church Missions House though they did vote against making a Whitsunday Deficiency appeal. The Auxiliary, Daughters of the King, Girls' Friendly and Young People's Service League held conventions at the same time. The host of the convocation was the Rev. F. B. Howden Jr. There was no hostess, but there will be one when they meet at Roswell again for young Mr. Howden took himself a bride a week ago.

* * *

Bishop Perry, returning to Providence after an absence of seven weeks in Europe, expressed confidence that the $400,000 needed to balance the budget of the National Church would be in hand within a month.

* * *

Trinity, second oldest church in Chicago, is to celebrate the 90th anniversary of its founding on May 22-29. The celebration will recall many interesting incidents in the history of the parish, including the fact that the services were held for a time in a saloon. Just how they are to celebrate that historic event is not stated. Two former rectors are on the program, the Rev. Frederick C. Grant, now the dean of the Western Seminary and the Rev. Barney Phillips of Washington.

* * *

The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., was the preacher last Sunday at St. Thomas' Church, New York, the service being the annual alumni service of the school. Church schools he said should not submit to secularization.

Dr. Drury denied that he was recommending that schools be "little greenhouses of sentimentality." A school, he said, should be an "altruistic, selfless institution." According to his theory of education, said Drury, "learning should be loving, teaching should be done through touching the boy's personality and all the boy's progress should be through development of his personality."

Dr. Drury said that boys should be inspired to go out in the world to count and with a desire to minister rather than be administered to. This ideal, he said, could be instilled by raising in the boys a spirit of adventure. Dr. Drury criticised parents for not giving their sons more exciting and adventurous summers.

* * *

It is getting to be a habit for the children of St. John's, Elkhart, Indiana, to win the banner of the diocese for the largest per capita Lenten offering. Children of 19 schools presented a total of $1,100 the other Sunday, with six of them showing an increase over last year.

* * *

A home for the aged poor of the

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THE MACMILLAN COMPANY of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, a Story of Ancient Israel." It is the first novel which has the modern "higher criticism" as its background, and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a very dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *The Living Church*, Dr. John H. Hopkins writes: "This brilliant book is a most helpful addition to our libraries." Bishop Francis J. McConnell says: "The author's expert knowledge of the Old Testament is manifest on every page. I found the movement easy and the narrative vivid and refreshing."

The author, whose earlier volume "Sociological Study of the Bible" is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the Waters of Babylon, by Louis Wallis, can be had from all booksellers, or from The Macmillan Company, New York City, for $2.00. —Advt.

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diocese of Rhode Island is the chief cause to be benefited by the will of Mrs. Grace P. Edwards, wife of the Rev. L. B. Edwards, former rector at Edgewood. The bequest, upward of $100,000, is contingent upon the provisions in the will of her husband, but he now intends to work out plans for the institution so that it may be started during his lifetime. One of his tentative ideas is to provide the home with small apartments so that husband and wife may spend their last days together.

* * *

The baseball team of St. Paul's University, Tokyo, sixteen in all, was entertained last week by the Church Club of Chicago. Among those present were: A grand old man of the University of Chicago, Alonzo A. Stagg; his boss, the president of the University, Robert M. Hutchins, and Mr. George Marshall, the director of athletics at St. Paul's. Mr. John D. Allen, president of the Church Club, presided.

* * *

The convention of the diocese of Georgia met April 27 and 28, with the executive council and the departments meeting on the 26th.

* * *

The province of Sewanee leads all others in the number of trained leaders in the department of religious education. The Rev. Gardiner L. Tucker, executive secretary, in speaking recently in Savannah, stated that 161, or 31%, of the total number of teachers in the National Church who hold diplomas for having completed a twelve course special study are in his province.

* * *

The Rev. Eric M. Tasman has accepted the position of General Secretary of the field department of the National Council, to which he was elected at the February meeting of the Council. He starts on his new job on June 15th. At present he is the rector of St. Paul's, Lansing, Michigan. He is a graduate of Kenyon College, attended the Cambridge Theological Seminary and finished his theological training at Bexley Hall, seminary of Kenyon College.

* * *

The summer school of the diocese of Chicago, for the past two years held at St. Albans School, Sycamore, this year is being held again at Taylor Hall, Racine, Wisconsin. It is to open on June 27th and continue for two weeks. The Rev. Gerald G. Moore is the chairman. Bishop Stewart is to be a lecturer for one week and Bishop Johnson, editor, the other.

* * *

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Church. The district nurses are co-operating with the women of the parish in this work which has been carried on through the winter months.

* * *

St. Paul's-by-the-Lake, Chicago, celebrated its 50th anniversary with parties that started on April 27th.

* * *

Plans for the Erie-Pittsburgh summer conference, to be held June 26-July 1 at Kiskiminetas Spring School, are completed. The faculty consists of George R. Beddinger, director of the state charities association; Alfred Hamer, choirmaster of Trinity Cathedral, Pittsburgh, who is to give a course on the history of music in the Western Church; Miss Etta Ambler, Richmond, on missionary education; Rev. E. L. Gettier, Baltimore, on young people's work; Rev. Elmore McKee, Buffalo, who is to do the preaching; Miss Ruth Osgood of the Auxiliary; Miss Florence Newbold of the Girls' Friendly; Miss Martha Kimball, Daughters of the King and Leon C. Palmer, Brotherhood of St. Andrew. Bishop Mann of Pittsburgh and Bishop Ward of Erie are to be present during the entire conference.

* * *

If you can believe the Hon. John J. Sonsteby, chief justice of the municipal court of Chicago, there is less crime in that city than there used to be. He presented a lot of figures to the Catholic Club, meeting at the Church of the Advent, to prove it. He told of methods being used to expedite the handling of crime cases and of special efforts being made in connection with social service cases.

* * *

In the quaint Avenida de los Martires (Avenue of the Martyrs) in the inland city of Camagüey, the Bishop of Cuba at the head of a long procession of clergy and choristers, stood knocking at the door of a beautiful new Church. A huge crowd interestedly watched as thus began the consecration of the Iglesia de San Pablo, the gift of the Woman's Auxiliary of the Diocese of New York.

A gem of Spanish architecture, lovely but simple with its carvings of native wood and fine wrought-iron-work, this Church triumphantly crowns many discouraging years of effort with almost no equipment. The clergy of the mission field do not need to have interpreted for them the phrase: "making brick without straw".

So it is no wonder that there was a note of enthusiasm in the Archdeaconry Conference which preceded the consecration and which nearly all the clergy of the Island attended. This was heightened when the visitors inspected the beautiful, splendidly equipped new building of the Colegio (School) de San Pablo which is just behind the Church.

* * *

Plans have been accepted for a new rectory for Trinity-Emmanuel Church, Litchfield, Minnesota, the Rev. W. E. Harmann, rector. The old rectory is to be sold and moved away and work on the new rectory will start presently. Mr. Harmann, now serving the parish in his fourteenth year as rector, was born, baptized and confirmed in the parish, which is surely something to put in the papers.

* * *

Bishop Sherrill of Massachusetts, in his address before the diocesan convention — the 147th annual convention incidentally — described the conditions which confront the world as "an indication of approaching chaos or the birth-pangs of a nobler international and social order." In such times, "we must have a higher standard for admission to the ministry. There is no place so small that it can be served by a poorly trained or intellectually lazy clergyman. Every layman also is a missionary by the fact of his baptism. He too is to out-think the pagan of today. The crying need is for more study of the mind of Christ. Knowledge of theology, of the Bible, and of church history is almost entirely lacking on the part of many lay people. Nothing is more harmful to the church than professing Christians who have social standards and morality no better than the average."

* * *

The Rev. Earle G. Lier, formerly on the staff of the Incarnation, New York, was instituted rector of Christ Church, Tarrytown, N. Y., on April 24th. Bishop Manning also confirmed a class of thirty-eight, the second largest class presented during the past hundred years.

* * *

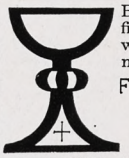
A confirmation class was presented at Trinity Church, Rock Island, Illinois, the other day—twenty-eight of them in all. The youngest was eight and the oldest was eighty, with six in the class over sixty years of age. Three of the class were born in foreign countries. The Rev. Rodney F. Cobb is the rector.

* * *

The service for the presentation of the missionary offerings of the children of the diocese of New York will be held at the cathedral on Saturday, May 21.

* * *

The diocesan council of Texas cut off the appropriation to the diocesan paper in January with the expres-



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sion of regret over the passing of the useful mouthpiece. But they were hasty with their burial. The editor, the Rev. F. P. Goddard got busy. The Bishop of the diocese, Bishop Quin, financed the February issue out of his discretionary fund. Meanwhile Mr. Goddard got the Church schools and Young People's Fellowship busy with a result that 1300 paid subscriptions have been received, and they have really just started. So the paper goes gaily on.

* * *

The Albany (N. Y.) Cathedral Summer School is to be held in Albany June 20 to 25. Plans are not entirely complete, but among the lecturers are to be the Rev. Niles Carpenter on social problems, the Rev. D. A. McGregor on adult education, Bishop Johnson of Colorado on Church history, and the Rev. S. C. Hughson on preaching.

* * *

The Blue Grass Conference is the name of a joint venture to be conducted by the dioceses of Kentucky and Lexington for six days, beginning June 12th.

* * *

Services for the presentation of the children's Lenten offering in the diocese of Maine is to be held on May 8th at St. Luke's Cathedral, Portland; St. Mark's, Augusta; St. John's, Bangor; St. Saviour's, Bar Harbor and St. Paul's, Fort Fairfield.

* * *

The third session of the Shrine Mont Summer School for clergy is to meet at Shrine Mont, Virginia, June 27 to July 8. The lecturers this year are to be the Rev. C. B. Wilmer of the Sewanee Theological School; the Rev. Stanley Brown-Seaman of Alexandria; the Rev. W. E. Rollins of Alexandria and the Rev. E. Clowes Chorley of Garrison, N. Y.

* * *

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THE BISHOPS MEET WITH THE COUNCIL

(Continued from page 9)

did make rather definite recommendations which should be considered when cuts are again made, and further asking them to consider the many opinions expressed at the meeting, particularly those contained in the report by the bishops of the Second Province.

Speeches of All Sorts

With that trying bit out of the way the House settled back into their chairs to listen to speeches. First of all there was a bully one by Mr. William R. Castle, under secretary of the state department, and a member of the National Council, in which he praised the work the Church is doing in Japan, where he was stationed for a considerable time. Then the staff at the Church Missions House had their chance to speak. Dr. Franklin pleaded for early planning for the Every Member Canvass this fall, and Dr. Reinheimer, executive secretary of the field department, told of many things. It was all very interesting but rather trying after a hard day. As a result some of the bishops occupied their time reading newspapers, others walked out, not a few took naps while most did none of these things since they were particularly well brought up in childhood.

There were many pleasing features to the conference, as well as some legislative action on the part of the Council which will have to be held over until another week because of lack of space this week. There was much good fellowship; splendid if somewhat bountiful meals, and the usual amount of lobby talk which is in a way the most valuable part of these parties. The diocese of Long Island did a dandy job in entertaining, to which I suppose a large share of the credit should go to Bishop Stires and Dean Sargent. And Bishop Johnson of Colorado and Dr. Percy Silver of New York injected gay notes with frequent wise-cracks, while Bishop Jenkins of Nevada, who as far as I know is not generally known as a wit, will have such a reputation to live down if he is not careful in the future. He talked for a considerable time about Hoover Dam before the members of the National Council could make up their minds whether or not he was delivering a democratic speech, while his speech about "my Nevada women" whom he was trying to protect against any further wage cuts was a gem of unconscious humor.

So all in all it was a pleasant occasion. Everyone went away apparently happy with a feeling that the staff at the Church Missions House and the National Council are doing the best they know how with a difficult job—that while there are things to criticise they will be straightened out in time—and that the immediate task is to pitch in with the Whitsunday offering so that the work for the balance of this year may go on.

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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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THE RECENT CONFERENCE—by Bishop Johnson

The WITNESS

CHICAGO, ILL., MAY 12, 1932



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THE RECENT CONFERENCE

An Editorial by
BISHOP JOHNSON

THE joint meeting of the House of Bishops and of the National Council, held recently in Garden City through the generous hospitality of Bishop Stires, was an effort to face the problems which confront the Church in view of the present economic conditions. The session emphasized the faith that the Church must not sacrifice its idealism at a time when moral courage is most essential. The Church proclaims in all times of adversity that men ought to lift up their hearts because God is in Heaven and does not permit us to be tried more than we are able to bear. When all other forces fail men seek God's aid as they do not seek it when man's self sufficiency seems adequate for our immediate needs.

It was pointed out that the ten per cent reduction all along the line was more a matter of readjustment of salaries to the increased purchasing power of the dollar than it was a cut. If salaries have been reduced ten per cent the increased purchasing power of the dollar has increased to a similar amount.

It was also indicated that the National Council was at the present time in a solvent condition, although faced with a possible deficit which it is hoped will be met by the Whitsunday offering. Massachusetts and Pennsylvania have already pledged nearly a fourth of that amount so that the expectancy of raising it all is excellent if each communicant will do something to aid in the effort. If this is done the National Council will be able to meet their budget for the current year.

The assembly however was more concerned in preparing for the year 1933. It was agreed that drastic retrenchment might be necessary in view of the problems which we face in feeding the unemployed with reduced incomes.

AT THE outset of the meeting there was a wide divergence of opinion as to whether future cuts should be made, if they become necessary. It was hoped that the increased effort on the part of the Church to add to the number of givers would offset the decreased offerings due to the inability of former donors to give as largely as in previous years. It was also understood that the problem is one which faces the National Council and that the House of Bishops were called in to advise and not to dictate.

The House of Bishops unanimously expressed their confidence in the National Council. They realized the difficulties that confront that body in determining where the largest saving could be made without damage to the work already set up. They also acknowledged that those who were the responsible agents of the Church were better informed as to the places where retrenchment could be made and so refrained from attempting any suggestions of a detailed character.

There was an animated discussion in which the House was about evenly divided as to whether the National Council should retrench in departmental activities of administrative or academic character or whether the cut if necessary should be made along the whole front. In the end it was unanimously decided that the suggested order of retrenchment made in General Convention should be adhered to in which the Foreign field should be reached last in such reduction and certain activities mentioned should suffer first. But there was also a distinct emphasis made upon the care which should be exercised in expenditure of the dollar which represented sacrifice on the part of individual, parish and diocese in their contributions.

That there may have been individuals in the personnel of the Church Missions House activities who have sometimes manifested extravagance of an irritating character is most likely. It would be difficult to gather any group of employees in any organization which spends other people's money who would not be

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inconsiderate of the same, but it was shown that such petty extravagance aggregated only a small part of the whole amount involved. Unfortunately it is the little things thoughtlessly done, which give the most unpleasant reactions. The Bishops advised a more scrupulous care in the oversight of unnecessary extravagance, even though it involved small sums in the aggregate.

It was pointed out that the departmental activities (so called) did not involve expenditures which would meet the whole need of retrenchment even if they were radically reduced. It was also pointed out that the work in aided dioceses and domestic districts could be profitably investigated. It too often happens that mission churches in small towns are recipients of a pension which they come to regard as a privilege rather than a missionary grant inciting them to greater effort. A committee is at present engaged in making such evaluation.

IN SHORT it was clearly seen that in a nation wide institution which annually expends about four million dollars and in which there are innumerable precedents of privilege it requires a long time and extreme care in making drastic alterations. It is for this reason that it is necessary to consider so far in advance the policy for the year 1933.

It is hard for the Church to order evictions and to destroy privileges long enjoyed. It can not be done rapidly by a body which meets but four times a year.

As one who is opposed to the set up of departments as now existing, I am obliged to accede to the mandate of General Convention which set them up and while I would favor retrenchment first in those departments other than those of missions, I could see that a large body of bishops regarded these departments so favorably that it would be a questionable policy to reduce them to skeleton formation at this time. In any event the status of these departments is a matter for General Convention and not for the National Council to decide. After all, the vitality of the Church depends upon the loyal support of that body which has been established by General Convention to do the work that they are conscientiously striving to do. It is our duty as Churchmen to give them our individual support, even if we differ from some of their policies.

It was brought out in the meeting that seventy per cent of Church people do not contribute anything to the work of the whole Church. Eliminating non-wage earners from the computation, it is probable that one-half our membership are giving practically nothing, while the other half do not average ten dollars a year. Surely the average contributor should be willing to give something to the organization which makes the diocese and the parish possible. No member of a lodge would dream of evading the sum allocated to the Grand Chapter. There is a duty to support the whole Church which is not primarily to the acceptance of how all the money is spent.

I HAVE no doubt that the widow's mite was spent very foolishly by Annas and Caiaphas, but the Master was looking more at the spirit displayed in a sacrificial gift than by the way in which those responsible for its expenditure used it. They are two different questions involving two separate responsibilities.

A very small fraction of the whole is spent in ways that would not meet the approval of us all. We dare not withhold what we ought to do, because some of it is spent contrary to our desire. The proportion which people give and their attitude toward the giving reminds me of the story of the Irish soldier, who met his Colonel in the city and asked him for the loan of a dime to pay his carfare to the fort. "Didn't you get paid yesterday?" said the Colonel. "Yes, I got $26.50", said Pat. "What did you do with it?" said the Colonel. "Well I spent ten dollars for liquor and lost sixteen dollars in a game of poker." "What about the other fifty cents?" said the Colonel. "Oh, I guess I spent that foolishly" said Pat.

I don't think that our Church members spend their principal sums so recklessly but I am afraid that they regard the sum given to the work of the whole Church in somewhat the same light as Pat looked upon the half dollar that had slipped through his fingers.

A Sunday in New York

By

WILLIAM PORKESS

NOT officiating anywhere, but rather as a worshipper and listener, here and there. And, indeed, it was a luxury and an inspiration. I took my Communion, early, at one of our churches, within walking distance of the hotel at which I was staying. The celebration was held in the chapel and the rector was the celebrant. To me there was a spiritual atmosphere in the way in which he celebrated. When I entered this chapel there was just one person there. Others came before the scheduled time to begin. This person happened to be a bishop, who was a long way from home. For years he has impressed me as one who is tireless in his labors for God, and humble and brilliant to a marked degree. At eleven o'clock it was my privilege to attend St. Bartholomew's Church, when the rector, the Rev. Dr. Robert Norwood, was announced to preach. That large and beautiful building was filled to the doors. The service, from beginning to end, sustained a high worshipful note. So much so that I shall not easily forget its impetus. The rector, without any strained elocutionary effort, read his own lessons. He made them really sermons in themselves. His message gripped, made clear and desirable a spiritual theme, and above all one felt that God was speaking through the man.

At three-thirty I visited the national broadcasting

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studio to hear the Rev. Dr. Parkes Cadman's half-hour service. He spoke on "The Simplicities of Life," and said much in little, with convincing effectiveness. The thought of the possibility of an invisible congregation of millions listening to this fearless and strikingly able exponent of the Gospel acted on me as a thrill. In the visible congregation I noticed the Bishop of Utah and he and I, after the service, compared notes, finding ourselves agreed as to the beauty and power of this brief service.

A little after four o'clock I walked across the way to St. Thomas' Church, to attend the annual service for the alumni of St. Paul's School. This great church was well filled. The address was given by the gifted, experienced and much beloved headmaster, the Rev. Dr. Samuel S. Drury. His message I shall long remember. How I wished that all parents, making up the membership of our Church, could have heard him, for all that he said so well, was sound and to the point. His theme was "Education." A definition that he gave several times, but not too often, I had not heard before. "Education," said he, "is learning through loving." Another expression that he used, and which lingers in my memory was, "it is not yours but you we seek." Still once more I went to church. And, again, it was to St. Bartholomew's, the eight o'clock evensong. The church was three quarters full. The service, described as "The Office of Immortals," was used. It was new to me, and because of its content and the way it was rendered, wonderfully helpful. The rector preached again, and how he preached! For fifty minutes—not a moment too long, he literally poured out his soul on "Experiencing Christ." I felt, and unquestionably many others did, that here was a man telling us about the Man of Galilee, that he himself had definitely met —gloriously experienced. So the Sunday in New York, thus described, was to your writer the Lord's Day in the richest possible way.

THE STORY OF THE CHURCH

XIV. The Anglican Communion

By

BISHOP JOHNSON

"I AM the tree and ye are the branches." "Except you abide in me, ye will bring forth no fruit." In what sense can a person become a vine having branches and fruit? It is only as we appreciate the word made flesh that this parable can have significance. If God took our nature and became man, then He began a new Kingdom on earth. He was in truth, as St. Paul said, "a second Adam." Then the natural man can be grafted into this vine and receive life and nourishment therefrom. Baptism becomes a new birth. The Eucharist becomes our spiritual food. The Church becomes the extension of our Lord's humanity. Religion becomes a biological relationship instead of a philosophical theory. There is real significance to the statement that we so eat the flesh and drink the blood that Christ dwells in us and we in Him. The Church becomes the instrument through which the grace and virtue that dwelt in Him is imparted to those who are both grafted into the vine and produce its fruits. This is not a mechanical system, for not only must we be incorporated in His body, but we must also be responsive to His teaching. The root of the vine is the word made flesh. The trunk of the vine is the Apostolic Church.

The chief emphasis is not upon the authority vested in this or that order of the ministry but upon the power transmitted to the whole body of the faithful, so that whatsoever they bind on earth, will be confirmed in Heaven.

It is the unity and continuity of the whole Church which was the chief concern of the Master who prayed that all of His disciples might be one and that they might persevere in the life which He bestowed upon them.

"There were to be diversity of gifts but one spirit"; there were to be branches growing out of the common trunk; there were to be differences of administration, but a common loyalty.

In this story of the Church we have seen how the Church preserved its unity during the period of the General Councils, and how the Petrine claims of the Papacy were disallowed at the General Council of 451 at Chalcedon. From that date on there was an increasing friction between the bishops of Rome and Constantinople which finally resulted in the cleavage between the Eastern and the Western Church. From the year 800 there were two branches growing out of the common trunk, each bearing witness to the same faith and worship, but each member saying to the other, "I have no need of thee," regardless of the fact that it was not given to one branch to cut off the other. While the Roman hierarchy was unable to bring the Eastern Church under its domination, it did succeed in imposing its claims upon Western Europe and developed a growing autocracy, not only over Churches, but over secular Kingdoms as well. Primacy evolved into supremacy and supremacy eventuated into infallibility.

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The Reformation on the Continent was a revolution in which continuity was lost and unity hopelessly destroyed. Not only were Luther, Calvin and Zwingle at outs with Rome; they were equally at outs with one another. They sacrificed the official ministry to self-constituted prophets; they substituted confessions of faith for the historic creeds; they made the altar subordinate to the pulpit and the organ. Out of this revolt has come the chaos of the modern sects.

In England, a different process took place. There it as a struggle for supremacy between Pope and King in which contest the Pope was handicapped by the intolerable abuses which lay at his door. If the Englishman had to be robbed they preferred that the coin remain in England. If the sheep had to be sheered and butchered, they preferred an English to an Italian shambles.

That which took place in England was exactly similar to that which had taken place previously between Greek and Roman. The cleavage was not on the faith and practice of the Church but over a struggle for power and dominion.

Again there was a branch that grew out of the controversy. There was no intention to alter the ministry, the sacraments, or the faith, but rather to deliver the household from an intolerable situation.

It is not a question of the morals of Henry or Cranmer. If they were no better than their opponents, they certainly were no worse. They were products of the Papal System and reflected such credit upon the forces that produced them as they were able to do.

The question which confronts us is not their characters, but that which came out of their action. One can understand the hesitation of Sir Thomas More to substitute a Tudor for the Pope as head of the Church, but in his "Utopia" he seemed to get rid of both; in England at that date he had to choose between them. There was no third choice then.

During the reign of the Tudors the Church had merely changed Masters. During that of the Stuarts she tried to unite Rome, Geneva and Canterbury in one household. It proved impossible. During Cromwell's time she was forcibly turned over to sectarian rule. It was chaos. Under the Hanovinians she became the tool for politicians and the symbol of religious respectability. But under the providence of God she was rescued from her enemies, inspired by evangelical fervor, restored to Catholic practice, and freed from political bosses and she arose from her lethargy to begin her career of carrying her witness to the uttermost parts of the earth. In Elizabeth's time the Anglican Church was represented by a score of bishops in the British Isles. Today her light shines on every Continent and she numbers among her children all nations of the earth. She has lost her English connotation, and has taken on an international character; and acquired freedom from secular and hierarchial interference. She represents the primitive Church in her faith and practice. That is her aim and object. It is not the sanctity of individual Roman Catholics that the Anglican Church questions, it is rather the polity of her hierarchy which seems to produce a paralysis of leavening influence in those countries in which she has undisputed sway.

It is not my business to judge the individual in the exercise of his religion, but I am commanded by the Master to judge hierarchies and prophets by their fruits. I have a right to compare Spain and England; the Philippines and Uganda; Mexico and Canada, and to say that the papal system breaks down where it has the most unrestricted opportunity. It fails utterly to leaven the lump as early Christians leavened the Roman Empire.

The Vine has several branches. It is essential for me that I be in the vine and so related to the root. I believe that the sap springing from the root is essential to the life of the branches and to the permanence of its fruitfulness.

The Anglican Church has a cordial relationship today with the Greek communion, for whatever minor differences there may be, we stand on the same platform. We are therefore in the center aisle of that great Cathedral known as the Holy Catholic Church. The side aisles are there but they have walled themselves up. The various denominations have taken the Altar out of their side aisle and have substituted philosophy for worship; intellectual agreement for charity; narrow isolation for an international of love. On the other side aisle is the Roman Altar. They have walled it in by cutting off from communion both the Greek and the Anglican.

I am content to remain in the center between these two religious groups, each of whom are fully persuaded in their own minds that there's is the way of life. In neither of them however do I find that wide catholicity which reflects the candor and charity of the Master.

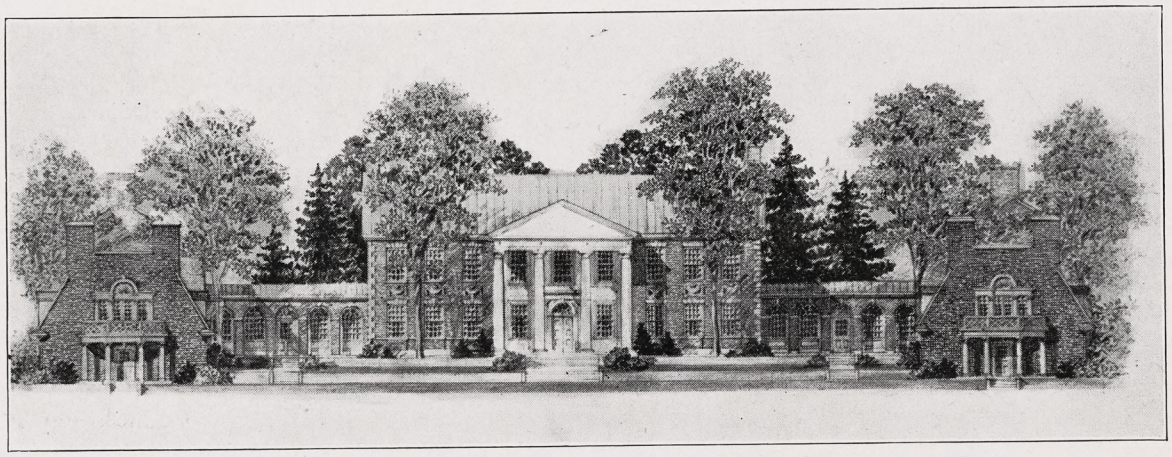
It may have much or little to do with one's personal salvation. God is just and merciful in His dealings with us sinners. That is His business not ours. But it is our business to take heed whom we hear and to test the prophets who claim authority over us. In such a test, entirely devoid of personal judgments, looking solely to the ideals presented by these systems, it would seem that it is the function of the Anglican Church to preserve all that has been entrusted to it with scrupulous fidelity and at the same time to manifest that love for freedom, which is of the essence of the liberty of the sons of God.

We may be lacking in zeal and we may seem lax in discipline, but wherein the Anglican Church has the opportunity to manifest its mission, supported by those who love its ideals and voluntarily obey its directions, it produces the kind of atmosphere which seems most consistent with the ethics of the Master.

Where you find reverence and sanity and kindliness, there you are not very far from the Kingdom of Heaven.

(To be concluded next week)

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A CAMPUS VIEW

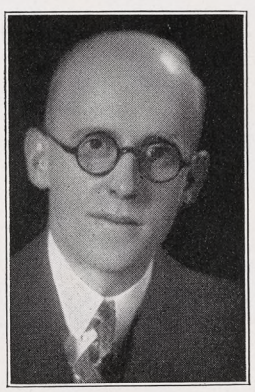
HOLDERNESS SCHOOL

By

JOHN G. WINANT

The Governor of New Hampshire

ALL institutions that have seen over half a century have a past, a present, and a future, but I believe few fall into such distinct stages as Holderness School, where the past is very different from the present, and the present from the future. Holderness has completed an era which can not possibly be continued, — her present stage I hope will never need to be repeated, and she looks forward to an uncertain but very tempting future.



EDRIC A. WELD
Rector of Holderness

From 1883 to 1931 the life of Holderness centered in Knowlton Hall. Within its three story brick walls and under its pointed gables and towers lived from 40 to 80 boys, depending on the times, all the faculty, and the staff. During the morning the boys moved over to the one story wooden school house and in the afternoon they were on the athletic field or in the gym, but to an old Holderness boy the "School" meant Knowlton Hall, in the heart of the New Hampshire hills and woods. They knew every bit of both, from the Livermore Falls Road to the Bishop's Stairs, which led up back of the dining room,—so named because they did not afford sufficient passageway for the large frame of Bishop Niles.

Today Knowlton Hall lives only in the memory of 700 sons. A fire which broke out at two in the morning of October 21st left only the brick walls,—a high wind three days later laid the north wing flat on the ground, and a skillful wrecking crew finished the job and stacked the brick in neat piles for future use. So the past of Holderness is an era that can not be repeated.

When the alarm was sounded the whole north wing was filled with smoke. The sleepers had no time to collect clothes or valuables. Instead they collected each other, the last ones through smoke so thick that a flashlight could not pierce from bed to door. But when roll-call was held everyone was out without an injury. Then to the work of saving the school records and property, and helping the firemen in their fruitless attempt to save the north and east wings.

It was an emergency that everyone rose to, gloriously; and the same spirit has been shown by boys and masters in the temporary winter quarters, a rented hotel building a mile from the campus. Holderness luck was certainly with us, enabling us to continue to use our chapel, gymnasium and athletic field. But a summer hotel is not designed for school purposes, and the conditions of the present year can not be prolonged into the future.

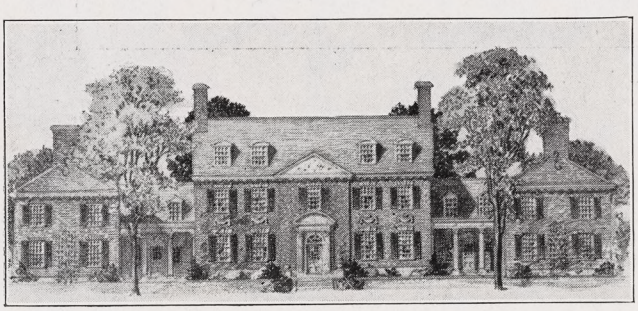
WHAT next? That was the subject of discussion between the rector, the bishop, the trustees, and the architect, Jens Fredrick Larson of Hanover, long a personal friend of Bishop Dallas, who had been called in to contribute his practical knowledge. And not only knowledge but vision: Mr. Larson had just completed the plans for moving Colby College to its new site, and he was ready to look at Holderness in terms of the coming century.

Certain principles emerged. Retaining the best of the past, Holderness must continue as a school that

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would make a good all-around education available for boys of moderate means, where religion would be a normal part of everyday life, and where numbers would be kept down so that each boy received the necessary individual attention and friendship from the Rector and the faculty. In the past there were also certain handicaps that made the ideal difficult of realization. With a tuition only slightly over half that charged by most of the leading church schools, and with only a small endowment, it was impossible to provide adequate equipment or to pay adequate salaries.

The answer was: (1) build a first class plant of such



THE SOCIAL HALL

a design that there will be the smallest amount of upkeep and repairs; (2) increase the amount of "self help" to a point where the boys will take complete care of the buildings; (3) increase the size of the school to one hundred, the most economical working unit, but keep it homelike by building four "houses" instead of one large hall; (4) keep the tuition to the minimum that will be necessary for excellent teachers, wholesome food, and a small staff, $900; (5) secure a scholarship fund for boys who can not meet the tuition.

To complete this program will take more money than can be raised in one year, but it will be a real missionary project:—to give boys from homes where real work is the accepted order of life (the backbone of our country) not merely the education that will help them into college or in business, but will make them reverent far-seeing citizens, with a profound sense of the rights of others, and of their responsibility to lead in making a new world. We also want to give them resources for their leisure time, and the school will encourage each boy to develop some hobby or interest; either some form of craft-work or musical expression such as glee club, choir and orchestra, or dramatics, or the appreciation of painting and drawing. This year we installed a shop for metal work, which has proved a great stimulant, and next year we plan to add a carpenter shop. The school owns two hundred acres of woodland adjoining its campus. This and the northern winters will give us a fine opportunity for the development of winter sports.

THE country is witnessing many valuable experiments in "progressive" education, and we who can not afford to risk so much owe heartfelt thanks to the pioneers. With the College Board exams looming at such close range our own opportunities are circumscribed. But one feature to which we are looking forward is a new class room building with a separate classroom and office for each instructor, containing the working library of his subject and appropriate pictures. Here the boys can go to study or consult during their free periods, and learning will become more informal in oral recitation and translation.

We have found during this past year that a small group can work together with a minimum of formal discipline. Aided by the common experience of the fire, I believe that Holderness has developed a unique spirit of cooperation. The result has been an increasing self-reliance, and growth in responsibility, which is one of the greatest contributions his school can give to a boy. May it always mark the Holderness boy of the future.

Speaking of the future, there we face uncertainty. At least two buildings, costing nearly $200,000, are necessary if the school is not to go backward next year. A General Committee has been formed, with Bishop James DeWolf Perry, Governor Franklin D. Roosevelt, Judge Robert J. Peaslee and other distinguished persons serving on it, and an Alumni Committee, of which Dr. William S. Hubbard '84, of Brooklyn, is President, and J. H. K. Davis '95, of Hartford, is Chairman. So far a quarter of the amount has been pledged, which includes the Rectory, the gift of Mrs. E. P. Sanderson of Waltham, in memory of her husband. Contributions of friends may be sent to the Treasurer of Holderness School, Plymouth, New Hampshire. With the aid of these contributions we hope to be ready to take care of forty-eight boys this fall, in a school that will provide the best of equipment for all-around development, and a homelike sympathetic atmosphere that will call out all their qualities of initiative and loyalty.

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

Director of the Christian Social Council of England

Essential for the understanding of the present situation.

$1.25 a copy

WITNESS BOOKS

931 Tribune Bldg. New York City

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NATIONAL COUNCIL WELCOMES ITS NEW FAMOUS MEMBERS

Two new members of the National Council were present for the first time at the session held at Garden City, April 26-28; the Hon. William R. Castle Jr., under secretary of state, and Colonel William C. Procter of Cincinnati. Somebody said that the "C." in his name stands for "Chipso" but of course we don't know about that. Then there were two old members back, Judge Philip Parker of Boston and Mr. John S. Bryan of Virginia.

* * *

Mr. William F. Severn of Bridgeport, Conn., was elected a member of the department of foreign missions at the recent meeting.

* * *

The Rev. Robert I. Johnson of New Bern, N. C., a Negro priest, has been made a member of the department of domestic missions.

* * *

The rapid development of Boulder City, Nevada, site of Hoover Dam, has precipitated an immediate need for the work of the Church. Bishop Jenkins presented this need before the National Council and asked for $1800 for a priest. There is a church building now under construction, with the United States government doing some of the work and the cash, $5000, coming from the Advanced Work Program. The Council hesitated a long time about giving a grant of money these days but the work did seem most urgent. Finally it made an appropriation from emergency funds already in the reduced budget. The amount is to be diminished as rapidly as contributions toward it may be secured from the people of the congregation.

* * *

The Girls' Friendly Society sent word to the Council that from the Council's appropriation of $10,000 to the Society, $5,000 has been relinquished, in accordance with the Society's desire to cooperate in the present effort to reduce expenditures.

* * *

Ivinson Hall and Sherwood Hall at Laramie, Wyoming, are hostels for Church students attending the state university high school. The financial situation of the hostels is such that the Bishop of Wyoming asked authorization for special appeals for funds amounting to $10,000 a year for the next three years, and said that unless this money were secured he would in all probability have to close the Halls. After long consideration of this matter, the following resolution was adopted by the Council:

RESOLVED: That in view of the present circumstances, if the Bishop of Wyoming and the Board of Managers of Ivinson Hall and Sherwood Hall, Laramie, find it impossible to operate the Halls without incurring debt, the National Council recommends that the Halls be closed.

* * *

Among matters reported by the field department was the fact that funds for Advance Work projects of the last triennium had been received to the amount of $771,229.39. The department has relinquished the sum of $2,000 from its budget appropriation for travel. The cost to date of promoting the 1932 Deficiency Fund appeal for $400,000 has been $3,324.28 and the total cost will almost certainly not exceed $4,000.

* * *

A number of bequests were reported by the treasurer, in amounts varying from $25.00 to $10,000. They were received from the estates of the late Caroline L. Chapin of Tenafly, N. J., Elizabeth T. White of New Haven, Conn., Clara C. Griswold, Evanston, Ill., Helen Geisinger, Baltimore, Md., Elizabeth C. Brown, New York City, Ella V. Dering, Utica, N. Y., Virginia C. Langdon, Plymouth, Mass., Kate J. Drumm, Johnston, N. Y. The total amount is nearly $30,000.

ISOLATED CHURCHMEN

THERE are thousands of Church families whose only contact with the Church is through the printed word. They are on remote farms, in the hills and mountains. We would like to reach these people regularly with THE WITNESS. A layman of the Church has put at our disposal a small fund for this purpose. We now ask other readers to share in this. For each dollar received from readers for this purpose we will draw on this fund for a similar sum and mail the paper each week for a year to some isolated Church family. If you care to send us the name and address of such a family so much the better. If not we will request them for this purpose from diocesan offices. Let's get a Church weekly into the homes of these people. Less than two cents a week from you will do it. It will mean much to these people, and to the Church. Write the editorial office at 931 Tribune Building, New York City.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Bishop Manning tore into corruption in New York political life in his sermon at St. Paul's Chapel, at a service attended by many notables to commemorate the anniversary of the inauguration of George Washington. "Here in the greatest city of our land," he said, "we are faced with a condition of governmental corruption which is a disgrace to our citizenship and a menace to our whole nation, for dishonesty and corruption in our cities will send its poison through all the arteries of our National life." After pointing to the record, revealed by Judge Seabury, who was also a speaker at this memorial service, the Bishop called upon the Governor of the state to support the gallant effort being made to clean up the situation. "It is time for public men of all parties, and for the representatives of all Churches, both Catholic and Protestant, to unite in the demand that this scandalous situation shall end. It will not do to take refuge in the statement that we must not bring politics into the Church." It was a courageous statement, and all honor to Bishop Manning for making it.

* * *

The executive board of the Woman's Auxiliary met in New York on April 22-25, preceding the meeting of the National Council. Every one of the 19 members were present but one, who is abroad. There was a report of the recent experiment which concentrated the efforts of the field and headquarters staff in one locality, and it was decided to continue it until it has had a thorough trial. There were addresses before the board by most of the staff of the Church Missions House. Miss Mary Ladd reported on the work at Windham House and was able to say that it was paying its way, which is a remarkable record in view of the fact that there are but twelve in residence, and they are there for but part of the year. Miss Bertha Richards reported on the work at Tuttle School, Raleigh, N. C., where a fine work is being carried on among Negro women, training them for greater service to the Church.

* * *

A prominent clergyman of the Church, attending the joint meeting of the House of Bishops and the National Council in Garden City, jotted down these observations on a slip of paper and handed them to me. "1. The vital question of restoring the 10% cut in the salaries of mis-

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sionaries was evaded. 2. They seemed to assume without question that all of our missionary work was worth what was spent on it. 3. Those present for the most part represented only administrative functions of the Church. The producing units of the Church, the parishes, were not represented. The parishes give the money and should be represented in such a conference. 4. They failed to face the possibility that many parishes will be unable this year to balance their own budgets and may be unable to pay their quotas."

* * *

An interesting event took place at St. Luke's Church, Utica, N. Y. when the Men's Club of that parish, celebrating its 23rd anniversary, held a banquet for all members, the guests of honor being all the past presidents of the club from 1909 to the present time. Out of the 16 men who served in that capacity, all but four responded, two being deceased and two out of the city. Many old time recollections were renewed, the past presidents coming from other parishes and communities for this reunion.

* * *

The Rev. C. Rankin Barnes, social service secretary of the National Council was the speaker at the opening session of the Connecticut Conference of Social Work, held at New Britain May 1-4. On Tuesday there was a meeting of the Connecticut Church Mission of Help in connection with the conference with Professor Fleming James of Berkeley as the speaker.

* * *

The Daughters of the King, diocese of Maryland, had their annual convention at Ten Hills on April 30th. Bishop Helfenstein celebrated and the Rev. Don Frank Fenn gave an address.

* * *

The Fellowship of social workers, diocese of New York, met on May 2nd. The Rev. Donald Aldrich conducted a quiet hour in Calvary Church and this was followed by a dinner when the address was given by Mrs. John M. Glenn.

* * *

A regional conference of the Catholic Congress is being held May 12 at St. James Church, Long Branch, New Jersey. The Rev. William Pitt McCune of New York is presiding and the addresses are by the Rev. Franklin Joiner of Philadelphia, the Rev. A. C. Knowles of Philadelphia and the Rev. George D. Rosenthal of England. A similar regional conference is to be held at Utica on the 19th, with Dean Richardson of Albany presiding, and with addresses by the Rev. Frederick S. Arnold of Auburn, N. Y., and the Rev. Cecil E. Russell of England.

* * *

St. Mark's, Little Creek, Delaware, celebrated its 75th anniversary on April 24th. It is a little old frame church on a dirt road leading out of Laurel. There was a huge crowd there to hear the sermon by Bishop Cook, many of them travelling many miles to get to this service. The Rev. R. Y. Barber, now in charge of the mission, just came on from the Middle West where he did a notable work as a missionary.

* * *

Mrs. Mary Elizabeth Sterrett, mother of Bishop Sterrett of Bethlehem, died on April 28th at the See House where she had made her home for the past four years. Bishop Sterrett was called away from the meeting of the House of Bishops in Garden City on account of the sudden illness of his mother.

* * *

The Rev. Walter E. Bentley, missioner, has just completed a number of missions in Florida at Miami and at Pensacola. Now he is in Mississippi holding missions at Greenwood and at Clarksdale. Next summer he plans to go to South Africa for several missions.

* * *

The eighth annual conference for young people of the diocese of New England was held at St. Paul's, Pawtucket, Rhode Island, May 7 and 8. Miss Margaret I. Marston, educational secretary of the Woman's Auxiliary, led a group conference on programs for study and discussion; Mrs. Maude Copley, of the Rhode Island department of religious education, led a conference on programs of service activities; Rev. W. M. Bradner, rector at Medford, Mass., held a conference for advisors. Professor Francis B. Sayre of Harvard gave an address, and the Rev. Howard R. Weir of New Haven was the preacher at a service.

* * *

Holy Trinity Church, Brooklyn, is keeping up with the times by having a conference for consumers. There was a large number of parishioners at the meeting on May 8th when Mr. Peter Hamilton gave a talk on consumers' cooperation, and the Rev. Bradford Young, assistant at the parish, spoke on the work of the Consumers' Research Bureau, an organization headed by Mr. Stuart Chase for the purpose of telling people how to get their money's worth in the retail market.

* * *

The diocese of Bethlehem announced some time ago that they hoped to get $8000 from the children's Lenten offering. With still a few schools to hear from the amount has already passed that mark.

* * *

The convention of the diocese of New York is in session this week at the Synod House. It opened with a service at the Cathedral of St. John the Divine on Tuesday and the convention met through Wednesday.

* * *

The Rev. Caleb R. Stetson, rector, was the preacher at the Ascension Day service at Trinity Church, New York. It marked the anniversary of the dedication of the present structure.

* * *

The Rev. Cecil E. Russell of the English Catholic Congress was a visitor in Baltimore on May first and second. He was the preacher at Mt. Calvary on Sunday morning and at Grace and St. Peter's in the evening. On Monday he addressed a meeting in the parish house of Grace and St. Peter's on the centenary of the Oxford Movement.

* * *

Here is something to think over; Bishop Maxon of Tennessee, in addressing the students at St. Luke's School of Theology, Sewanee, said that on just one day he received eight letters from diocesan executive secretaries asking if he would place priests who had been thrown out of work because of the combining of parishes. Also the dean of one of our theological seminaries told me

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the other day that whereas ordinarily all of his seniors are all set for jobs months before their graduation, this year not one member of the class knows what he is to do after leaving the seminary. All of which seems to indicate that we have an unemployment problem of our own.

* * *

Mr. Spencer Miller Jr., consultant on industry to the department of social service of the National Council, was a speaker the other day at the University of the South.

* * *

The diocese of Maryland has already started with plans for the Fall every-member canvass. They are going to make a special effort this year.

* * *

The Rev. Frederic W. Fitts, Roxbury, Mass., recently called to a parish in New Hampshire, has declined and is to remain at St. John's.

* * *

Calvary, Bayonne, N. J., the Rev. John Quincy Martin Jr., rector, was the host to the convocation of the Archdeaconry of Jersey City on April 26th. The high-light of the party was an address by Mr. T. Lester Swander, officer of the Monclair council of social agencies, and one by the Rev. George W. Dawson, both of whom spoke on social work.

* * *

Mr. J. William Jones, organist of the Cathedral of All Saints, Albany, sailed for England on May first to spend two months studying music. He also plans to attend the Wagnerian festivals in Germany.

* * *

In the mind of the Master of Balliol, Dr. Alexander D. Lindsay, there is absolutely no question about the relation of the Church to economic questions. He believes that the Christian's and the Church's attitude on economic problems today is of paramount importance and let it be known in no uncertain terms in his lectures at the Episcopal Theological School, in Cambridge. In a series of addresses on "Christianity and Economics", he concluded with a lecture upon "The Duty of Christians in regard to economic relations or the Christian attitude towards the economic system".

* * *

Bishop Davies of Western Massachusetts is rapidly recovering from his recent very serious illness and is again assuming his Diocesan Duties.

* * *

Bishop Freeman of Washington, preaching at the synod of the province of the Pacific, meeting at Sacramento, pleaded for renewed loyalty to the Church. He also gave a stirring address at the mass meeting the second evening of the synod, and Bishop Rowe of Alaska, in his quiet way, told the story of his life and work and made a profound impression. At the synod banquet the addresses were given by Mrs. W. P. Remington of Eastern Oregon and Bishop Mitchell of Arizona.

* * *

The old lighthouse at Cape Henry, Virginia, the first erected by the Federal government in 1791, was dedicated on April 26th by the Norfolk branch of the association for the preservation of Virginia antiquities. The religious service was conducted by the Norfolk clericus, the Rev. H. H. Covington in charge.

* * *

One hundred years ago there were 23 Episcopal Churches in New York City (Manhattan, Bronx and Richmond). Today there are 104 in this same area.

* * *

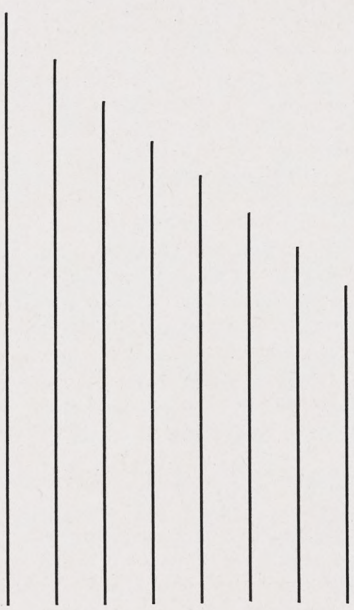
The Rev. George D. Rosenthal, rector of St. Agatha's, Birmingham, England, shared the program with Bishop Perry at the clerical club of Rhode Island on May 2nd.

* * *

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was badly in need of repair and paint. So the Auxiliary and the woman's guild took over the job, fixed up the furnishings and even painted the exterior of the church. The gardening also was taken over by the women and they have put the grounds in tip-top shape.

* * *

The regional conference of the state conference on social work was held recently in Grace Church parish house, Utica. The speaker was Dr. George H. Johnson, state director of public welfare. The Rev. Wilson E. Tanner of Binghampton, N. Y., was the speaker at a later meeting.

* * *

A new $45,000 addition to the Church of the Holy Cross, Utica, N. Y., was dedicated on a recent Sunday by Bishop Coley. The addition, matching the church of course, consists of a rector's study, sacristy and choir rooms.

* * *

The Rev. Thomas A. Sparks, rector of the Good Shepherd, Rosemont, Pa., has accepted appointment as the assistant to the rector of Trinity Church, New York. Before going to Rosemont he was the rector of St. Clement's, New York, and was the candidate of the High Church group for Suffragan Bishop several years ago.

* * *

Mrs. John G. Winant, wife of the governor of New Hampshire, gave a lecture the other evening in the parish hall of St. Mary's Church, New York. She illustrated her lecture, which was about India, with lantern slides of pictures she took there about a year ago.

* * *

Ossining, N. Y., opened its campaign to stamp out unemployment with a religious service on May 10th. All choirs of the town were in the procession and the service was held in the high school auditorium. The service, a community affair, was arranged by the Rev. Walter P. Doty, rector of St. Paul's. The lesson was read by a Baptist clergyman, the sermon was preached by a Roman Catholic priest and the Italian band of the community furnish all the music that was not furnished by the choir.

* * *

A class was recently confirmed at the Epiphany, Chicago, in which twelve nationalities were represented; German, French, Indian, Canadian, Belgian, Swedish, Norwegian, Swiss, Scotch, English, Italian and American. There were thirty-one in the class.

* * *

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vicar of the Chapel of the Intercession, Trinity Parish, New York City, has conducted and is continuing to conduct a series of vicar's evenings on Wednesday which have proven of great value to the education and life of the chapel. Topics of timely interest are presented and discussed and various chapel organizations act as hostesses.

* * *

Bishop Mitchell of Arizona received the degree of doctor of sacred theology at the General Seminary on April 29th. Among his numerous distinctions is that of being in charge of the Democratic side of the United States Senate for six years. He also arbitrated a dispute over wages and hours between the workers and owners of the Charleston Electric Railroad company once upon a time.

* * *

The Rev. Gilbert F. Symonds, archdeacon of Southern Ohio, was the preacher at the Ascension night service at the Church of the Ascension, Pittsburgh; a service at which the massed choirs of Calvary, Trinity Cathedral and the Ascension supplied the music. This service, an annual event, attracted Churchmen from all over the diocese.

* * *

The Rev. William J. Dietrich Jr., Port Washington, Long Island, has been called to be the vicar of Holy Trinity, New York. The church, which is a part of St. James' parish, has nearly 1500 active communicants.

* * *

The 20th anniversary of the rectorship of the Rev. Charles C. Harriman was celebrated on May first at historic St. Peter's, Albany, N. Y. During his rectorship an endowment of over $300,000 has been established, a parish house costing about $65,000 has been built and a guild house, costing $70,000, is nearly completed. Dr. Harriman is the president of the standing committee of the diocese.

* * *

The diocese of Georgia had a fine convention April 26-28 at Augusta. Bishop Reese appealed to the diocese to support the work of the Church, both diocesan and national, and urged that "all have courage and confidence in God, be strong, realize their blessings, be generous, unselfish and without fear, pure in heart and happy." It was announced that so far missionary salaries in the diocese had not had to be cut but it was thought likely that they would have to unless conditions change soon. The Rev. C. C. J. Carpenter, rector of St. John's, Savannah, explained the success that parish had last year in their every member can-

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vass, and it was arranged to have two days of intensive training in campaign methods at his parish in June, with Miss Edith D. Johnston, who was in charge of St. John's canvass, giving the instruction. The convention next year is to be held at Christ Church, Savannah, when there will be a real celebration of the bicentennial of the founding of the colony of Georgia by General Oglethorpe and also the celebration of the bicentennial of the founding of the parish.

* * *

Confirmations in the diocese of Pittsburgh are running well ahead of records.

* * *

Dean High Moor was the preacher at the service of the Pittsburgh Woman's Auxiliary, held at the Cathedral, when the united thank offering was presented.

* * *

The men's club of Grace and St. Peter's, Baltimore, was the host at a banquet on April 28th in honor of Dr. Henry B. Jacobs and Mr. Charles E. Falconer, distinguished vestrymen and leading citizens. When Grace and St. Peter's were united, under the leadership of the late Bishop Murray, Dr. Jacobs represented one parish and Mr. Falconer the other in the negotiations. The speakers at the banquet were Bishop Helfenstein, the Rev. A. C. Powell, rector emeritus, Judge Henry D. Harlan, vestryman of Emmanuel Church, Mr. William W. Cloud, senior warden of the parish and the Rev. Robert S. Chalmers, present rector.

* * *

The residuary estate of the late Preston Player was left to the diocese of Western Massachusetts to be used to relieve clergymen who may be in need.

* * *

The annual acolytes festival of the diocese of Chicago is to be held in the chapel of the University of Chicago on May 12th. Bishop Stewart is the preacher.

* * *

Bishop Rowe of Alaska and Bishop Stewart of Chicago were the speakers at the annual meeting of the Church Club of Chicago held on May 8th.

* * *

Patriotism is being killed by politicians, while there is a tendency in both Church and state to take patriotism out in pageantry and song instead of action, according to the Rev. Randolph Ray, rector of the Little-Church-Around - the - Corner, New York.

* * *

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(Western Kansas) is feeling encouragement from a small increase in its number of clergy and their longer continuance in their fields. "Nothing," the Bishop says, "is more disheartening to the faithful laity and subversive of all things for which a sacramental church stands, than irregularity of clergy supply."

* * *

From Washburn College, Topeka, Kansas, a coeducational school with about 800 students, including only a few Negroes, a young colored man graduated last spring, *summa cum laude*. He was a member of St. Simon's Mission, Topeka, and is now in the Bishop Payne Divinity School studying for the Church's ministry.

* * *

The summer conference of the diocese of Minnesota is to be held at Carleton College, June 19th to 25th. The faculty is to include two members of the staff at the Church Missions House, Dr. Louis B. Franklin and the Rev. C. Rankin Barnes. Bishop McElwain is to be the chaplain and Bishop Keeler is to have charge of the daily morning devotions and will give a course on personal religion and also conduct a clergy conference. Mrs. E. C. Biller of St. Cloud is to give a course for the women; Miss Margaret Densmore of Red Wing is to give a course on the work of the Church Periodical Club; Rev. V. E. Pinkham, Seabury professor, is to lecture on Church history, and the Rev. Charles V. Scovil, chairman of the faculty, who is student pastor at the University of Minnesota, is to give a course for teachers.

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Influence of Church Schools Can Never be Tabulated

THE FULL history of the influence of the Episcopal Church on the educational life of America will never be written. It can never even be fully estimated. The Church, through its many private schools preparing boys and girls for college, has influenced young people of the country during the years that are extremely important.

No matter where boys or girls may go to college—or what they may do in later life — they can never forget the impress of the moral standards set up during secondary school days.

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ECONOMY by DR. ATWATER

The WITNESS

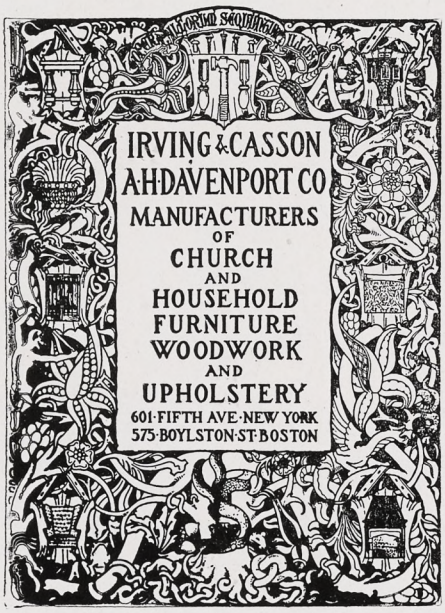
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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
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ECONOMY

An Editorial by
GEORGE PARKIN ATWATER

PRESIDENT HOOVER and the National Government are setting the Church a good example in effecting economies in expenditure. In the Church a clear distinction must be made between eliminating essential features of our work, and the practice of economy.

Imagine an agent of a principal on a journey. His journey may be for a necessary purpose. It might be unwise to fail to take it. It is not economy to omit the journey. But if the agent would go to the station in a street car, if possible, ride a few hours in a coach, omit an expensive meal on the train, shave himself instead of having the full program at a barber-shop, stop at a modest hotel, get down to breakfast instead of having it in bed, drink a pint of milk at night instead of ordering mineral water and a club sandwich to be served in his room, etc., etc., that would be economy, and a saving on the bill for expenses.

There cannot be the slightest doubt that what appears to be the incidentals of management have in this elaborate age run up to a great total, in every phase of life. There is a very strong suspicion that in both National Church and in dioceses, the cost incident to elaborate organization are far in excess of the minimum requirements. Such organization in seeking support generally churns around in the same crock of milk that long before has been thoroughly cleared of its butter-fats.

There is a conviction that we are not getting results commensurate with our increased expenditures, and that elaborate organization produces expense; in printing, postage, telephones, secretaries, reports, meetings, lunches, desks and equipment, and countless system devices that tend constantly to increase expense. It must never be forgotten that the vast bulk of the work of the Church is done in parishes. Our very large overhead organization surrounding dioceses and the work of the National Church is but a secondary agency in our real parochial and missionary work.

To verify this conviction I went to some files of the journals of dioceses. Selecting a representative diocese I made a comparison of the work in two journals twenty-five years apart. In twenty-five years the diocese has had a gain of 13,550 communicants. One group of parishes representing 20% of the total number of parishes and missions have in 25 years increased by 12,000 communicants. The total increase of the other 80% has been about 1,550 communicants in twenty-five years. The overhead cost in that diocese twenty-five years ago was $18,500. This included bishops' salaries, convention expenses, and diocesan missions. Twenty-five years later the overhead cost was $116,385 for the same items. Presumably the parishes mentioned above were only very slightly the beneficiaries of the increased diocesan overhead. This sum of $116,385 is about the annual cost for maintaining a work that seems absolutely stationary or even negative in results. It seems likely that the parishes would grow more rapidly without this burden on their shoulders, than the work grows which is nourished by this sum of money.

I realize that this is not a complete presentation of the benefits of the larger budget. We cannot count gain merely by counting communicants. But I do maintain that there is a field for economy and elimination in such a field that would reduce expenses without impairing the progress of the Church.

The same is true of our National expenditures. There was a time in our industrial history when large corporations gave much thought to mass production, but little thought to wasteful operation. Today the trend is in the opposite direction. Corporations want profitable production, even though the volume is smaller, and they are giving much thought to economy of operation and to waste. Up to a certain point it is better to save $100 by wise economy than to earn it by increased volume of production. The latter needs a sustained market, and thus enlarges the area of competition. Economy is a permanent gain.

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Our Church needs a thorough appraisal to disclose the possible economies, and also to learn if some of the money extracted from parishes to apply to missions is not hurting the expansion of parishes far more than it is promoting the development of missions.

A disinterested, capable and sympathetic commission to investigate our methods could do us inestimable service and reassure a deeply troubled Church.

THE STORY OF THE CHURCH

XV. The Church in America

By

BISHOP JOHNSON

THE United States is a melting pot in which, freed from entangling alliance with the state, the various interpretations of the Christian religion have an opportunity to demonstrate their value. Here are millions of disciples of Jesus Christ, about equally divided between Roman Catholics and Protestant bodies. In between these large groups are about a million members of the Anglican Communion, having much in common with each of the other groups; but not identical with either. It rejects the claims of the Papacy to infallible supremacy on the one side and also the claims of private interpretation on the other. It believes in the Holy Catholic Church as a divine institution possessing authority in doctrine and worship, but extends a maximum of personal freedom to the members of the household.

In no ecclesiastical body in the United States is there such a diversified constituency. One may find a group whose practices closely resemble those of the Roman Church and we may find another group who are in closest sympathy with the Protestant bodies. In spite of these wide differences there is a lack of contentious strife when the Church is assembled in General Convention. There high and low meet together and manifest the "unity of the spirit in the bond of peace." Such unity is not to be confused with uniformity. An orchestra does not consist of a hundred saxophones each emitting the same sounds, but rather in a diversity of instruments, each striving to keep in tune with the rest. Such an orchestra must have a leader. It is quite a different atmosphere from the rigid uniformity of Rome or the bewildering lack of harmony in the Protestant bodies, where each instrument plays its own tune regardless of the others. It would seem to illustrate the fact that in the Kingdom, there can be diversities of gifts, but the same spirit.

Let us consider the principles for which it stands: First, It believes in the historic continuity of the Church, as the Body of Christ. This does not necessarily involve any particular theory of the Episcopate, but rather emphasizes the fact that though the Episcopate as a means of perpetuation the continuity of the Church has been maintained. Perhaps in primitive days, the office of a bishop was vague and indefinite, but eventually the Church, acting upon its commission to bind and loose unanimously accept the Episcopate as the method of transmitting the faith to succeeding generations.

It is a significant fact that in all branches of the historic Church where bishops have been the witnesses to the faith, that there are today the same creeds, scriptures, sacraments and ministry. In other words regardless of other matters, the Episcopate has kept the faith. So at the Reformation the English Church retained the Episcopate as the continuing instrument of God's grace.

In the Anglican Communion the bishops have very little arbitrary power, apart from their personal qualities. The bishops are not the Church. The Church is composed of all the elements which pertain thereto. The Episcopate is its symbol of unity and continuity.

Second, It believes that there are certain qualifications for citizenship in the Kingdom. It is a fundamental principle in any organization that in order to share in its privileges one must accept its obligations. To say that because a man lives a moral life, therefore he is a Christian, is to commit two errors. In the first place who is a competent judge of his morality? And in the second place how can one be a Christian who refuses to obey his Master's commandments? If you love Me show it by keeping My commandments.

Of course a man may be a bad Christian, if he fails to keep the moral law of Christ, but he is not a Christian at all if he refuses to identify himself with Christ in the way that Christ set forth. One might as well say that a man is a Mason because he observes the ethics of Masonry. The Church does not judge a man because he is not a Christian, but it clearly demands that if he is to be a disciple, he must be baptized and do that which the Lord commanded.

Third, In order to preserve its identity, the Church cannot identify itself with other organizations, unless they have the same basic foundations. "On other foundations can no man build."

The Church exists not only for its contemporaries but for children still unborn. To it is committed a treasure which it is bound to keep. She cannot sacrifice permanent values for temporary results. She has something committed to her trust. It is like a trust fund for widows and orphans. To speculate with such funds

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in order to gain an immediate return is to jeopardize the whole. This does not mean that the Church shall not be kind and courteous to those without, but in doing so she has no right to abandon the living of those within.

Tolerance does not consist in an absense of convictions. That is shallowness, not tolerance. It consists in holding fast to the sound things in a kindly and considerate fashion. To say that because you have a lovely house, it is your duty to put out a sign, "come in to dinner", is to wreck your lovely home and turn it into a cafeteria. A home must have walls and doors and windows and each has its appropriate function. You see through the windows, the door is for entrance under reasonable restrictions, the walls are to preserve the house rather than intentionally to exclude the public. When you pull down your walls, you have no use for doors and windows. When we have pulled down the walls, we will have nothing to offer the public. Even a Rotary Club has to have some protection in order that it may not be just a restaurant.

Fourth, The Church keeps the altar as the chief symbol of its mission. The fundamental law of Christ is that we should love God and one another. The altar, not the pulpit, is the symbol of our love for God and our affection for one another. It is both Eucharist and Holy Communion. The seats in the Church should be free to all; the communion rail is free to those who are willing to be identified with Christ. There is a sort of parlor socialism which would open the Communion rail to all and reserve the seats for the elect. That is putting the cart before the horse. To sit in church involves no obligation; to receive the sacrament of the altar without the sacrament of the door is no kindness to the irresponsible who prefer to climb up some other way. To demand baptism before Communion is to do things decently and in order and it excludes no one but those who refuse to put on the wedding garment.

In short the Church is a brotherhood with its formal rules of admission and obligation. It is a household with its rules of housekeeping. It is the Body of Christ with a sanctity which is all its own. In this medley of voices, the Anglican Communion has its mission. It conserves reverence; it maintains sanity; it manifests kindly courtesy; it includes every legitimate expression of religious faith and excludes none except those who refuse to come. We have no right to demand admission to the Lord's House on our own conditions.

(Concluding the series)

JUSTICE TO MINERS

By

GARDINER M. DAY

Rector of St. John's Church, Williamstown, Massachusetts

SHORTLY after Easter I took a two weeks' motor trip through the soft coal regions of West Virginia and Kentucky. I found that the conditions described by Mr. Spofford last year in THE WITNESS have been going from bad to worse. Soon after Mr. Spofford was in Charleston, West Virginia, the miners in that region, realizing that their situation was intolerable, went out on strike for an enforcement of the eight hour day and for the right to appoint their check-weighmen. In spite of the social legislation of the country and state in this regard, the various companies have been working the men ten and twelve hours a day. If a worker complained to his boss, the usual answer would be: "Well you need not return tomorrow. There are plenty of men glad to get your job." There is a state law requiring that when ten or more men work in a mine, they have the right to choose their check-weighman, who weighs the coal as it goes over the tipple and gives the miner his check indicating the amount of coal he has brought in. This law seems to have been pretty generally disregarded and in most of the mines the company appoints the check-weighman who often finds it to their advantage to speed up the tipple thus cheating the miners out of thousands of dollars every year.

When the strike was called the operators took action. The leaders were evicted from their miserable homes and blacklisted so that it is practically impossible for them to find work with any other coal operator in that whole section of the country. One can see colonies of these men living with their families in tents on whatever land they can find and only surviving through the relief afforded them by various organizations. In the places I visited the relief was being given by county organizations, by the Socialists and others through the Emergency Relief Committee, through The Friends Service Committee, and through the Church Emergency Committee. We were told of the Red Cross aid in other places. In the tent colony at Ward, W. Va., some 200 people have spent the winter, at times on the verge of starvation, because they tried to demand their right to live decently as human beings and to cease their intolerable existence as slaves.

ACTUAL living conditions are probably no worse in the Kentucky mines than in many others, but the representatives of the local government seem to be at one with the operators in preventing any vital organization of the workers. I happened to arrive in Harlan, Kentucky, on April 11th, the morning after

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President Koch of Commonwealth College, a labor college located in Mena, Arkansas, along with an instructor and three students suffered a severe beating. The group had come for the purpose of making a peaceful investigation of the conditions of the miners and brought with them provisions and money for relief. Approaching Pineville early Sunday morning they were met by the mayor and chief of police who escorted them to the center of town. Finding it impossible to persuade them to discontinue their investigation, these authorities looked the other way while a few men commandeered their car and took the investigators to a lonely place in the mountains. There the Commonwealth College group were compelled to strip to the waist and were beaten with birch rods. While they were being beaten, they were sworn at, called names, asked questions about their personal beliefs and had their clothes ransacked and their correspondence read. Finally, they were told not to return to Bell County on pain of death with a few revolver shots adding weight to these words. The group later identified Deputy Sheriff Lee Fleenor as the leader of the gang, but Fleenor claimed that he was in Tennessee on that day.

On the same day Mr. James Price, a representative of the General Defense Committee of Chicago, which is endeavoring to help the miners now awaiting trial in Kentucky, was taken for a similar "ride" and handled even more severely. As I listened to the story of these episodes from eye-witnesses it was veritably impossible to believe that I was still in a part of the United States and in this supposedly enlightened era of civilization.

THESE episodes give some idea of the wave of hysteria which is passing over these counties. For the explanation, one must go back to an incident now known as "The Battle of Evarts" which took place in the village of Evarts, two miles from Harlan on May 5, 1931. The story seems to be that The Black Mountain Coal Corporation, an Insull-Peabody concern, determined to break the strike by taking a truck load of workers from another town to fill the places of the striking miners in Evarts. The strikers, learning of it, decided to stop the truck and compel it to turn back. Arming themselves, they lay in wait for it at a point in the road near a bridge. The company officials, warned of this, notified the sheriff, who jumped into an automobile with a few deputies and a machine gun, and set out with the truck. They reached the point where the miners were waiting, some words were said, and before anyone realized what was happening some shots were fired and two deputies, a miner and a commissary clerk were slain. Other skirmishes took place, resulting in twelve dead, four of whom were deputy sheriffs. As a result forty-four coal miners were arrested, held for many months in jail without recourse to bail, and indicted on charges of first degree murder. Later, five witnesses in their favor were indicted. An example of the justice of these indictments is that of William Turnblazer, president of district 19 of the United Mine Worker's Union, who, it is alleged, has not been in Evarts since 1917, but who said in a letter to W. B. Jones, secretary of the Evarts local of the United Mine Worker's Union that "it is better to die fighting than to die starving." For this he was indicted for murder. The story of the trials is a travesty on justice.

Meanwhile all those who show any interest in the condition of the miners, or any interest in seeing that those in jail are properly defended, are branded as "Communists" by many of the local representatives of government, such as Walter B. Smith, Bell County Attorney.

The hope now is that the pressure of public opinion may be so forcefully exerted that this hysteria and Ku Klux "birch rod" spirit may be sufficiently restrained for the jailed miners to get a fair trial and for all the miners to be insured the right to organize for their own self-protection and betterment. Following that, perhaps a federal investigation might result in a complete reorganization of the unfortunate soft coal industry.

Early Spanish Glass

By

ELEANOR H. WILSON

THE words of the Psalmist—"I will lift up mine eyes unto the hills from whence cometh my strength," are singularly appropriate for the cathedrals that rise on lofty heights in Spain,—Toledo, Segovia, Tarragona, Avila.

In Spain there are but few examples of the 12th and 13th century epochs of stained glass, displayed at Chartres, Bourges and Angers. There is much more of the 15th than the 14th century and arriving at the 16th we find a rich store. Spanish glass is deep, rich and strong in color, to offset the searching sunlight. Large circular embrasures yielding one ample round space for a single glass picture are often found called "ojo de buey" or bull's eye. Those in the north and south transepts at Seville are the best of these. Rose windows of all types, called rosetons are frequent. In the west window at Avila the columns swerve slightly giving a curious effect of revolving motion. The illumination of certain Spanish cathedrals is enhanced by the color of their stone, as at Avila, the pinkish brown walls so admirably reflect the window's glowing panes.

It is fitting that a window portraying Emperor Charles V, the greatest patron of stained glass in any country, should adorn the north portal of the Cathedral of Seville, particularly rich in ancient glass of superlative quality. Here also we have the pageantry of the Entrance into Jerusalem and dramatic episodes such as the raising of Lazarus and Magdalen washing the Saviour's feet. Nor are there picture windows alone,—here is found one of the most beautiful pattern windows in the world, the date, 1789, indicating it is later than any other fine window of ancient make.

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In the south transept is the sarcophagus containing the remains of Christopher Columbus, borne aloft by heroic figures in bronze, representing the Kingdoms of Castile, Aragon, Leon and Navarre.

"Leon is a colorful epic out of Spain's past." It is one of the great sights of Europe. Of all the churches glazed in color, Leon surpasses every one. One of the most interesting windows is unique in that it portrays a series of episodes taken from secular and civil life, instead of following the custom of showing religious subjects. The scenes unfold one above another, and represent a cross section of sports as known and practiced during the Middle Ages.

Toledo has certain features unique in glazing notably its fashion of introducing large circles of contrasting color as frames. These circular frames done in narrow lines of green, blue, and mauve enclose Biblical scenes and swing across two lancets. The western window is the Spanish rose at the height of its blossoming. Within the central ojo of the roseton instead of the customary figure, is the red hat and tasseled fringe of the Cathedral's prelate. Surrounding it seven circuits of differently shaped panes give an effect of rich color.

The site of Burgos is unlike that of any other cathedral in the world for it is tucked in against a hill and extends up the hillside. While Leon's peculiar glory is that of glass, Burgos' is exquisite beauty of architecture, French Gothic in style, for its ancient glass was almost entirely destroyed by a powder explosion in 1813. Almost the only exception is the fine rose window in the south transept, elaborate, rich, glowing, one of the finest rosetons in Spain.

Old Flanders, modern Holland and Belgium, was for 150 years during the blossoming period of stained glass a province of the Holy Roman Empire ruled by Charles V and Philip II of Spain, and this accounts for the interchange of influence between these countries. Flemish glass was frequently of grisaille. At Tournai in Belgium we have an interesting example of grisaille combined with color—the two angels after the manner of Isenbrandt, their long robes of colorless glass which introduces the silver quality of grisaille, and the wings in brilliant red and yellow.

Let's Know

By

BISHOP WILSON

Martyrs

"JESUS CHRIST Who is the faithful witness"—so writes St. John in the first chapter of the Revelation. The Greek word for "witness" is the word "martyr". On Calvary our Lord bore supreme witness to His office and His ministry. Therefore it was natural that those of His disciples who gave their lives in loyalty to their faith should also have been called witnesses or martyrs.

The first three hundred years of Christian history mark the period of martyrdom for the Church. It was not one continual horror of persecution and death but the threat was always hanging over the Christians and at intervals it broke into activity. In the early Apostolic Age there was not much distinction in the minds of Roman officials between Jews and Christians—that came later. The first persecution which the Church was called upon to endure came from unfriendly Jews. At first the Romans actually defended the Christians. It was Saul, the Pharisee, before his conversion who went from house to house hunting down Christians and consigning them to prison. St. Stephen, the first martyr, was killed by a Jewish mob. St. James met a similar fate at the same hands and St. Peter was imprisoned by them. Imprisonment, beating, and occasional death were the punishments meted out.

Then the converted St. Paul began to carry the Gospel far afield and converts from the Roman population began to enter the fold. Christians drew out of gatherings where sacrifices were offered to the pagan gods and refused to attend patriotic ceremonies where sacrifices were made to the Emperor. The officials were always watchful of possible revolutionary movements and they grew suspicious of the Christians because of their aloofness. It was Nero who seized upon this increasing unpopularity to launch the first Roman persecution. It was local to the city of Rome but more ferocious than the earlier rioting. Christians were burned, crucified, worried by savage dogs. St. Peter and St. Paul gave their lives in Nero's persecution. St. Clement of Alexandria relates that St. Peter saw his own wife led away to death before he suffered the same fate himself. He "rejoiced because she had been called and was going home".

After that there were many persecutions at various times and of a local character, such as those under Domitian, Trajan, and Valerian. There were only three general persecutions designed to wipe Christianity out of existence—those under Marcus Aurelius, Decius, and Diocletian. There were times when, for many years, the Church seems to have been left in comparative peace, building churches, organizing its work, and making many converts. For fifty years before the reign of Decius they were left undisturbed. Then they had two terrible years until the emperor died in battle.

It is impossible to estimate how many Christians lost their lives during those three centuries. Of course there was a tendency for the survivors to magnify the fortitude of their martyred brethren and to add glory to the Church by legendary exaggerations. Nevertheless there is no question that the slaughter was plenty, especially in the last great effort of Diocletian to annihilate the Gospel and all of its followers. Their constancy has become classic. They were indeed "martyrs"—witness-bearers, ready to prove the value they placed upon the Gospel by accepting the ultimate cost for themselves.

What is Christ costing you?

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THE GARDEN OF ST. KATHARINE'S SCHOOL

ST. KATHARINE'S SCHOOL

By

SISTER ETHEL MARY, C.S.M., CLASS OF 1904

ST. KATHARINE'S SCHOOL, Davenport, Iowa, is a diocesan school for girls under the charge of the Sisters of St. Mary. It is situated on a bluff overlooking the Mississippi and the ten-acre campus is considered one of the most beautiful spots in Davenport. The two excellent old mansions that form the main portion of the school have been practically and artistically adapted to present conditions, and have been added to, from time to time, as need has arisen. St. Katharine's has never been "built"—it has merely grown. It originated in the first attempt of the Church to extend Christian teaching to the rapidly increasing population of the middle west, and has carried on this work since its foundation in 1883. It is the only moderately priced college preparatory Church school for girls in this section of the country. Many of the pupils come from long distances but train service is good. Davenport is four and one-half hours from Chicago. Girls who change there are met by an appointed chaperon and safely conducted to their proper trains and stations.



The academic standards of the school meet the highest requirements of modern educational demands and rarely a graduating class goes to college or university without some one or more members of that class receiving honors, or immediate promotion, or exemption from subjects previously studied at St. Katharine's. In addition to the college preparatory work, a general course is offered for girls not planning to attend college. Private instruction in French, art, music, dancing and dramatics is available for pupils desiring special work in those subjects.

The athletic department is well conducted, and every girl is required to have some form of athletic exercise unless exempt by medical authority. Regular instruction in golf, riding and swimming may be arranged for at the nearby country club.

THE social and cultural life at St. Katharine's has always been one of the important factors in determining the choice of parents who select this school for the education of their daughters. The limited num-

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ber of pupils gives a personal contact with the faculty that would not be possible in a larger group. The social activities of the school are simple and attractive, and thoroughly enjoyed by the girls. The Tri-cities have always been a cultural center, and students are encouraged to attend the excellent symphony concerts, lectures and plays that are often available. Moderation in expenditure is inculcated, and simplicity in dress is required. This is accomplished by the adoption of school uniforms.

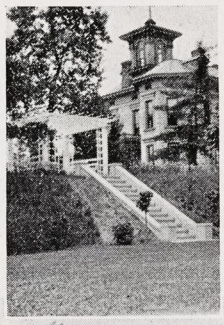
The religious life at St. Katharine's is spontaneous, and the chapel, situated near the study hall and always open, is the heart of the school. Daily choral services are held, and two choirs receive training in Church music. These choirs include the entire student body, from the eighth form to the senior class. A course in religious instruction is given which meets the requirement of the department of religious education and which entitles the student to the teaching diploma admitting them to the National Accredited Teachers' Association. This course is made up of Bible and Church History, history of missions, principles of teaching, liturgical worship, the Prayer Book, and Church music.

ST. KATHARINE'S graduates of yesterday are among the leaders of social and Church life of today. Many a parish priest writes gratefully of loyal support and valuable aid given by young women who have received a Christian education at St. Katharine's.

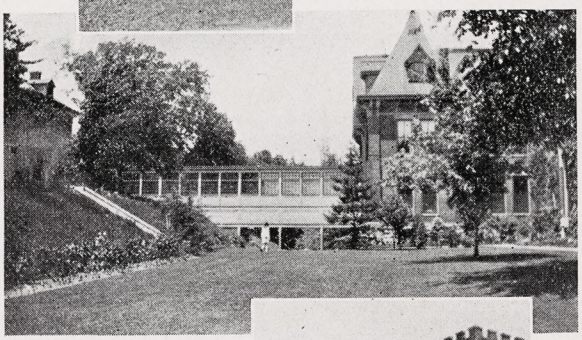
History, romance, and religion, plus the response to them of glowing young hearts and minds, go to make up a spiritual something, which for want of a better term is usually described as an "atmosphere." There is the (not authorized) legend of a fierce duel for the hand of a beautiful lady. There is the bronze tablet to Marian Crandell, former St. Katharine's teacher, the first American woman to give her life in the World War. Also there is the historic Mass Mound marked by an altar of cement, named by the Indians and early missionaries who used to assemble there for worship.

In addition to the college preparatory course St. Katharine's has a complete lower school, beginning with the kindergarten and carrying through all the succeeding forms. The younger children have their own quarters entirely separate from the upper school. Much attention is given to this important department, and they have the best of care and instruction. An excellent nurse is in charge of the infirmary department, and the health record of the school is far above the average.

The test of the worth of a school is the graduates it sends out, and St. Katharine's has an alumnae association of which it can be justly proud. It may perhaps be described as unique among the annals of secondary schools. The association has active local units in the Tri-cities, Des Moines, Cedar Rapids and Chicago. Units are being planned in other centers where the number of former St. Katharine's students warrants it. These branches of the association claim among their numbers leading members of the social, educational and Church life of their several communities. St. Katharine's gives much to its students, and in return receives much from its loyal and devoted alumnae. "The tree is known by its fruit."



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By

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CLERGYMEN URGE INVESTIGATION OF THE COAL FIELDS

A committee of clergymen, representing the twenty-one New York pastors who recently appealed to the United States Senate to investigate the grave charges of lawlessness in the coal regions of southeastern Kentucky, returned to New York on May 7th from a visit in Pineville, Kentucky. The committee consisted of the Rev. Rankin Barnes, executive secretary of the department of Christian social service of the Episcopal Church, the Rev. Reinhold Niebuhr, professor at Union Seminary, the Rev. Cameron Hall, pastor of Christ Presbyterian Church and the Rev. William B. Spofford, who went as the secretary of the Church League for Industrial Democracy.

Upon their return they issued the following statement: "After a visit to Bell County, Kentucky, as a committee of the twenty-one clergymen who memoralized the United States Senate to conduct an investigation of conditions in the southeastern Kentucky coal areas, we are still of the opinion that such an investigation should be made. We interviewed county and municipal officials, clergymen, leading citizens, coal operators, merchants, labor leaders, attorneys and miners. As a result we are convinced that there have been widespread violations of civil liberties and that no adequate steps have been taken to bring the perpetrators thereof to justice. By their own admission county officials withhold all rights from anyone who engages in 'red' activities; and according to the testimony of a considerable number of citizens we interviewed no sharp distinction is made in the definition of subversive opinions and activities. Thirty cases involving the charge of 'criminal syndicalism' await trial in the county. Half a dozen different citizens gave us the names of the men who perpetrated the outrage upon Attorney James Price, engaged in the miners' defense, though officials profess to be in complete ignorance of their identity. Similarly the public officials, on their own admission, have made little if any effort to apprehend those guilty of acts of violence against the Waldo Frank group and the Arkansas students.

"It is our conviction that a very considerable number of citizens are thoroughly out of sympathy with the terrorism which has been practised in recent months. Both they and the group which tolerates the acts of violence deplore the unfavorable publicity which the county has received. It is possible that pressure from one group and a change of heart in the other will combine to prevent further acts of violence. This is however by no means certain. The miners seem to be pretty generally convinced that any real effort to organize them and to make their organization effective in their struggle for better conditions, and any real show of sympathy for their cause, will prompt further violence.

"In justice to the community it should be said that it has been more interested in the relief of the destitute miners than recent publicity has implied. The county has undoubtedly raised more for the relief of the miners than have the agencies which combine propaganda with relief. The county welfare work is augmented by aid from the American Red Cross and the American Friends Service Committee. Nevertheless the unemployed miners are in a state of great destitution and the employed miners rarely draw more than $5 a week pay.

"Our party is to submit a detailed report to the twenty-one clergymen for whom we were acting. Though we do not wish to anticipate their action our committee is convinced that the Costigan-Cutting resolution providing for a Senatorial investigation of the southeastern Kentucky coal areas should be passed and that such a Senatorial investigation would render an immeasurable service in restoring civil rights and preventing the abuse of official power."

On Thursday of last week, at the request of the committee of manufacturers of the Senate, the clergymen presented a detailed report of their findings at a Senate hearing in Washington.

The Rev. Professor Burton S. Easton, who is the chairman of the School for Church Workers at the Wellesley Conference, has announced the courses for this year—sixteen in all. There are to be three on the Bible, one by Dr. Easton, one by Professor Montgomery of Philadelphia and one by Professor Simpson of General. Other courses are on personal and comparative religions, church history and missions, teaching and administrative methods for church schools. Among the leaders are the Rev. B. M. Washburn of Boston, the Rev. R. K. Yerkes of Philadelphia. Dean Washburn of Cambridge, the Rev. John Irwin of New York, Miss Mabel Lee Cooper of New York, Miss Marjorie Martin of Brooklyn, Miss Laura F. Boyer of New York, the Rev. Lawrence F. Piper of New Hampshire and the Rev. John Crocker.

SOCIAL WORKERS OF THE CHURCH HAVE CONFERENCE

Social workers of the Church gathered in Philadelphia from May 13 to the 17th to consider such subjects as "Preparation for Marriage", "The Place of the Church in Industry", "The Girl in the Machine Age" and the "Part the Church Can Play in the Solution of Present Day Problems". The conference met, as usual, as an associate group of the National Council of Social Work.

The first session was on Friday when Miss Annie Ramsey Swan, representative of the Woman's Auxiliary from Pittsburgh, spoke on the relationship of Auxiliary work to diocesan social service programs. She pleaded for social service work and outlined the scope of activities being carried on in Pittsburgh by the Auxiliary. The conference dinner was held Saturday night when addresses were given by the Rev. C. Rankin Barnes, the Rev. Floyd Van Keuren, head of social service in the diocese of New York, and Rev. A. R. Pepper, secretary of social service in the diocese of Ohio. Mr. Van Keuren pleaded with the Church to keep out of "highly controversial matters". "A social service department", he said, "is a menace if it becomes a department of anti-social service by turning itself into a propaganda-bureau for class antagonisms of any kind." Mr. Pepper outlined the work done in the diocese of Ohio and Mr. Barnes presented the principles which underlie all social service activities carried on by the Church.

On Sunday the clergical members of the conference preached in Philadelphia churches. In the afternoon Mary Van Kleeck, head of the department of industrial studies of the Russell Sage Foundation, spoke on "The Girl in the Machine Age" at a meeting sponsored by the Girls' Friendly Society.

On Monday there was a lively session on marriage and family life, with the Ven. Joseph T. Ware of Southern Ohio and Mary S. Brisley of the Church Mission of Help reading papers. Mr. Ware's paper dealt with the various problems which are encountered in the everyday life of a parish priest and the necessity for him to be equipped to advise in the many problems which are laid before him daily. Miss Brisley told of the great work being done by the organization of which she is the executive head.

An informal dinner was held Monday evening when Dr. William H. Jefferys of Philadelphia spoke on the

(Continued on page 15)

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The Rev. Benjamin M. Washburn, rector of Emmanuel Church, Boston, was elected Bishop Coadjutor of the diocese of Newark on Tuesday, May 10, on the second ballot. The Rev. William A. Lawrence of Providence, who was deadlocked with the Rev. Charles L. Gomph of Newark in the election last March, received a large number of votes on the first ballot, but Mr. Washburn was so far ahead that it was apparent that he would be elected. The Rev. Theodore R. Ludlow of South Orange, N. J., also received a number of votes on the first ballot but withdrew his name thus assuring the election of Mr. Washburn on the second ballot. Mr. Washburn was born in 1887, is a graduate of Dartmouth, was an assistant at Grace Church, New York for a number of years, and was the rector of St. Paul's, Kansas City from 1918 to 1929.

* * *

The diocese of New York met in convention last week and had quite a time. It seems that Mr. George Wickersham brought in a resolution expressing the "hearty approval" of the convention of President Hoover's recent plea for non-partisan action in Congress on the nation's economic needs. To Mr. Monell Sayre this was injecting politics into the affairs of the Church and he disapproved of the resolution in no uncertain terms, and, to my way of thinking, made out a good case if the Church is to maintain the time-worn custom of keeping politics out of Church affairs. However the trend of events in recent months seems to be the other way, with Bishops preaching sermons on political subjects and urging their clergy to do so. In any case Mr. Wickersham's resolution was passed finally by a vote of 240 to 129. It rather looks to me as though it is all right to inject politics into the Church providing it is the right kind of politics, if you know what I mean. But sauce for the gander isn't always applesauce for the goose and it is quite possible that some of the dignitaries will regret having smashed the precedent before we are through with this business.

The Rev. Eliot White, crusader of lost causes, who ran into a jam some months ago with Bishop Manning over Judge Ben Lindley, took the platform during the sessions and everyone expected fireworks. Instead Mr. White turned the other cheek by reading a laudatory resolution supporting Bishop Manning for his recent attacks on Tammany Hall and corruption in New York political life.



RANKIN BARNES
Urges Senate Investigation

The Rev. Caleb R. Stetson, rector of Trinity Parish, was elected to the standing committee, defeating the Rev. Robert Norwood. Another high light was the hanging of a portrait of Bishop Lloyd, beloved Suffragan Bishop.

Bishop Manning urged the diocese to unite in raising $250,000 for unemployed Church families in the diocese, and set May 22 for a collection. Bishop Manning stated that the National Council should cut down overhead expenses in order to maintain the work in the mission fields. His thoughts on the subject were later embodied in a resolution offered by the Rev. Alexander Cummins, and was passed after some debate. A resolution urging President Hoover and Congress to furnish work for the unemployed was referred to a committee by Bishop Manning. I know little about parliamentary affairs but people who do informed me that it would doubtless die there. Bishop Manning also pleaded for funds to help complete the Cathedral.

* * *

Bishop Matthews of New Jersey, at the convention of the diocese meeting at Trenton, asked for a suffragan bishop and the convention voted to grant his request. Being 65 years of age Bishop Matthews pointed out that he did not feel equal to the tasks heaped upon him, and Coadjutor Bishop Knight, being 73 years of age, should not be asked to take on additional work. He said that he would give up his salary of $7,500 in order to make it possible to have a suffragan without expense to the diocese.

* * *

The Golden Jubilee of the Girls' Friendly, diocese of Western New York and of Rochester, was held at Rochester on May 7 and 8.

* * *

The convention of the diocese of Central New York met at Grace Church, Utica, on May 10th. In his address Bishop Fiske urged everyone to "play the game" in supporting the entire work of the Church. "No work," he said, "is perfectly done. No organization is wise beyond mistakes. Complaint could be made over some work in parish and diocese. I hope I shall always be willing to listen to counsel and I hope the clergy will never show themselves scornful of advice. Our effort in the present discussion of the Church's work has been to bring the National Council to the point where its attitude will be the same as to the acceptance of criticism. As a result of the meeting of the House of Bishops in Garden City last month a special committee of three bishops will soon start a work of evaluation in cooperation with the officers of the National Council." He then urged the diocese to start planning now for the fall every member canvass, stressing that early planning was essential if a complete canvass was to be made. He further urged a campaign of education "until people come to feel that Christianity means so much to them that they cannot be content without passing it on to others."

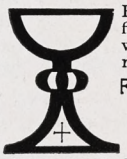
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Sunday, May 8th, was mother's day. So the Rev. Joseph H. Titus, the rector of Grace Church, Jamaica, N. Y., preached on "Voluntary Parenthood; a religious question."

* * *

The Long Island Clerical League devoted their last meeting of this season to a discussion of the more equitable distribution of the salaries of the clergy. The Rev. Charles Webber of the Union Seminary outlined four plans that are being considered by the Methodists. Other aspects of the matter were presented by Dr. John W. Wood, secretary of foreign missions, the Rev. Benjamin Mottram and the Rev. George Parkin Atwater. Just what positions these various people took is not revealed by our correspondent, but the session was sufficiently lively to prompt the appointment of a committee of five, headed by Dr. Atwater, to study

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the matter further and report back in the fall.

* * *

Bishop Moreland has been a patient in St. John's Hospital, Brooklyn. Nothing serious I take it, since he has been preaching all about. Just a matter of being checked up.

* * *

The founding of St. George's, Utica, N. Y., is being observed today by a meeting of the regional conference of the Catholic Congress.

* * *

Bishop Moulton of Utah was in the diocese of Southern Virginia the first week in May giving addresses in various places under the auspices of the Woman's Auxiliary.

* * *

The Rev. Walter C. Middleton was instituted rector of Trinity Church, Watertown, N. Y., on May 5th by Bishop Coley. The sermon was preached by the Rev. H. G. Coddington of Syracuse.

* * *

The annual council of the diocese of Northern Indiana was held at South Bend, May 4th, with the Auxiliary meeting at the same time. Bishop Gray in his address spoke of the need of courage and good cheer in these days; the Rev. D. A. McGregor, professor at the Western Seminary, spoke on the changing conceptions of religious education.

* * *

St. James, New York Mills, a suburb of Utica, has been merged with St. Luke's, Utica.

* * *

The Rev. George D. Rosenthal, Britisher, is to be in Chicago this week-end. He is to preach at the Ascension on Sunday and the following day is to speak at the meeting of the clergy's round table in the morning and at a meeting of the Catholic club in the evening.

* * *

The Rev. William G. Christian has accepted a call to be the rector of St. Paul's, Meridian, Mississippi.

* * *

Rev. T. Jerome Hayden Jr., assistant at the Epiphany, Providence, R. I., is to become the assistant at St. Augustine's Chapel, New York, on June first.

* * *

A service was held in the Cathedral of St. John, Providence, on May 16th in preparation for the diocesan convention which was held the following day. All of the diocesan organizations were represented in the great procession of several hundred people. Bishop Perry read his annual address at this service.

* * *

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ferences are being held in the diocese of Michigan under the auspices of the department of religious education, the division of boys' work of the diocese, the Brotherhood of St. Andrew and the Girls' Friendly Society. A fine conference for older girls was held in the Holiday House at Pine Lake April 29th and 30th. Then May 6-8 the annual older boys' conference was held at St. Andrew's, Ann Arbor, with fully 200 boys attending, with forty of them from outside the diocese. On the 14th the annual conference of boys interested in the ministry was held at the Pine Lake Holiday House, with Bishop Page as the leader.

* * *

St. James, Woonsocket, R. I., has just celebrated its 100th anniversary.

* * *

Women are coming into their rights in the diocese of Rhode Island. For the first time a young woman has been elected president of the Young People's Fellowship—Barbara Chase of Edgewood.

* * *

The Rev. Wallace J. Gardner, rector of St. Paul's, Flatbush, Brooklyn, was at the College of Preachers, Washington, the week of May 9th as an assistant to Bishop Rhinelander.

* * *

A rather unusual class was confirmed by Bishop Mann at the Church of the Good Shepherd, Pittsburgh, the other evening. There were 34 in the class yet only nine of them were raised in the Church. There were Presbyterians, Roman Catholics, Lutherans, Baptists. Also eight new families were brought into the Church. The Rev. W. H. Moore is the rector.

* * *

Mr. Courtenay Barber of Chicago, who has been the boss of the Lenten noonday services in that city for a considerable time—twenty-five years as a matter of record—has retired from that job, and was handed a present by the directors of the Church Club the other day in recognition of his services. Mr. Barber, being a particularly able man, was able to take care of all the details of this large undertaking. Now that he has retired the responsibilities have been split up among a number of the members of the Church Club.

* * *

At a meeting of sixty clergy and laymen of the diocese of Chicago, held at Galena, Illinois, plans were made to carry the church into every village and town in the northern deanery. A definite program of extension was adopted which provides for the licensing of layreaders in every parish. They will go out in pairs to visit Churchmen in isolated communities; distribute Church literature; hold services in homes; organize Sunday Schools and ultimately to start new missions. Bishop Stewart was at the meeting and urged the laity to be fishers of men. The program outlined is the result of the inspiration these fishermen received from his sermon. Powerful preacher is Bishop Stewart.

* * *

Four churches in Brooklyn are celebrating 85th anniversaries this year. Two of them are well-known —Grace Church, where the Rev. George Parkin Atwater is the present rector, and Plymouth Church, made famous by Henry Ward Beecher. The other two are St. Michael's, High Street, and St. John's, a Lutheran Church in East New York. Grace Church celebrated the anniversary in proper style with special services, a reception and a dinner. St. Michael's, in early days was a chapel of Grace Church.

* * *

John P. Aaron, native East Indian student at the Western Seminary, was ordained deacon at St. Mark's, Evanston, by Bishop McElwain. He was presented by the Rev. A. E. Knickerbocker, rector of St. Paul's, Minneapolis; the rector of St. Mark's, Harold L. Bowen, preached. Mr. Aaron is the son of a missionary who gave his life to the Church in India and it is his aim to take his father's place there.

* * *

St. Paul's, San Diego, California, has just been re-roofed, re-painted and re-carpeted without even the vestry knowing the source of the needed funds. The donor gave the cash to the rector, the Rev. Charles L. Barnes, and it is a secret between them.

* * *

The Rev. John W. Suter Jr., and Miss Anita J. Faatz, state welfare worker, were the speakers at a banquet held in connection with the convention of the diocese of Easton. Bishop Davenport presided. The convention met at St. Paul's, Centreville, Maryland.

* * *

The chapel at West Point, being on government property, is not attached to any diocese so the chaplain exercises the right to invite any bishop he cares to have for confirmation. This year he had Bishop Stires of Long Island who was there on a recent Sunday and confirmed a class of twenty-four cadets.

* * *

A white marble reredos was dedicated on May first at St. Paul's, Augusta, Georgia, by Bishop Reese. It is a memorial to the Rev. C. C. Williams, for 28 years the rector of the parish.

* * *

Bishop Rogers was the preacher at a memorial service held at St. Mark's, Toledo, Ohio, to do honor to the memory of the Rev. E. S. Pearce, rector of the parish from 1924 to 1932. The clergy of the region and the ministers of Toledo churches took part in the service.

* * *

David C. Watson was ordained deacon by Bishop Helfenstein of Maryland on May 5th. The sermon was preached by the Rev. William Brown-Seaman, professor at Alexandria where Mr. Watson graduates next month.

* * *

Convention of the diocese of Albany was held at the Cathedral of All Saints on May 3rd and 4th. Bishop Gailor of Tennessee was the preacher



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at a service marking the centenary of the birth of the Rt. Rev. W. C. Doane, first bishop of the diocese. At the opening session of the convention the Rev. W. C. Prout was elected secretary for the 54th time. Bishop Oldham, in his address, spoke of financial matters and expressed disapproval of the suggestion that the clergy contribute 10% of their salaries to make up deficits. "We must adjust ourselves", he said, "in diocese, parish and home to a slower tempo, a lesser rate of spending and a simpler style of living probably for many years to come, and it is important that the Church should recognize this and endeavor to discover and reveal the spiritual values and possibilities in such readjustment." He also pleaded for a Christian internationalism for "in the proclamation of that gospel lies the world's only hope."

* * *

Commencement at Seabury Divinity School was held Monday and Tuesday of this week. The preacher at the graduation service was Dean Benjamin Dagwell of Denver.

* * *

The House party of the First Century Christian Fellowship (Buchmanites) closed on Sunday, May 1st, at Briarcliff, N. Y., with fully 600 persons there on the closing day. There were instructions by the leaders on how to carry on after leaving the "God-guided" atmosphere of the meetings. Members were told to go home and announce to family and friends that they were "changed", having completely surrendered to God's guidance. They were then told to convert others, create a group in their own localities, and then carry on with the "guidance", "sharing" and "surrendering" which they had experienced during the days at Briarcliff. The feature the closing day was the service conducted by the Rev. Frank Buchman, high priest of the cult, at which a parade of speakers explained that such varied problems as communism, poverty, international difficulties, war and peace, and farm relief would be quickly solved if we all became Buchmanites. I wish some of them would be guided to tackle the coal industry and see what they could do with that. Maybe they would be led to find food for several hundred starving families.

* * *

Few parishes in the American Church have the unique record of Trinity Church, Rensselaerville, N. Y. The Parish was organized in 1811, by the Rev. Samuel Fuller, who had founded, and carried on brilliantly for sixteen years the Presbyterian Church in this Village. His conversion to the Episcopal Church

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was very thorough, and he had the courage, after his ordination to the Priesthood, and in face of every sort of opposition, to organize Trinity Parish. Three years later the beautiful colonial church edifice was erected, paid for and consecrated by Bishop Hobart. During the 121 years of practically uninterrupted service, the Parish has had but five Rectors, three of whom served their respective predecessors as curates. The present and fifth Rector, can only claim two of the 121 Years, the four previous Rectors filling out a span of 119 years.

In the same period, two senior wardens completed their half century each, of service, and the present Senior Warden is rounding out his fifty years as an officer of Trinity Parish. Trinity was one of the first Parishes to organize the Woman's Auxiliary, when that movement was started, way back in the "Seventies", and three of its original members are still with it.

Under the present Rector, the Rev. William Garner, the two church organizations founded by his first predecessor, have been combined in what is styled Trinity Episcopal Community Church, and a very interesting and promising development is under way, in which the Rector becomes the "Village Parson", and carries on a varied pastoral and social work.

* * *

The Church in Idaho loses as many people by removal from the state, each year, as are confirmed or received, and the loss is chiefly among young people, who are constantly migrating to fields where industrial opportunities are greater.

SOCIAL WORKERS HAVE CONFERENCE

(Continued from page 10)

work of chaplains of institutions. He said that the job required men of intelligence and education, with special training for the job. Given these it was his opinion that a chaplain would fill an important place in any institution.

"For my own part, as a physician, I think that the right chaplain can often do more for the patient than a physician can. I do not mean by this that he can do miracles in the sense in which that word is ordinarily interpreted; but that practically every miracle that we know anything about in the matter of healing can be repeated these days according to the law. I will go so far as to say that the miracles of Christ were not miracles in His own eyes. He allowed the word to stand; but He was doing perfectly understood work in the full consciousness that He was keeping the law of mind and body and soul."

The final session of the conference was held on Tuesday with the Federal Council of Churches, the subject of industry and its relation to the Church was discussed, with Spencer Miller Jr. and Professor S. H. Slichter of Harvard reading papers.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

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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.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration
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Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

Church of St. Mary the Virgin
New York
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Sunday Masses: 7, 8, 9, 10 and 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
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Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Peter's Church
3rd and Pine Sts., Philadelphia
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Sundays: 7:30 A. M. Holy Communion.
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8 P. M. Evening Service and Address.

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Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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.; Solemn 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.

Church of St. John the Evangelist
Boston
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The Cowley Fathers
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Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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Tuesdays: 10 A. M.

Grace and St. Peter's Church Baltimore, Md.
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The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

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.

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GOD'S KENTUCKY by W. B. SPOFFORD

The WITNESS

CHICAGO, ILL., MAY 26, 1932



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OUR CHURCH SCHOOLS

An Editorial by
CHARLES HERBERT YOUNG

IT IS good news that the Church is coming to appreciate the great value of work done with the boys and girls who attend her secondary schools and colleges. These schools are deserving of the confidence of parents. In selecting a school for his son or for his daughter a father wishes to be sure that the academic work will be done thoroughly, that the boy will learn how to study, how to think, and how to form appreciations for what is finest and of real value. The records made by our outstanding Church secondary schools give assurance of the quality of their work. The success of our graduates in college and university bears witness to the carefulness with which they are prepared.

A most important part of a child's training for life is the result of his companionships. In the hours the boy spends outside of his class room, where does he go, who are his associates, about what do they talk, what are his vital interests, how does he develop them? All of these have a determining influence in the shaping of his character.

The wholesome comradeship, the straightforward methods of meeting the problems of life, the simple democratic spirit which with all absence of snobbery accepts a boy for what he is, builds unselfishness and sincerity of purpose that are of inestimable value in fitting a boy for the serious purposes of life.

Every parent who loves our Lord and who appreciates the blessings that come to us through the privileges of the Church, wants his boys and girls to know about and to use and value these spiritual opportunities. And then when the time comes for them to go away to school these same devoted parents sometimes select a school supposed to have social standing and other similar attractions, but without a chapel or an altar, with little or no spiritual opportunities, with almost no contact with sacramental grace. The child's spiritual life dies of starvation. And when he comes home for vacation, he has lost all interest in and sense of need for services of the Church. But where does the trouble lie? Who made the choice?

Many priests have told me of the joy they have found in the strong loyal devotion of the boys from some of our Church secondary schools. It is easy to understand why this is true. The Church, her hymns and prayers and her sacramental life have been woven so naturally and helpfully into their daily routine that they are as natural and as customary as food and play. They are simply a part of one's every day life. In our careful Church schools religion is not something brought out from under cover and paraded once a week. It is a natural, wholesome atmosphere in which one lives each day.

I wish our Church people, clergy and laity, knew what a treasure we have in our Church schools. I wish they would come and visit them and learn from personal contact what great work they are doing. This is an attractive time of the year to drive. I am sure a hearty welcome will be found at each and every school.

Especially do I wish our parents would carefully investigate our Church schools and colleges before deciding to send their children to a secular school. The child's whole future may be changed and his Church life ruined by a wrong decision. I would not say this if I were not so positive of my ground. I know a group of Church schools in the middle west, and others in the east, where our boys and girls can receive the highest type of preparation for college and for life. Why, then, jeopardize their future?

Many of our Church people are possessed of enough wealth to make a will necessary for disposing of their property. A great many are most generous. I sometimes wish they knew more about the splendid, unselfish work of our schools, and how greatly their efficiency would be increased if they had better buildings and endowments. I know of few purposes to which money can be given where it will do such vital and lasting good as when given to build or to endow our

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Church schools. What nobler monument can be erected to a man's or woman's memory than to provide an endowment to continue to train for life our boys and girls? There are a good many schools for boys and for girls that are the property of the Church (not held for private gain) that offer the finest sort of opportunity to generous people for making permanent the spiritual and intellectual training of youth.

GOD'S KENTUCKY

By

WILLIAM B. SPOFFORD

YOU know a good bit about the Kentucky coal fields I presume. Most everybody does. First a cry of misery from starving miners and their families. Later we were told of the bitter struggle between the operators and the miners' unions, with injunctions, riots, innumerable killings, and more recently the driving out of the state of groups who went there to find out for themselves what it was all about. Gradually starvation was crowded into the background and civil liberties became the issue. These charges of violations of law, particularly the kidnaping and beating of visitors, prompted a group of New York clergymen to appeal to the United States Senate to investigate "in order to throw light upon a confused situation."

A few days after this appeal appeared in the papers a telegram was received by Dr. Harry Emerson Fosdick, chairman of the clergymen's group, inviting the parsons to come to Kentucky to do their own investigating. It was signed by Mr. Walter B. Smith, county attorney in Bell County and Mr. Cleon Calvert, chairman of the citizen's committee in Pineville. It was of course impossible for the entire group to go. So a committee was organized consisting of the Rev. C. Rankin Barnes, social service secretary of our Church, Rev. Cameron Hall, pastor of the Christ Presbyterian Church, Rev. Reinhold Niebuhr, professor at Union Seminary, and myself. Before setting out we made it clear—at least we did everything possible to do so—that we had neither the time nor the training to conduct anything that might be dignified by the word "investigation;" that we could merely "visit," hoping in the short time at our disposal to get something of a slant on the situation. I think we did.

UPON our arrival in Pineville we called upon our host, Mr. Walter B. Smith. He welcomed us in his office very cordially and then ushered in a flock of county officials for the customary handshaking and conversational clap-trap. We were then informed that a committee of clergymen had been organized to welcome us and that we were to go to the Baptist Church for a little conference. The Rev. S. E. Tull, pastor of the First Baptist Church in the neighboring town of Middlesboro was the chairman. Preacher Tull was most cordial with his welcome—rather too cordial I thought. He extended to us "the right hand of brotherhood and fellowship; the same hand I gave my beloved wife in marriage; the same hand with which I defend my sacred hearth; the same hand with which I salute our glorious flag." So far so good. But Brother Tull went on to give us his life history; where he was born, where he was educated, who his ancestors were, what churches he had served. Then he called upon the other pastors present to do the same. It was preliminary of course to asking us to do likewise. So one by one we told of our ancestry, our schooling, our church connections. No particular fault could be found with any of us on that score. They were a bit disappointed I think. Maybe not. But I have an idea they would have been delighted to have been told that one of us was born in Russia or Turkey or some place. No; one hundred per cent without exception.

But the inquisition did not end there. Preacher Tull assured us that he had no connections outside the Baptist Church, South. That wasn't hard to believe.

Then he turned on Dr. Niebuhr. "You, I believe, are one of the editors of The Christian Century." And when he got an affirmative answer he let out a grunt of approval for having unearthed such a damaging bit of evidence. "And of the World Tomorrow, which I am told teaches pacism?" ("Pacism" was his word for "pacifism" all the afternoon.) And when he got a yes to this he was quite satisfied that he had completely discredited Niebuhr. And as far as that particular audience was concerned I think he had.

My turn was next. "Do you belong to the American Civil Liberties Union?" The answer was yes. "Who is the chairman of that organization?" The answer: "The Rev. Harry F. Ward, professor at Union Seminary." "Where is Dr. Ward now?" Answer: "He is taking a trip through Russia." "I thought so," which was said with a finality which closed that particular matter as far as Preacher Tull was concerned. But we did labor with him for a good half hour about the American Civil Liberties Union, trying to make him, and the flock of others present, understand that it was a thoroughly American organization, organized for the sole purpose of upholding and battling for the rights guaranteed American citizens by the constitution. But we were wasting our time; the chairman of the Union was in Russia; the Union fought for the right of free speech for miners who were attempting to organize a labor union. It was perfectly clear to Preacher Tull that it was a communist organization.

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Then I was asked if I believed in "production for use instead of for profit" and when I allowed that I did it was merely jotted down as another piece of damaging evidence against me and nothing further was said about it. I was rather sorry about that, for things being as they are in Kentucky it might have been possible to convince at least some of them that production for use was better than no production at all, which is quite clearly their present state, arrived at by a strict loyalty to the doctrine of rugged individualism.

IF YOUR imagination is as good as it ought to be you can readily understand that by this time we were not looked upon with entire favor by the dozen or so who sat in on this inquisition. But Brother Tull had yet to play his trump card. Suddenly he shot out with: "Do you believe in the inerrancy of the Holy Scripture as the absolute word of God?"

Dr. Niebuhr, being a particularly honest man, replied: "You mean, am I a fundamentalist? The answer is no. But what has that got to do with conditions among the miners?"

"Well," said Brother Tull, "down here we are fundamentalists in religion, economics and politics. And nobody can understand us or our situation who is not also a fundamentalist."

It was my turn next. I tried hard to be both dignified and outraged. "It is not your business to examine into my theological views. I have been examined by the authorities of my own Church and ordained. That ought to be enough to satisfy you."

However, it wasn't so I took another line. I suggested to Preacher Tull that he get in touch with the Rt. Rev. H. P. Almon Abbott, Episcopal bishop of Lexington "whom you no doubt know and he will tell you anything you wish to know about me." But that didn't go so well either. Brother Tull said that he had heard the good bishop preach once and didn't think so much of him. So eventually I had to come clean and admit that I was not a fundamentalist.

Rankin Barnes, better trained as a theologian, handled the situation much more skilfully. He delivered a discourse on theology which was so good that nobody could possibly understand it. As a result he was accepted by the Southern brethren as one of their own and was so announced to the world, by the newspaper men present, as a fundamentalist. I doubt if he ever gets over it. Cameron Hall was equally skilful. He is a very quiet and level-headed fellow who takes such business calmly. He merely said that he thought he agreed pretty much with everything Mr. Barnes had said. Thus he got under the wire without so much as snapping out of his relaxation.

I have given you too much of this. The point is that we were condemned before we even started to look around. We were not fundamentalists. He had associated with such people as Harry Emerson Fosdick, Bishop McConnell, Russell Bowie, S. Parkes Cadman and others who do not believe in the inerrancy of Holy Scripture as the absolute word of God. That meant, to them, as they told us, that we could not believe in the incarnation. That lead inevitably to a denial of God. And that meant, like as not, that we were advocates of "pacism," communism, and that we were in Kentucky as emissaries of Moscow, "to tear down our sacred flag and institutions." And the interesting thing about it all was that no amount of reasoning on our part could convince these good Christian people that we were anything else.

WE DID find out a good deal about the mining industry and the condition of the miners in the short time we were there. But others have given you that story so that I can be very brief with it. Here is one mine—said to be the best in the country. The average wage of the miners, according to the operator himself, is just a few cents over $32 a month. Of this $20 is taken back for rent for their company house, for the doctor's fee, for the hospital fee, electric lights, etc. Thus the miner is left with $12 to feed and clothe his family. He gets this $12 in scrip which means that he must make all his purchases in the company store, where the operator is able to charge any prices that he likes. We were given figures to indicate that these prices were out of line with those of the merchants in town. One miner told us of his neighbor being fired. He went in to the company store and had on a pair of new shoes. He was asked where he got them and when he said, "Sears-Roebuck," he was told to go to Sears-Roebuck and get a job. He was fired and evicted from his company house with his family.

One of the operators told us that they did not expect the miners to live on what they earn. "We give them credit." This is undoubtedly true, but this of course creates a condition of essential peonage. And at that we received plenty of evidence that no miner's family is allowed more than $5 a week, including both wages and credit.

The condition of the thousands who are unemployed is even worse. They get some relief. The community is trying hard, and their effort is supplemented by the Red Cross and the Friends, but the total amount of relief is so meagre that one wonders how they can keep body and soul together.

There is a great deal of talk, and fear, about the "reds." But I doubt if there is a real "red" among all the miners in the region. One old miner said to us: "If you are hungry you are a red, and if you tell your neighbor you are hungry you are guilty of criminal syndicalism." It is nearly that bad. Scores of the miners have been indicted for criminal syndicalism who have been guilty of little more. They did try for a time to organize the United Mine Workers, an organization of the American Federation of Labor. The effort was not a particularly serious one, on the admission of the leaders of that union. Then the National Miners Union came into the field. The National has communist affiliations. But the miners joined without any idea that they were joining a communist organization. It was simply that the National was on the job, had courage in coming to the aid of the miners and promised them relief, which incidentally they were un-

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able to deliver. This started the cry of "The Reds," with the warfare which followed. The simple fact is that any real effort to organize these miners is opposed by the operators, aided by county and municipal officials, and the cry of "Reds" is their excuse for the terrorist methods they are using in crushing out all efforts to establish collective bargaining in the region.

The miners at the moment are a lot of God-fearing, fundamental religious folks who are anxious to put in a hard day's work for just enough cash to keep their families alive. How long they will continue to be worshippers of Kentucky's god I am not prepared to say. But I have an idea that if they are allowed to continue for long in their present plight that all this powerful preaching on the subject of getting their reward in heaven is not going to keep them from demanding at least a bit of it here upon earth. After all we ought not to bank too heavily on the stupidity, even of miners.

English Stained Glass

By

ELEANOR H. WILSON

THE advantage which stained glass windows have over paintings on canvas is that while the latter have only color, the former have color and light. The styles of French and Spanish windows may be designated by their century numbers, but English windows, changing at irregular dates, are best described by the style of architecture to which they conformed,—Early English, Decorative, Perpendicular and Renaissance. It is impossible within the brief compass of these articles to give a comprehensive survey of the stained glass of each country, so the reader will forgive me if I fail to mention a favorite window.

French glaziers in the early days were frequently called to England to execute commissions and for that reason English glass owes its origin to France, but once the art was introduced, it developed along wholly original lines. The 14th and 15th centuries when France was harried by wars, was the time of its greatest flowering in England. The infrequency of the rose window, found only in its full beauty at Lincoln, is compensated for by the great east window of many English churches, notably York and Gloucester. The French architect built the eastern end of his churches round, but in England they were square, thereby permitting a large sheet of glazing at the east end.

In England light-admitting grisaille had been freely used in early glass, as at Salisbury, and the tendency in the 14th century was for deeper tones, while during the Perpendicular period they again became lighter. The Tree of Jesse at Salisbury contains considerable of what is known as "yellow stain." This was an important discovery of the 14th century; it was found that chloride of silver melted and dropped on glass would color the surface golden, and this was employed to depict hair, to decorate costumes, etc., but most important was the effect it had upon the development of the canopy window, for it was no longer necessary to laboriously lead in bits of glass where needed.

York Minster is a veritable treasury of glass, covering an area double that in any other English cathedral. The soft greenish grisaille windows, the Five Sisters, are of Early English origin. The great west window of the Decorated period retains almost intact its original glazing. The Bell Founders' window ornamented by numerous bells, is the finest of its type in this country.

Thomas a Becket in exile, chanced to be in Sens when William of Sens was finishing his first attempt in pointed Gothic, so that when Canterbury Cathedral was destroyed by fire, they sent for William to rebuild it; this accounts for the decided French Gothic style. The best of the 13th century medallion glass in England is to be found at Canterbury. The glorious beauty of the reds and blues mingled with the scent of many lilies, enriched the opening service of the last Lambeth conference, held in this wonderful cathedral.

At Lincoln the splendid northern rose has been called for six hundred years, "The Dean's Eye" and its companion to the south, "The Bishop's Eye." The Dean's Eye looks to the north to guard against any attempt on the part of the Evil One to invade the sanctuary; the Bishop's Eye is turned toward the south, "The region of the Holy Spirit whose sweet influence can overcome the wiles of the wicked one."

Very perpendicular in its lines and coloring is the huge window at Gloucester, occupying the entire eastern wall, a thank-offering for the great English victory at the battle of Crécy. The chapel of King's College, Cambridge, contains the best examples of the Renaissance period; the artist here gave fully as much attention to color values as he did to design, rather unusual in the sixteenth century.

Thus does a poet interpret the beauty expressed by the window:

"Folks say, a wizard to a northern king
At Christmastide such wondrous things did show,
That through one window men beheld the spring,
And through another saw the summer glow,
And through a third the fruited vines a-row,
While still, unheard, but in its wonted way,
Piped the drear wind of that December day."

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

Director of the Christian Social Council of England

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ST. MARY'S HALL: BURLINGTON

By

ETHEL M. SPURR

THE visitor to St. Mary's Hall, Burlington, N. J., is immediately struck by the admirable combination of old and new which it represents, and, too, by the happy and hospitable atmosphere which pervades its every building and hall. Here are to be found revered tradition and historic quaintness hand in hand with progressive methods and modern equipment.

St. Mary's was founded in 1837 by Bishop George Washington Doane who by that time was creating a decided place for himself in the work of the Diocese of New Jersey. It was founded to become a "nursery of Christian religion undefiled" for it was to be a school for the girls who were to be the mothers of the generations to come. Bishop Doane had ever been devoted to his mother, and all his work at the school and for it shows her influence on his life and thought.

On May the first of the year 1837, the school consisted of one building facing the Delaware River, and the program a curriculum of language, art and literature. Bishop Doane lived in the See House, Riverside, next the school, and personally inspected and directed all the work and play of the students. Many tales are told of the rigors of life in those days—study with sperm oil lamps, rising bell at 5:30 A. M., dormitory sleeping arrangements, etc., which read like fiction, but as class after class went out, they swelled the number of devout and interested Churchwomen throughout the country. The English Ecclesiologist of 1854 says, "St. Mary's Hall is a school of peculiar importance, being the virtual Cathedral of the Diocese," and her daughters are called by contemporary writers the "jewels in the Church's crown." Bishop Doane says as his work progressed, "And now there is scarce a village or a hamlet in which the name of St. Mary's Hall is not a 'household word' while each successive year the living stream of women has flowed out to beautify and fertilize the land."

SUCCEEDING bishops lent their kindly interest and inspiration to the growth of the school and now under the direction of the Right Reverend Paul Matthews, Bishop of New Jersey, the school is running with great success and efficiency. The number of buildings has increased to six, and the grounds extend over nearly 14 acres. There are five halls of residence, in which every girl has a single room, attractively furnished. The senior class is housed in a separate building under certain honor regulations, and thus learns

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OUT FOR A RIDE

self-dependence and responsibility. Every care is taken to protect the health and strength of the students, who number about one hundred day and boarding, from the kindergarten through the senior year in high school. A capable dietitian plans the well-balanced meals, and a resident nurse watches over the physical condition of the students. A medical examination is given to every girl as she enters, and corrective diet or exercises are planned as necessary.

The academic work at St. Mary's Hall is of high standard, fulfilling the requirements for entrance into the major colleges and technical schools. The graduates of the Hall numbering over 1300, of whom over seven hundred are still living, have taken their places successfully in any line of activity they have undertaken. Courses are also offered in art, in music, and in secretarial work.

The sports program is extensive, covering all branches of athletics open to women. Formal gymnastics including drill and exercises, are, of course, offered, and in addition, hockey, basket-ball, tennis, riding, swimming, golf, dancing, and track draw out the various talents of the individual girl. Inter-scholastic competitions in basket-ball and hockey add much to the impetus of these games. As much as possible of this work is carried on out of doors and each girl thus is kept out at least two hours a day except in very inclement weather.

IN 1926, St. Mary's Hall absorbed Ruth Hall, an elementary school in Asbury Park, New Jersey, and has build upon that nucleus a thriving progressive Lower School. The girls of this department who are resident are under the care of a housemother and have an entirely separate organization of faculty and directors. A kindergarten was opened this year and boys have been admitted to the first three grades of the day department.

It has been increasingly possible throughout the entire school to offer very definite individual attention to the capabilities and problems of each child, and yet afford the group the necessary incentive and competition which class work gives. The classes are alive and enthusiastic and the faculty a group of experienced college-trained women.

The school exists on the theory that no education is complete without a very definite religious training, and the lovely old Chapel of the Holy Innocents is at once the center and heart of the school both physically and spiritually. Through its doors every morning the procession of singing girls winds its way to the chancel and in the very service links the old St. Mary's Hall with the new, for that service has been a part of the school since its founding. Every Sunday afternoon at five a choral evensong is celebrated, a service which draws visitors and friends from far and near, and as the words of the vesper hymn, "Softly Now the Light of Day" issue from a hundred throats it seems as if truly the spirit of the founder, George Washington Doane, hovered overhead, symbolized by the hymn he wrote in that very spot, and that through him the grace of our Lord were assured to the work he started.

St. Mary's Hall will celebrate its hundredth anniversary in four years, with a record to be proud of, the second oldest school of its type in America, the mother of many fine daughter-schools—one even as far distant as China,—and still striving to work out the purpose of the Founder:

"That her daughters may be as the polished corners of the Temple."

A Great Ministry

By

GARDINER M. DAY

HAD not Dr. Rainsford written his autobiography so recently under the title, "The Story of a Varied Life," we would certainly suggest it as the most descriptive title for this delightful and fascinating autobiography of Dr. Elwood Worcester, "Life's Adventure," which has just been published by Charles Scribner's Sons. Dr. Worcester is well known throughout the Church for his quarter of a century of work as Rector of Emmanuel Church, Boston and as founder of The Emmanuel Movement, but only his close friends have had any knowledge of the very wide diversity of his interests. Teacher, minister, author, lecturer, and even sportsman sounds fairly commonplace, but beneath the surface one discovers that life's adventure for Elwood Worcester has been one long struggle. In early youth came the struggle for education and ordination after the collapse of the family fortune. With a degree from The General Theological Seminary and a Ph.D. from the University of Leipsig, one might have thought that the rest of Dr. Worcester's life would have been smooth sailing, but on the contrary he was engaged in one battle after another for unpopular causes beginning with his pioneer work in Biblical Criticism forty years ago and concluding with the pioneer work in the field of Psychic Research, which he is carrying on today.

Few men have a greater gift for story telling than has Dr. Worcester, as all who have heard him speak well know. When he is dealing with past episodes this ability is greatly enhanced by the very remarkable verbal memory which enables him to repeat long

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poems, pieces of prose and conversations, which he has not heard for many years, verbatim. Consequently, pictures of his life as a Professor in the University of Lehigh, as Rector of St. Stephens Church, Philadelphia, and in his hunting expeditions in the northern part of the continent are made doubly vivid by his ability to recall bits of repartee or singular actions characteristic of some well known citizen of Philadelphia of the past generation like Weir Mitchell or of some typical Newfoundland guide.

This volume is more than an ordinary autobiography in that several of the chapters are really essays which deserve attention quite apart from any autobiographical interest. The two chapters which are outstanding in this respect are those on "Health Work" and "Psychic Research." The former tells of the growth, method and work of The Emmanuel Movement, while the latter is a careful argument for the case in favor of Psychic Research. The reviewer commends this latter chapter to all priests and laymen who are inclined to throw all psychic research out of the purview of their minds as "spooky spiritualism."

Finally as the reader puts the book down he realizes that he has been given glimpses into the truly deep ministry of more than a teacher and more than a Rector, of a mighty spiritual soul. He knows why, at the beginning of The Emmanuel Movement in response to a notice that Dr. Worcester would be in the Parish House on a certain day to advise the nervously sick, 128 people appeared. They recognized in him one who had learned how to draw from the well of living water.

News Notes of the Church

Edited by

W. B. SPOFFORD

AT THE Cathedral in Garden City, Long Island, they issue a "Junior Message" which is the work of the boys and girls in the Church School. A recent number of this publication contains reports of the recent meeting of the House of Bishops which for terseness, not to say brilliance, surpasses any of the reports in the Church weeklies. Bobby Geer for instance writes: "The House of Bishops met at the Garden City Hotel. First the camera men took pictures of the bishops. Then Bishop Perry of Rhode Island began the meeting with a prayer. The roll was called and many bishops from all over the land answered. Two new members were added. Then Bishop Stires made a short address of welcome, saying that there has never been so many bishops on Long Island. Discussion concerning balancing the budget followed." Lyman Collins is equally brief. He writes: "The presiding bishop was Bishop Perry of Rhode Island. He acted as chairman. It was a very hard job because there were about a hundred bishops and in order to have the meeting go along quickly the presiding officer must recognize each one immediately." And that the remarks by the Rev. John W. Suter, Jr., were adequately reported can be gathered from the following by Creighton Phillips: "Mr. Suter, head of the department of religious education, had compiled a lot of statistics and he gave the expenditures of the department down to the cent. He stated that religious education should not be cut as it was one of the most important divisions of the Church." Finally Arnold Behrer writes of the report of the Rev. C. Rankin Barnes, head of the department of social service as follows: "Mr. Barnes said that he had four men working full time and one half time. Now he has two men full time and one half time. He does not have enough men to do the work. If this bureau was stopped it would cripple one of the great works of the Church."

I must not spoil this by adding any superfluous comments, but I would like to say that if the bishops ever meet at Garden City again I would like to engage these gentlemen to cover the meetings for this paper.

Central New York Convention

Church problems arising from the depression were major considerations at the convention of the diocese of Central New York, May 10th and 11th. The convention was most harmonious and lined up solidly behind Bishop Fiske in all his policies. The standing committee of the diocese, in presenting the year's budget, praised the economies put in force and urged upon the National Council a more serious effort to effect like economies. This was put in the following resolution:

"Economic conditions throughout the world place a responsibility upon government, business, and the family for thoughtful planning and conscientious administration of funds. The same responsibility rests upon the Church. Your Standing Committee is deeply solicitous over the inadequate income available for missionary work. It is also deeply solicitous over the heavy burden already resting on the Christian giver. Therefore, we call upon the officials of the National Church to make the most exacting study of all its expenditures and also of its methods of obtaining income." The warmest discussion arose out of the proposed resolution citing facts about the depression and calling upon the clergy to study social problems and discuss them in their preaching. This resolution sprang out of an address by Mr. Spencer Miller. Vigorous objection was made to its preamble declaring that a more serious condition is to be faced now than during the war, etc., and both clerical and lay critics objected to vague calls for leadership and eloquent language about "crises" and "challenges" and declared that it was impossible to get from those who presented such calls, any definite proposals for Christianizing the social order. In the end, the resolutions were withdrawn.

The feature of the convention was the dinner at which the Hon. John B. Harris, mayor of Watertown, outlined methods of parochial canvassing; Mr. Curtis Alliume, former director of public safety in Utica spoke on "Men and the Church," and Mr. J. L. Gregory of Binghampton gave an address on the opportunities for men in the Church's service. The dinner was followed by a community service in Grace Church when addresses were delivered by

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Mr. Courtenay Barber, president of the Brotherhood of St. Andrew, and Mr. Spencer Miller, Jr., consultant on industry of the National Council.

Montana Convention

The convention of Montana was held at Butte, May 8-10. The convention passed a resolution supporting the National Council and accepting the responsibility of raising the thousand dollars apportioned to the diocese toward the deficiency fund.

Bethlehem Convention

The convention of the diocese of Bethlehem was held at Christ Church, Reading, Pa. Prior to the convention there was a mass meeting, with the Rev. W. Crosby Bell of the Virginia Seminary and the Rev. John W. Suter, Jr., head of the department of religious education of the National Council, as speakers. One of the features of the convention was the presence of Mr. Rodney E. Mercur, a venerable gentleman who has been present at fifty-two of the sixty-one conventions of the diocese.

Cause of Discontent

At the convention of the diocese of Ohio last year a resolution was passed calling upon the social service department and the diocesan council "to study the cause of the present wide-spread social discontent and the relation of the Church thereto, and to report on the same at the next diocesan convention." The findings of this committee (the Rev. Andrew S. Gill of Cleveland, and the Rev. Walter F. Tucks of Akron), was presented to the convention on May 10th. The report points out that the General Convention has dealt with the problem in the meanwhile and it urges a careful study of the Pastoral Letter of the House of Bishops and the report of the General Convention on "National and World Problems." It then goes on to list the following as causes for the depression: the world war; the prohibition amendment; the inability of the industrial order to absorb specialized workers released annually by colleges; machine-age developments whereby possible production and actual consumption are forced permanently out of balance; irritating and excessive taxation representing waste in government, corruption in politics; wide-spread prevalence of crime and the failure of our constituted machinery of justice to deal with it adequately. The report then goes on to say that, important as these are, they do not strike at the root of the problem. "The principles of Christian brotherhood and co-operation have been narrowly interpreted and rendered inapplicable in such cases as interfered with the private gains, ambitions and desires of the individual. . . . Thus, while there are many contributory causes, each having its bearing on the wide-spread social discontent, we believe that in the final analysis they all may be traced to the one great failure of mankind to agree with the wisdom of God and co-ordinate action with the known and established moral principles of Christ. We have tried to live without God." The report concludes by taking the Church to task for her willingness to compromise these principles for the sake of institutional advantage.

The report was received enthusiastically by the convention.



BISHOP SHERRILL
At General Commencement

Strange Congregation

A confirmation service was held recently at Christ Church, Savannah, which was attended by a Jewish rabbi and fifteen members of his congregation and also a large group from one of the Methodist churches in the city.

Thriving Parish

Few parishes have shown faster or healthier growth than St. George's, Maplewood, New Jersey. During the past few years the number of communicants has increased from 150 to over 600, and the total membership is now approximately 1050. During this period the Sunday School offerings have been so large as to place St. George's second in a diocese with 190 schools. Close to a quarter of a million dollars has been contributed to the parish during this time and the missionary offering during the past ten years has been also generous. The Rev. Francis H. Richey is the rector.

Someone Yelled Fire

Just as Church school was about to begin at our church in Jefferson City, Missouri, someone yelled through the church door: "The rectory is on fire." But, believe it or not, the service went on as usual. At least our correspondent says so, though he does not state positively that all the children were in their accustomed places. Quite a fire, too, with the roof burned off the rectory and a lot of other damage done. The building was fully covered by insurance.

Young People Meet

A conference of the young people of the province of Washington was held at St. John's, York, Pa., May 6-8. It was largely attended.

New Archbishop

The Rev. Erling Eidem, professor at the University of Lund, was consecrated primate of Sweden in Uppsala Cathedral on May 22nd. He is the 62nd archbishop, and also the youngest of all present bishops in the country.

Bishop's Son Ordained

Bishop Casady of Oklahoma ordained his son, P. M. Casady, to the diaconate on April 30th. The service was held in the private chapel in the home of the Rev. Howard C. Robbins. Young Mr. Casady is to serve widely scattered missions in Oklahoma.

Young People Meet

The young people of the diocese of Springfield held their annual meeting at St. Paul's, Springfield, Illinois. It was a large and enthusiastic meeting.

Receives Cash

Christ Church, Norwich, Connecticut, has received $10,000 by the will of the late Harwood Byrnes.

Banks Is Married

The Rev. John Gayner Banks, formerly the director of the Society of the Nazarene, was married on May first to Miss Ethel E. Tulloch of San Diego, California. They leave this week for a short visit to Scotland and England, after which they are to make their home in California.

Berkeley Commencement

The commencement of the Berkeley Divinity School is to be held in New Haven June 8th and 9th. The preacher at the alumni service is to be the Rev. Samuel S. Drury, rector of St. Paul's School, and the address at the graduation is to be by the Rev. W. T. Brown, acting chaplain of Yale.

Sherrill at General

The commencement at the Gener-

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al Seminary was held in New York May 23-25. The sermon on Monday was preached by Bishop Sherrill of Massachusetts. The alumni essay was by the Rev. John Henry Hopkins, while the address at the commencement exercises was by Dr. Chauncey B. Tinker, professor at Yale.

Nurses Have Service

Bishop Moore of Dallas preached the sermon at the annual service in memory of Florence Nightingale, held at St. Matthew's Cathedral, Dallas last Sunday evening. There were about seven hundred nurses, in their uniforms, in the procession. Twelve members were admitted to St. Barnabas Guild for Nurses by Dean Wood, the chaplain of the guild.

Memorials Dedicated

Many memorials were dedicated at St. James Church, Schuylkill Haven, Pa., at a service on May 12th. The church, now in charge of the Rev. J. R. Ramsey, is over one hundred years old, and will some day undoubtedly become an important center in the diocese since a school for clergymen's daughters will eventually be opened there. At least the sum of $400,000 was left for such a purpose by Mrs. Elizabeth Bryant.

New Hampshire Convention

The convention of the diocese of New Hampshire met at Sanbornville on May 10th. The night before the convention there was a mass meeting at which the speaker was Bishop Hulse of Cuba. Another interesting address was given by the Rev. Edric A. Weld, rector of Holderness School, who described the plans for the new buildings which they hope to start constructing this summer. Also an intimate historical address on the life of the late Bishop W. W. Niles, who was born 100 years ago on May 24th, was given by the bishop's son, the Rev. William Porter Niles, rector at Nashua.

Dean Williamson Elected

The convention of the diocese of Arkansas was held at Newport, with the suffragan, Bishop Saphore, presiding. Following the regular business balloting was begun for the election of a bishop to succeed Bishop Winchester, resigned, and it continued until late in the evening. On the eleventh ballot the lay vote was 34 for the Very Rev. John Williamson, dean of the cathedral at Little Rock, 13 for the Rev. W. P. Witsell of Little Rock, and 5 for Bishop Saphore. The clerical vote was 11 for Dean Williamson, 6 for Dr. Witsell, 1 for Bishop Saphore and 1 for the Rev. W. S. Claiborne of Sewanee, Tennessee. This means, I take it, that the next bishop of Arkansas is to be the Very Rev. John Williamson.

Teachers Meet

The Teachers' Fellowship of the diocese of Long Island, an organization which was started in 1925 and now has an enrollment of 400 Church school teachers, is to hold its anniversary at Rockville Center on June 5th. Bishop Larned is to be the speaker.

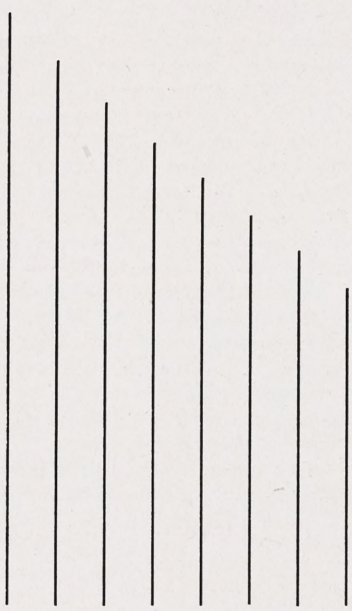
Stires Attacks Corruption

Bishop Stires of Long Island, in his convention address on Tuesday last, attacked crime, corruption and government inefficiency and exhorted the Church to do its share in emphasizing the dependence of morality upon religion.

"The clergy should accept responsibility for creating and maintaining a wholesome public opinion. If we fail to do this we are illogical in emphasizing the dependence of morality upon religion.

"This gives no excuse for partisan politics in the pulpit. On the other hand, it gives no excuse for avoiding in the pulpit discussion of the grave moral problems of the city and the nation. And we must beware of mere discussion. We must be ready to arouse our communities,

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to urge organization for better government and to plead for the nomination and election of honest men, wise men, patriotic and unselfish men who will serve the best interests of the people and not devote themselves to filling their own pockets or buying their re-election by the passage of laws which would give away billions of the people's money without the slightest justification.

"It is not a question of politics; it is a question of plain honesty. On such a subject the Church cannot be silent. Our clergy and laity must speak and act, and I offer my full cooperation wherever such efforts are made."

Bishop Stires said that the activities of the diocese were not seriously hindered by the trying financial conditions of the moment.

A resolution was introduced asking the federal government to provide cheap credit for the purpose of building houses for the workers which could be rented at a low figure. This was referred to a committee. Another resolution was introduced calling for a committee to study the question of proper compensation for the clergy. This also went to a committee.

Children Rally

The church schools of the diocese of Long Island held their annual rally at the Cathedral at Garden City on May 21st. It is a great event always and this year was no exception.

Fellowship Meeting

A meeting of the provincial young people's fellowship was held at St. Andrew's, Albany, N. Y., on May 15th with representatives of six of the eight dioceses present.

Masonic Service

A national Masonic service in commemoration of George Washington's life as a Mason is to be held in Washington Cathedral this coming Sunday, with the Rev. Joseph Fort Newton of Philadelphia as the preacher.

Marquis Causes Stir

The Rev. Samuel S. Marquis, rector of Christ Church, Cranbrook, Detroit, caused a considerable stir at the meeting of the Pastors' Union the other day by declaring that Christianity must be wiped out in order that the religion of Jesus may live.

"Christianity as it exists today still has in it some slight traces of the religion of Jesus—for Christianity is not the religion of Jesus," Dr. Marquis declared.

Religions, like everything else, have a way of coming and going out of existence after their purpose is served, Dr. Marquis maintained, mentioning as disappearing or already gone such features as images,

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polytheism, tribal and national deities, sacrifices of animals and men, deified ancestors and rulers.

Sketching in, without any "feeling of certainty," his outline of the religion of the future, Dr. Marquis voiced the belief that it would be chiefly concerned with improvement of conditions here and now.

"Christianity is the religion of Jesus crusted over and stifled by the accretions of centuries. The next step is to strip it of these and then give it an honest trial.

"A new gospel is in the making —the social gospel of Jesus — the setting up of the kingdom of God on earth in place of the economic slavery and political corruption that is making a hell out of life.

"The early missionary went out to save the souls of the heathen. The modern missionary is chiefly concerned with saving the heathen from the hell in which he lives—about the bodies he has cured and the minds he has enlightened with knowledge that makes for a happier life on earth."

Eternal punishment for sin, necessity of baptism for gaining heaven, obeying tradition, infallibility of church authorities are beliefs to be eliminated, Dr. Marquis said.

"It seems altogether likely that the facts recently discovered by penologists and psychologists were known to God quite a while ago.

"The old religion rested one foot on infallibility—and the other on tradition. The new religion faces the future, not the past.

"The new religion is not interested in ecclesiastical units and uniformity of belief. Church unity along the lines sought by the fragments of the old divided church is a futile quest.

"The new religion will find unity in co-operative action in the service of men; in improving the conditions under which the under-privileged of the world live; in laying new foundations and setting thereon new standards of living for the individual, the family and the state."

As the 100 ministers present were giving Dr. Marquis a rising vote of appreciation, one said, "Apparently Tom Paine would be welcome in this gathering."

Others attacked the paper, terming it "Hellish," and saying that more of its kind would mean the destruction of the pastors' union.

Alabama Clergy Meet

A conference for the clergy of Alabama was held at Grand View, May 10-13. Bishop McDowell gave a talk on the subject of "Taking Stock". Other subjects discussed were the Devotional Life, Instruction for Marriage, The Church's Part in Relief Work, How to Improve our Preaching and Preparing for Next Fall. In addition to this serious business there was quoits, dominoes, chess, tramping and a lot of sleeping.

Vermont Convention

The centennial celebration of the diocese of Vermont was celebrated at Burlington May 10th and 11th. A progressive step was taken by the convention in passing new canons providing for the establishment of an executive council to assist the bishop in a more effective management of the affairs of the diocese. Governor Wilson of Vermont addressed the convention as did also the famous Dr. Wilfred Grenfell of Labrador. The Rev. Bernard Iddings Bell of St. Stephen's College preached the convention sermon.

FOR BOYS AND GIRLS

FOR some time we have felt that there should be something in The Witness for boys and girls. We are now very glad to be able to announce a series of stories, written especially for them by Eveleen Harrison, formerly the executive secretary of the department of religious education of the diocese of Long Island. May we take this occasion to call these to the attention of parents and all who have boys and girls in their households. We will also appreciate a word from you, after a number of weeks, as to whether these stories are enjoyed by your young folks. If so, in spite of the fact that we have to be economical with space, we most certainly will make them a regular feature of the paper. The first story will appear in the issue of next week.

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Western New York Convention

A diocesan dinner, at which Mr. Spencer Miller, Jr. spoke on the task of the Church today, was the feature of the convention of Western New York, held at Trinity, Buffalo, May 16th and 17th. A resolution was passed endorsing the work of the National Council and also recommending that the recommendations of the Bishops of the Second Province calling for strict economy be carried out as fully as possible. Bishop Cameron Davis reported that the diocese has sent to the Council $13,000 as its contribution to the deficiency fund.

Summer School at Tacoma

Bishop Huston is to give a course at the summer conference of Olympia, held at Tacoma, on the subject of Christian Economics. Others to give courses are the Rev. David Covell, field secretary of the National Council; Rev. Franklin R. Hart; Miss Frances Arnold; Rev. George A. Wieland; Mrs. Margaret Peppers and Miss Ruth Loaring-Clark. Last year the attendance at this conference was close to three hundred.

Rector Dies

The Rev. Leland G. Chase, rector of Trinity, Claremont, New Hampshire, died on May 2nd following an operation. He belonged to the Chase family of which Bishops Philander and Carlton Chase were members.

G. T. S. Alumni Meet

Thirty-one alumni of the General Seminary had an annual dinner in Utica on May 10th. The Rev. H. C. Whedon of Oxford presided, and the speakers were the Rev. H. G. Coddington of Syracuse and Bishop Fiske.

He Works Hard

Bishop Manning of New York celebrated his 66th birthday on May 12th. Says the New York Times: "The bishop is known to work eighteen hours out of every twenty-four, and in spite of the added burdens of his office due to depression, he is in good health and is an optimist."

Acolytes' Festival

Fully 3,000 persons attended the annual acolytes' festival of the diocese of Chicago, held at the chapel of the University of Chicago on Thursday last. There were 900 vested acolytes and 200 choristers.

Many Are Confirmed

Bishop Campbell of Liberia confirmed 114 persons in 1931; the suffragan, Bishop Gardiner, confirmed 130.

Church Club Meets

Bishop Rowe of Alaska predicted a great future for that country in an address before the Church Club of Chicago at the annual dinner held

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at Hotel Sherman. Bishop Stewart, in his address, made two proposals: one, that the churches in outlying districts serve as assembly stations during the summer in gathering food for the unemployed; second, that a diocesan-wide mission be held next fall in the interests of the spiritual vitality of the diocese. He also proposed that farmers be permitted to pay their pledges to the Church in farm products to be used at the Cathedral Shelter and similar institutions. Bishop Sumner of Oregon was also a speaker at the dinner, pleading for civic righteousness. Mr. John Allen was re-elected president of the club.

Memorial Window

The Church of the Advent, Chicago, dedicated a stained glass window recently as a memorial to Jane E. Kirkley, well known public school teacher for many years.

Called to New Berlin

The Rev. Henry H. Hadley, Jr., son of the rector of St. Paul's, Syracuse, has accepted a call to the rectorship of St. Andrew's, New Berlin, N. Y. He graduates from Cambridge Seminary next month.

Acolytes' Festival

The annual acolytes' festival of the diocese of Western Michigan was held at Kalamazoo on May 13th. Bishop McCormick took part in the service and the sermon was preached by the Rev. Alfred Newbery, rector of the Atonement, Chicago.

Long Service

Henry H. Field was re-elected secretary of the Churchmen's Club of Rhode Island last week for the 31st consecutive year. Bishop Perry addressed the churchmen on our European churches.

Bishop as Chaplain

The summer school of the diocese of Western Michigan is to be held from June 19 to 25. The Rev. Lewis B. Whittemore is the director and Bishop McCormick the chaplain.

North Carolina Convention

The convention of the diocese of North Carolina met at Durham, May 10 and 11th. The financial committee presented the budget for 1933, and the convention promptly increased this budget by refusing to allow the contributions of the Woman's Auxiliary to apply on budget quotas. A resolution was also adopted placing a Negro associate member in each department of the executive council, and providing for a standing committee of Negro clergy and laymen, to be appointed by the bishop, to help direct the affairs of the Negro churches.

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A retreat for women will be held by the Society of the Companions of the Holy Cross on June 25th to 27th. Conductor, the Rev. Charles Townsend. Applications should be made to Mrs. R. T. Hakes, 149 Chestnut St., Montclair, New Jersey.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days. 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation
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Sundays: 8, 9, 11, and 3:30.
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Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

Church of St. Mary the Virgin
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46th St., between 6th and 7th Aves.
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Week-day Masses: 7, 8 and 9:30.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 11, 8.
Weekdays: 8, 12:05.
Thursday: 11 (additional).

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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
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. Peter's Church
3rd and Pine Sts., Philadelphia
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Rev. Bernard W. Hummel
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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston
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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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Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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Near the University of California
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Tuesdays: 10 A. M.

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The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
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Week Days: 8 A. M.

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Rev. E. Reginald Williams
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Keeping Jack in School

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
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MISSIONARIES are to be envied. The Rev. Francis Jarvis, missionary of the Church of England recently visiting in New York, relates his experiences on Cat Islands in the Bahamas. He is just ending a four year period of service and during all that time he never heard a radio, saw an automobile or ate a dish of ice cream. There are many of us who would like his job after he retires. Civilization has reached the islands, however. A native woman not long ago got her hands on a mail order catalogue and from the pictures the women got ideas as to what the well-dressed woman should wear. She and her friends copied these styles so that now the ladies strut their stuff in the latest Park Avenue manner. Aside from that Cat Islands, as described by the missionary, sounds like a delightful place.

EARLY reports on the Whitsunday offering are encouraging. There is every indication that considerably more than $400,000 has been given by the people of the Church in response to the deficiency appeal. Whether the entire sum will reach the treasurer of the National Council remains to be seen. Dioceses too have deficiencies and there is a tendency in some dioceses to take care of their own budgets first and then send anything that may be left to the National Council. However it can be said definitely that the Council has received $100,000 in cash; another $100,000 in pledges that are so good that they could be at once discounted at the bank if immediate funds were necessary; while encouraging informal reports are being received from most dioceses who have not yet stated definitely how much they will give. The diocese of Massachusetts has given the largest sum, its gift to the Council for this emergency fund being well over $50,000.

BISHOP BENNETT of Duluth is to take up residence at Providence, Rhode Island, in order to assist Presiding Bishop Perry in the administration of his diocese during his term of office as the head of the national affairs of the Church. It is a happy arrangement. It is obviously impossible for one man to head up the work of the Church nationally without neglecting his diocesan affairs. Bishop Bennett assisted Bishop Perry in the diocese during the latter's recent trip abroad and so endeared himself to the people of Rhode Island that the announcement made at the diocesan convention that he was to serve them permanently was greeted with great enthusiasm.

METHODISTS, meeting in quadrennial general convention at Atlantic City, have had sharp things to say about the paganism of modern industry. One of the highlights of the convention was a speech by Bishop Anderson of Boston in which he said: "Industry has as a rule given labor a grudging, insufficient wage, keeping it down by child exploitation, by suppression of legitimate organizations, and by other expedients, while at the same time huge fortunes have been amassed for the favored owners of the resources of production. Today the burden is without conscience shifted to the worker, who after giving his labor for miserable financial results, is turned off to starve or beg. Thus the machine, which might have been used to lift the load of poverty from the backs of all people, has been used selfishly for the benefit of the few." The Rev. Halford E. Luccock, professor at Yale Divinity School, was equally vigorous in his denunciation of industrialism. "The kind of a pagan world we live in," he said, "is clearly pictured in the movement of the stock exchange quotation. The headlines tell the brutal and inhuman story, 'Steel pay cut again; stocks rise rapidly.' That is what we call a Christian civilization, a civilization which imagines that prosperity can be increased as human misery increases; a civilization in which, when 200,000 workers had a pay cut of 15 per cent and men, women and children are pushed closer to the dizzy edge of starvation, investors send up three cheers and press forward to profit on human misery. God save us from perpetuating such an indecent and irrational order of life." The words were strong and yet, according to newspaper reports, they were received with acclaim by the several thousand delegates. If this sort of thing keeps up the observation of Karl Marx that religion is the opium of the people will have to be revised.

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THE SURPRISE PARTY

A Story for Boys and Girls

By

EVELEEN HARRISON

THE boys of the little town of Capernaum had a new interest in life. Swimming, fishing, boating on the lake were not to be compared to the thrilling experience of watching a lame boy throw away his crutches and walk; a blind man open his eyes and look into their faces for the first time; a little girl friend, raised from the dead, tell her experience of coming back from Heaven. All at the touch of the great Rabbi Doctor Who had come to make His home in their town on the Lake of Galilee.

Every day tales of the great Rabbi were repeated from mouth to mouth. The boys followed Him closely through the streets, gathered around Him on the seashore, listened eagerly to His wonderful stories, and searched the town for more people to be made well by His God given power.

One day a group of boys waited for Him outside the door of Simon Peter's house. Impossible for even a small boy to squeeze in, for a crowd of people filled the place inside and out; windows and doors packed with eager listeners who could not see the Rabbi, but could hear the clear, vibrating tones of His wonderful voice.

"Wish we could get in and see what He is doing, I'm tired waiting out here," grumbled little Joseph.

"Look, look! see what's coming down the street!" called Matthew, pointing up the road. Such a curious sight; four men, each holding the end of a big rug or mat, used for a bed, carrying something very heavy in the middle.

The boys turned eagerly to this new object of interest. "What are they carrying?" asked John.

Samuel, a little taller than the others, answered, "There's a sick man inside the rug,—they must be bringing him to the Rabbi Doctor."

Nearer and nearer came the little procession; the men had broken step so that the sick friend should not be shaken up too much. Eagerly the boys crowded around as they reached the door and laid their heavy burden down, wiping the sweat from their foreheads; the day was hot, and they had carried the sick man a long way.

"Why, that's my father's old friend, Simeon; he has been sick ever since I was born," whispered Reuben, one of the group of boys.

"How can we get him in to the Rabbi Doctor?" questioned the friends. "It would only hurt him to try to break through that crowd."

The people at the doorway turned to look as they discussed the problem. "No use trying," called one of the crowd, "there is not room for a child to squeeze through, let alone a sick man; better take him home again."

But the four faithful friends would not be discouraged; they had promised to bring their comrade to the Great Healer, and had no intention of breaking their word. The Rabbi had said, "Come unto me, all ye that are weary and heavy laden." Was not their friend weary of lying in bed for years, and heavy laden with the suffering of mind and body? for he looked upon his sickness as a punishment from God for past sins.

"Why not take him up the stairs, and let him down through the roof, with cords into the room?" suggested the boy Samuel.

Eastern houses have a short flight of steps on the outside, leading from the ground to the roof, for the people loved to sit or lie on the tops of their houses in the hot summer; and the roof made only from rafters, covered with short sticks, brushwood, mortar or earth, was easy to break up, by scraping away the earth or mortar, and pushing aside the rafters.

"That's the best way," agreed the men. "Get us some rope, boys; a piece for each end of the rug."

Some of the group ran to borrow the rope, and the rest helped the four friends to get their heavy burden up the narrow ladder-like stairway as gently as possible. Inside the house the crowd were listening earnestly to the great Rabbi. Visitors from all over Galilee, scribes and Pharisees from Jerusalem, country people hungry for help and guidance to meet the hard problems of daily living.

Suddenly one man put his hand on his head, and looked up to the ceiling; something had hit him on the forehead. Another, and still another followed his example. What could be the matter? Scraps of earth, brush, mortar, were falling on their heads. Soon the whole crowd were looking up at the ceiling instead of into the face of the great Teacher.

Quick to sense what was happening, He stopped speaking, and waited.

"The roof is falling in," said one. "No, someone is making a hole in it," cried another. "Look, I see a hand, and a face!"

In silence every eye turned up to see what this great surprise might be. A hole was widening gradually in the center; hands, voices, could be seen and heard; then the faces of the four friends appeared, one at each corner of the hole; their hands busy tying strong knots in the ropes. The hole was darkened with a big bundle. "Why, they are letting something down on top of us. Get back, or it will land on our heads!" cried the man directly in front of the Rabbi Jesus.

In spite of the crowded room, they pushed back towards the wall, for the bundle was surely coming down.

"It is a poor sick man," exclaimed Peter, one of the disciples of the Rabbi, as he stretched out his hand

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to help guide him gently to the ground. Quickly the crowd again pressed forward. Faint, exhausted with the adventure of his journey, the man sick with the palsy lay at the feet of the Healer of souls and bodies; he could not speak, but his eyes told his whole story. Tenderly, with a face of compassion, He stooped, took hold of the thin worn hand.

"Son, thy sins are forgiven; arise, take up thy bed and go unto thine house."

Walk! Take up his bed! Years since he had had the use of hands or feet! Could it be possible? But see, a warm wave of color slowly flooded his face, as strength poured once more through his veins; a look of surprise came into his eyes; little by little he lifted himself, sat up, stood on his feet; then, sank on his knees and bent to kiss the hands of Healing, tears of thankfulness running down his face. Rolling up the rug, he threw it over his shoulder, and with eyes still fixed in adoration on the great Rabbi, made his way backwards through the awe-stricken crowd to the street.

But what had become of the boys? As soon as the sick man lay at the feet of the Rabbi Doctor, and the four friends,—with sublime confidence that he would be made well,—ran down the staircase to meet him at the door, a row of young eager faces circled the hole in the roof. Not a movement of the thrilling surprise escaped them. Then followed a rush for the stairway, a race to see who would reach the door first. Somewhat in fear they looked at the man who had been sick, but now was well, as he stood for a moment on the threshold, a light from Heaven in his eyes. Then he was encircled with the arms of his four faithful friends. It was through their love, friendship, and service that he had been brought to the feet of the Rabbi Jesus; they shared joyfully in his healing, and walked up the street with him rejoicing.

The boys could not understand the great power of the Rabbi Jesus to heal both soul and body, but they could see His love to God, expressed through service to man, and they went forth to follow Jesus as their Hero and King.

LENOX SCHOOL

By
WALTER H. CLARK

LENOX School, in the diocese of Western Massachusetts, was founded in 1926 by the late Rev. Latta Griswold of Lenox and the Rev. William G. Thayer, then headmaster of St. Mark's School, Southborough, Massachusetts, who has been, since the founding of Lenox, the president of the board of trustees. The headmaster of the school, the Rev. G. Gardner Monks, is a St. Mark's graduate, but despite these close connections with St. Mark's, Lenox is not an outgrowth of the older school. Lenox was not founded to provide for the overflow from any institution but rather was designed to provide a first class secondary school education at a price much below that charged by the general run of private schools. Thus it was designed especially to serve the needs of doctors, teachers, and clergymen, whose sons form a large proportion of the seventy-five boys now attending the school. Underlying these concrete aims was the desire to provide a broad and deep basis for Christian living, both in respect of cultivating habits of worship and practical Christian character. All of the distinctive features of the school outlined in the succeeding paragraphs can be traced to one or more aspects of this threefold aim, of supplying an education that will be economical, thorough, and Christian.

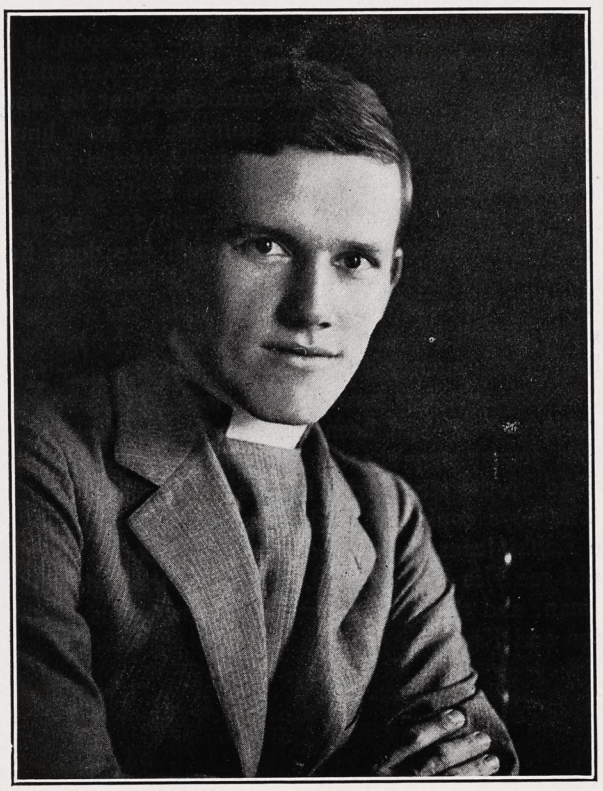
Both as a matter of necessity in order to keep the tuition low and as an educational measure calculated to train boys in habits of self-dependence and simplicity of living, the school adopted the "self-help" system. This means that the boys not only make their own beds and sweep their own rooms, but wait on the tables, wash the dishes and help in keeping the grounds in order. Probably this feature of the school is partly responsible for the fact that there exists among the boys very little feeling, so common at preparatory schools, that wealth can bring the worthwhile things in life and is the true criterion of a successful career. In place of this there is a truer emphasis on the ideals of democracy in the sense that those individuals are respected whose service to the school and value to the community have marked them as responsible members of the group.

THE school was founded but six years ago; yet its numbers have steadily grown from thirty-seven to



CLIPSTON GRANGE
One of the Lenox Buildings

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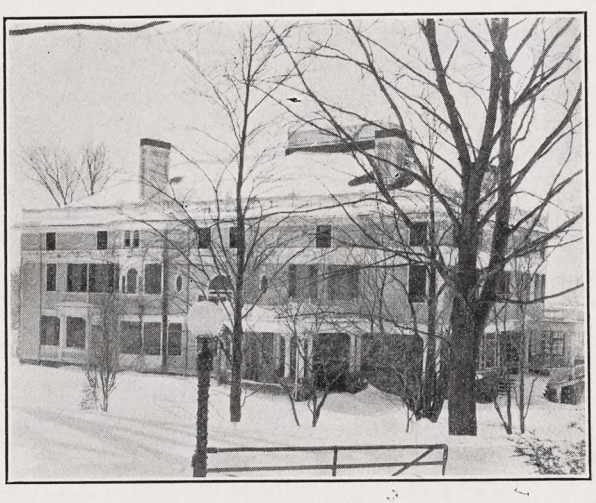
REV. GARDNER MONKS
Rector of Lenox School

seventy-five and its scholarship has long since passed out of the trial stage. The program is college preparatory and therefore the school aims to admit only those qualified for college work. Of the first graduating class of eleven in 1930, all were admitted to college from Lenox and all are now still in college and in good standing with the exception of one alumnus who is deceased. This year the school has representatives at Harvard, Yale, Williams, Trinity, Bowdoin, and M. I. T. This success has been mainly due to the quality of the faculty. In the six years that the school has been running, three members of the staff have been Rhodes Scholars, and over half have had graduate degrees, while each summer at least half of the staff have attended summer graduate schools in order to improve the quality of their teaching. This testifies sufficiently to the solidity of the scholarship; yet the educational climate is progressive as well. One advantage of the school's youth is that there are no hide-bound and iron-ribbed traditions that prevent reasonable experimentation, and the headmaster is always willing to try any experiment that gives promise of solving those educational problems of which every school has many. For instance, the problem of guiding the young student in his study hours so that he will learn the proper methods of study is one that the school has attacked. It has been very satisfactorily solved by including in the schedule study hours designated for each different subject with the master teaching that subject supervising the study.

The discipline of the school is one of its interesting features and is an example of the direct influence of Christian principles on the policies of the school. Last year the experiment was tried of abolishing all punishments for minor offenses, major offenses being dealt with exclusively by the headmaster and punishment being inflicted only as a last resort. Instead of punishments, a record is kept of conduct and each boy has a member of the faculty as an advisor who keeps track of the boy's progress and uses moral suasion and pride rather than coercion to guide the boy toward proper conduct and effort. This has led not only to a progressive improvement in conduct but a relation between master and boy much more conducive to mature character formation. Discipline is removed from the negative atmosphere of punishment and approaches much more nearly the Christian ideal of redemption.

THERE is no need to mention the daily chapel services in the school chapel, as on the matter of worship Lenox places the same stress as do all Church schools. There is also close connection with the village Church which the school attends on Sunday. The central feature of the religious life at Lenox is the aim to realize the ideal of every true Christian school—namely, to make the ideals of Jesus pervade every phase of the school life. The practical implications of the Gospel are not allowed to rest with the instruction in sacred studies, but Christian activity, from helping to serve at the Church and teaching Sunday School to helping a classmate and volunteering to tidy up the grounds, is held up as a necessary part of the full Christian life. That Lenox has been successful in carrying this spirit into the realm of athletics as well is evidenced by the fact that she already has an enviable reputation for good sportsmanship with many other schools.

Thus it is evident that the school is one in which the scholarship is high, habits of living simple, and where the ideal of conduct is that of the Christian family. Not that there are no frictions or failures within the family, for what family is without its frictions and failures? Nevertheless Lenox is a school in which any parent could feel confident in entrusting his boy, and it is also a school which is making distinct progress in contributing, in America, to Christian education.



A VIEW OF LENOX

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STABLE FOUNDATIONS

By

BISHOP JOHNSON

RELIGION is suffering from bewilderment at present. In that it is like the stock market. People lose their faith in all stocks because of their experience with some stocks. No one really believes that one stock is as good as another, but so many believe that one religion is as good as another, that if a person tries one religion and it fails to impress him, he discards all religion. Now, of course, if there were no clearing houses or stock exchanges, the whole financial world would be in a far worse muddle than it is, for all confidence would be gone, since the individual investor would have no way of knowing the value of his holdings. In the religious world however all one has to do is to say, "This is religion" to put it on a par with all other religions. Thus everyone judges religion as a whole by the way that this or that religion performs in or near his back yard.

The whole thing is evaluated in terms of the local pastor and his flock. Whereas the term religion covers a multitude of sins. For example there are religions based upon the satisfying of one's intellectual curiosity; and other religions which seem to gravitate chiefly around the alimentary canal of the invalid; while still others have a very direct relation to the gate receipts.

It makes no difference. If the prophet has engaging manners and can perform unusual exhibitions of rhetorical skill and can have considerable success with certain forms of diseases, then such a religion ranks high in the stock market.

We have ignored the fact that the Master cautioned us to beware of false prophets; to take heed whom we hear and to remember that the devil may clothe himself in the garb of the saint so as to deceive the very elect.

A good instance of charlantanism is that of Rasputin, the holy devil of Russia, who combined the sensuality of a beast, the shrewdness of a politician and the tactics of a Saint in a single personality. His power over the sick; his kindness to the poor; his courage in attacking the ungodly in high places was remarkable; but his personal habits of self indulgence were detestible. His power over the royal family was absolute and he did not hesitate to use this power for his own personal vanity and aggrandizement. He was such a mixture of good and evil that he baffles analysis. Yet his influence in Russia was very bad and he was largely responsible for the chaos in which the Czar's regime ended.

WHAT the individual needs is some standard of righteousness and of worship which is commensurate with the vital importance of the investment which he makes in religion. He must demand that worship be a dignified and reverent devotion to the King of Kings, in which he himself is permitted to participate. The kind of worship which conserves the majesty of God, such as we catch glimpses of in the Book of Revelation, is quite foreign to those congregations in which they delegate such functions to a leader who sometimes prays to God and sometimes informs omnipotence of what is going on; and sometimes informs the congregation of its needs.

To sacrifice the impressiveness of worship to the easy informality of a very casual acquaintance with God is to do irreparable damage to any sense of reverence for His Holiness.

There is no trace of familiarity in the prayers which the Master offered to God. Indeed he warns His disciples of those who loved to pray in the synagogues in order to impress the congregation.

Probably the lack of reverence for sacred things in America today is largely due to the absence of reverence in such public worship, where familiarity with God in prayer has promoted an absence of reverence in life.

The seeker after truth must demand kindliness and courtesy as the standards of dealing with sinners and outcasts. So many reformers have that kind of cheap courage which thunders at the sins of those without to the great self satisfaction of those within. It was not the Master's way. He always preached to the congregation in front of him, particularly if they were in danger of self righteousness. Christ dealt with heretics and sinners alike in a firm not kindly manner. He told the Samaritans that they worshipped they knew not what, but at the same time He was most considerate of the individual Samaritan. He told drunkards and harlots that they could not enter the Kingdom of Heaven, but He never hurled epithets at them. In his anxiety to reform the world, He never became impatient with sinners, and yet He was always severe with sin. He was sometimes indignant with his own disciples and was occasionally drastic with religious people. Somehow the modern Gospel is quite the reverse. It is an anaesthetic for the comfortably pious and an irritant to the outsider. The common people on the outside heard Him gladly; those on the inside were not so eager to assimilate His sermons. It was of the prickly preachers that our Lord said, "Do men gather figs of thistles?"

The disciple of Christ must expect that the Gospel is something that lays obligations upon the hearer. If we are Christians He expects us to do something besides rationalize about religion.

IT IS all right to have our doubts resolved and our difficulties met and our diseases cured, but what are we willing to do because of this? "You follow me for the loaves and fishes." "Except ye see signs and wonders ye will not believe." He refused His grace to

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those who were merely profiteers or curiosity seekers. His parables against those who refused to use their talents, to voice their gratitude or to forgive their offenders were very searching. He didn't come to patch up those who were temporarily ill for a few more years of earthly comfort, but He did cure the sick in order that they might glorify God and give a good account of their stewardship.

The temporal benefits of the Christian religion are considerable. Young men who are brought up in the Church are much more apt to be prosperous than those reared in the gutter, but woe unto them if they think that Christ came to make them comfortable. Sick people who cultivate faith and love are much more apt to get well than those who nourish bitterness and resentment. But it is sad for them if they think that their own personal health is all there is to it. Religious people are far more apt to be thrifty than are the worldly, but they have missed the mark if they imagine that Christ is impressed with the size of their bank account.

After all there are certain fundamental principles which lie at the foundation of religion and which if we ignore, our labor is but lost in building.

These foundation walls are: Reverent worship of God. Kindly courtesy to all. A sense of obligation to Christ and a willingness to serve Him.

We cannot replace these foundations with: Intellectual curiosity about God. Censorious condemnation of others. An exploitation of religion for what there is in it. And a refusal to give to others as we ourselves have received.

The Heavens are still the Lord's, the earth hath He given to the children of men with the hope that we may find out how to use it.

Let's Know

By
BISHOP WILSON

PRAYER BOOK PSALMS

COMES a question from one of our readers as follows: "In the Bible, King James' translation of the Psalms is used. In the English Prayer Book, Coverdale's. Where does translation in the American Prayer Book come from? Has this translation always been in the American Book?"

A note in the Preface of the English Prayer Book gives specific answer to this question. It reads thus: "Note, That the Psalter followeth the Division of the Hebrews, and the translation of the Great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." This great Bible was not strictly Coverdale's translation though it was based upon it and was first produced in 1539 for authorized use in the churches in England. When, therefore, the First Prayer Book was compiled ten years later, in 1549, the Great Bible version was naturally introduced. By the time the King James version of the Bible came out in 1611, the people had become so accustomed to the older form in their public worship that it was retained. The same Great Bible version was taken over in our American Prayer Book and we still use it today with a few verbal emendations brought in under the last revision of 1928.

The Septuagint version (in Greek) was the one used by the first Christians. But so many people in western Europe spoke Latin that it was inevitable that a Latin version should also be produced. No one knows just when this was done but it must have been very early. Quotations from a Latin form of the Holy Scriptures appear in the writings of the early Church Fathers long before St. Jerome made his official Vulgate translation at the end of the fourth century. Indeed St. Jerome himself refers to a Latin translation which is usually called the "old Italic" from which the Psalms were taken for public worship for a long time after him. Gradually his newer Latin translation came into Western use, was introduced into Gaul, and so finally found its way into England. This, I believe, is still used in the Roman Catholic Church today.

During the Middle Ages various translations of these Latin Psalms were made into English and published in a number of editions of the Prymer which was a devotional book for the people. There were other translations before the Reformation, including the Wiclif Bible. All of these form a background for the Great Bible which corrected them by comparison with the Greek and Hebrew originals. The only change of any particular moment which has been made in the Prayer Book version since 1539 is in the numbering of the verses of the English Book in 1620.

In the Jewish Church, of course, the Psalms were used in the Hebrew tongue. So, as Dr. Blunt points out in his "Annotated Book of Common Prayer," our present Prayer Book version of the Psalter is a kind of condensation of the three ecclesiastical languages in which the Psalms have been used for worship, Hebrew, Greek, and Latin—these also being the three languages in which the inscription on the Cross was written, "Jesus of Nazareth, the King of the Jews." It is one more illustration of the manner in which our Book of Common Prayer has gathered up the finest fruits of devotional experience of the last twenty centuries. No wonder we value it so highly.

THIS UNEMPLOYMENT

By
V. AUGUSTE DEMANT
Director of the Christian Social Council of England

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REREDOS OF CHRIST CHURCH CHAPEL, BROOKLYN

NEWS NOTES OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

IT IS time you are getting your bag packed for the Church summer conference. They get under way, most of them, this month and there is every indication that the attendance records will be again broken this year. Somehow or other this depression business seems to work out that way as far as attendance at summer conferences is concerned. There are any number of them of course, with the programs of most of them already having appeared in these columns. Several of them are national conferences, drawing people from all over the United States. Outstanding among these are Wellesley and Sewanee. Just which one of these can lay claim to being the mother of Church conferences I don't know—I have seen partisans of each one prepare to do battle over that question. In any case they are both top-notch affairs, with large enrollments and outstanding teachers. Then there is Gambier which is pretty much of a general conference and also Blue Mountain which has come to the front rapidly during recent years until now it is unquestionably one of our great conferences. In North Carolina they have the fine Church property at Kanuga Lake where conferences are held pretty much all summer, with their adult conference being this year from July 18th to July 29th. At Concord, N. H., there is the conference for the youth of the Church—a provincial conference but I believe that this too has become so popular in recent years that those outside the province have demanded admission. It is held at St. Paul's School, which is one of the beauty spots of that summer state.

In addition there are any number of conferences sponsored by dioceses; in a number of instances neighboring dioceses combining, as Erie, Harrisburg and Pittsburgh do for the Erie-Pittsburgh Conference which meets this year at Saltsburg, Penna., June 26th to July first. And of course I should have mentioned Evergreen as one of the national conferences, and an exceedingly important one too I am told. Evergreen is a Church property located in the Rockies of Colorado, so you may well imagine what a delightful place that is to spend a few days or longer, with a group of likeminded people under the capable leadership that they have there each year.

Then I would like just to mention (I caught that split infinitive barely in time; who made that rule anyhow? Silly business it seems to me. What difference can it possibly make, professor, whether I write "like to just mention" or "like just to mention"). The person I would like to mention is Dr. A. J. Muste who is giving a course this year at Wellesley. I don't suppose he is particularly well known in the Episcopal Church. Yet I am prepared to say that there is no single person in this country who knows more about present social and economic conditions than does this Congregational minister, now the head of Brookwood Labor College, who is known affectionately to thousands of workers as "A. J." It may be that you are not interested in his particular subject but if you are, and if you are to be around Wellesley, here is an opportunity to hear a man who knows what it is all about.

* * *

The Bankers Are Slipping

According to Dean William P. Ladd of the Berkeley Divinity School, preacher last Sunday at the chapel of Columbia University, the

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faith of people in bankers is not as strong as it once was.

"A short time ago," he said, "it would have been accounted almost lese majesty, certainly very provincial, to impugn the intelligence of our great bankers, merchants and industrialists. Now they wear faded crowns and few are left who reverence these erstwhile wizards. Half the world has too much and half too little, yet our leading minds are impotent to right this cruel injustice, this egregious folly."

Never has the world needed a savior more than today, Mr. Ladd said, deploring the "disheartening lack of intelligent and courageous leadership" in business, politics, education and religion.

"We differ in our political affiliations," he continued, "but we all seem to agree that the politicians in Washington are not doing much to lead us out of the wilderness. New York, Chicago, Philadelphia, our biggest cities, hardly can pride themselves on the way their public affairs are being administered. Abroad the political horizon presents no better promise. The accepted program, 'Every nation for itself,' is not bringing satisfaction or prosperity to any."

Dr. Ladd doubted if present methods of education were doing anything to prepare the next generation for the leadership.

Jesus, he said, lived in just such a "befuddled, disillusioned world as ours," and viewed it realistically, seeing its shams, despising petty prejudices, understanding the deceitfulness of riches and teaching that the hope of the world was always in the coming generation.

"He taught that the great things of life were not the generally recognized prizes for which men were so prone to fight," Dr. Ladd said, "but sincerity, faith, courage, clear thinking and universal good will."

* * *

Nurses Sing Spirituals

At the Florence Nightingale service held at Christ Church, Savannah, Georgia, which was attended by uniformed nurses, a group of Negro nurses rendered several spirituals.

* * *

Guild Meets in Philadelphia

St. Barnabas Guild of Nurses held their annual council at the Church of the Saviour, Philadelphia, May 19th and 20th.

* * *

Young People Discuss Peace

The eighth annual young people's fellowship of the province of Washington was held recently at York, Penna. Mr. Thomas Q. Harrison of the National Council for the prevention of war spoke on international peace and the Rev. A. Vincent Bennett of Fitchburg, Mass., on "moral and economic problems of today." One of the features of the conference was a pageant on the subject of war and peace.

* * *

Venerable Clergyman Dies

The Rev. William H. Bulkley, oldest clergyman in the diocese of Michigan, died at his home at Points aux Pine, Bois Blanc Island, on May 6th, in his 83rd year.

* * *

Nurses Service in Lexington

A Florence Nightingale service was held at the cathedral, Lexington, Kentucky, May 12, under the auspices of the Guild of St. Barnabas. There were 100 uniformed nurses present and nine new members were admitted to the guild. The sermon was preached by Dean Sparling, chaplain of the guild. On Whitsunday Bishop Abbott confirmed a class of forty at the cathedral, the largest class he has confirmed since coming to the diocese three years ago.

* * *

All Saints' Anniversary

A service commemorating the 108th anniversary of All Saints', Henry Street, New York, was held last Sunday evening. The sermon was preached by Dr. Stetson, rector of Trinity. The Rev. Harrison Rockwell is the rector of the parish.

* * *

Breaks Handshaking Record

Bishop Helfenstein, carrying out an old Maryland custom, went around to each table at the dinner of the Maryland Churchman's Club the other evening and shook hands with everyone present. There were 240 present and if you don't think it is hard to shake hands with that many people try it sometime. The handshaking isn't so tough but the smile comes hard after the first hundred I am told. The speaker was Sir Wilmot Lewis, Washington correspondent for the London Times, but the headline surely belongs to the handshaking bishop.

* * *

Minnesota Recalls History

The convention of the diocese of Minnesota was held at St. John the Evangelist, St. Paul, May 24-25. Bishop Burleson was guest of honor and spoke at a service commemorating the holding of the first diocesan council in the same city in 1858. And he preached on the text: "Cast the net upon the right side of the ship and ye shall find . . .", which was the text of the sermon preached at the first convention by the Rev. A. B. Paterson, at that time the rector of St. Paul's Church, St. Paul. There was a reception at the new residence of Bishop and Mrs. McElwain and also a convention dinner, sponsored by the Church Club, at the Summit Club. Well just that you may know that progress has been made in this country since that first convention was held in 1858 I might tell you that Bishop Kemper was then in charge of all the territory that has since been chopped up into the states of Indiana, Missouri, Wisconsin, Minnesota, Iowa, Nebraska and Kansas. When he was consecrated there was not one mile of railroad west of the Alleghenies; Chicago was a frontier post and Milwaukee was a village. And just to prevent you from swelling up with pride over the progress we have made it might be wise for me to remind you that railroad bonds are now selling for 20c on the dollar; Chicago is big but broke and Milwaukee is solvent, clean and Socialist. But to get back to Bishop Kemper; for eleven years he had no home but travelled about constantly on horseback, on foot, by river and lumber wagon. His first visit to Minnesota was in 1843 when he arrived at St. Peter, having come up the Mississippi River by steamer. It was not until 1859 that Minnesota had her own bishop—Bishop Henry

THE PICTURES

THERE is pictured on the cover an electric church bulletin recently installed at the Church of the Holy Comforter, Richmond, Virginia. Bulletins have been so long in use that they are no longer an experiment. However, there are factors not always considered in selecting a bulletin; its dignity and beauty; its attractiveness and ready legibility; its weather-proof construction and durability, and the ease with which the messages may be changed. All of these factors are met in this bulletin pictured on the cover, made by the H. E. Winters Company of Davenport, Iowa. Over the News Notes is an illustration of the new reredos for Christ Church Chapel, Brooklyn. The central panel done in oil on canvas is of Christ with outstretched arms; on each side of the central figure are six panels each bearing the symbol of one of the apostles. Work was done in specially selected oak and all figures and patterns are in polychrome. The reredos was designed and executed by the Anderson Craftsmen of New York.

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B. Whipple of sacred memory. Now the state is divided into two dioceses, Minnesota and Duluth, with two bishops over each.

* * *

Secretaries Address Maine Convention

The Rev. B. H. Reinheimer, speech-maker par excellence of the National Council, told the convention of the diocese of Maine that the Church may well be reassured in the present emergency but that there is real need of education in Christian stewardship. The Rev. G. R. Fenner, rural expert at 281, was the preacher at the missionary service. The diocesan magazine, The North East, said to be the oldest diocesan magazine in the country, was changed by the convention from a monthly to a quarterly. And while the men were having their show the Auxiliary was holding group conferences, discussing such subjects as "financing the Church", "the united thank offering" and "building a parochial program of education."

* * *

Unusual Union Service

Calvary, Bayonne, N. J., is perhaps the first church to have a union service of Anglican, Orthodox and Old Catholic parishes in the United States. I say perhaps because I haven't the slightest idea whether it is first or not, but they make the claim so I am all for giving it to them. They had the service on Whitsunday evening, with the rectors of our churches, the Russian Orthodox Church and the Polish National Church assisting in the service. The church was crowded to the door. The sermon was preached by the rector of the parish, the Rev. J. Q. Martin, Jr., who spoke on the real progress that had been made in Church unity under the leadership of the Lambeth Conference.

* * *

Work Progresses in Brazil

Work has been steadily progressing in the building of churches, schools, chapels in the missionary district of Brazil, according to Bishop Thomas in summarizing the progress of the work in 1931. Advance Work and the Woman's Auxiliary supplied the cash in most instances. It is hoped that a school for girls may soon be opened, the Auxiliary already having made an appropriation for the purpose from the United Thank Offering.

* * *

Springfield Convention

The synod of the diocese of Springfield met at Jacksonville, Illinois, on May 18th with the Church club dinner the evening before, with over two hundred men and women from all parts of the diocese attending. The speakers were Dr. Charles E. Beury, layman of Philadelphia who is also the president of Temple University, and the Rev. Dr. Walkley, the rector of Grace Church, Orange, New Jersey.

* * *

Heads Nashotah Alumni

The Rev. Frederick G. Deis, archdeacon of Chicago, was elected the head of the alumni of Nashotah at the commencement last week. This year's commencement was the ninetieth. The alumni are out to raise $25,000 as an endowment for the Howard St. George professorship.

* * *

Connecticut Convention

The Rev. ZeBarney Phillips, rector of the Epiphany, Washington, chaplain of the United States Senate and president of the House of Deputies of the General Convention, was the speaker at the dinner held in connection with the convention of the diocese of Connecticut. The business of the convention was largely routine.

* * *

Alfred Newbery Honored

The Rev. Alfred Newbery, rector of the Atonement, Chicago, was elected president of the clergy's round table, succeeding the Rev. Howard Brinker who has been president of the club for the past five years. The speaker at this final meeting of the club for the year was the Rev. George D. Rosenthal, Britisher, who told of the plan for the centennial celebration of the Oxford Movement. Among other things planned is a great outdoor service in London which will be attended by 100,000 persons. Responding to the address Bishop Stewart expressed sympathy with the plans as outlined and assured Dr.

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* * *

Students are Godless

According to Professor Chauncey Tinker, professor at Yale, there is no religion in American colleges. At lease he so stated in his address at the convention of the diocese of Western Massachusetts, which met at Christ Church, Fitchburg, on May 17 and 18. He said that the modern undergraduate is as materialistic as he was twenty-five years ago and that he has not yet discovered that "science has gone mysterious." He concluded his talk with a plea for the revival of Anglo-Catholicism. Bishop Booth of Vermont preached the convention sermon and pleaded for a revival of the retreat movement.

The two addresses which marked the high point of the convention were those by Bishop Davies and Chancellor Gaskill. The latter in a beautifully simple talk urged the clergy to refrain from debating such theological points in the religion about Jesus as the virgin birth and endeavor to meet the present difficult situation by practicing more thoroughly the religion of Jesus.

Bishop Davies pointed out that man has managed to play havoc with the social order he has established. He said "There is plenty of work needing to be done and millions cannot find employment. There is plenty of food for all, and multitudes suffer from hunger. The man, who has toiled and saved to amass a competence to support his family, care for his old age, and do what good he may, cannot find a safe way of keeping what he has gained. Such acute and appalling problems confront the world as no individual effort can solve. There must be collective and united action. The task is so colossal that a vast body of people must undertake it, if there is to be any hope of success. These people must be bound together by a strong tie. For any hope of ultimate solution, they must build a social order in accord with the laws of that vast universe in which we live. The central principle of that Universe I hold to be Almighty Love."

* * *

Women Need Better Chance

Dr. Irene G. Woodcock, member of a committee that is studying opportunities for women's work in the Church, in a report submitted the other day insisted that women rise from "the underlying position which their sex occupies in most affairs of the Church." As a result of studies made she reported that women engaging in Church work professionally were suffering from three things:

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inadequate salaries and unregulated conditions of work; inadequate standards of training and the need of a central bureau to act as a clearing house for positions. The committee was appointed by General Convention.

* * *

Chicago Raises Half

The diocese of Chicago, seeking $34,000 for the deficiency fund, has to date raised $19,000 of the sum.

* * *

Southwestern Virginia Convention

Bishop Darst of East Carolina was the clean-up man (hope you don't mind if I swing into baseball lingo occasionally) at the convention of the diocese of Southwestern Virginia, held at Roanoke May 17-18. Another high spot at the convention was the presentation of the Whitsunday offering. They had hoped to raise $600 in the diocese. Instead the offering amounted to $1,300, with still more to come. Then there was a laymen's mass meeeting with Circuit Court Judge Don P. Halsey telling the boys about George Washington.

* * *

Missionary Service in Pittsburgh

A diocesan missionary service was held on the evening of Whitsunday at Trinity Cathedral, Pittsburgh, for the purpose of presenting the Whitsunday offering for the National Council. Bishop Mann, after his address, called from the altar steps the name of each parish and mission and as he did so each one sent forth its chosen representative to place the offering in the alms basin. The total offering was $6,840.

* * *

Their First Job

A rather nice custom was established long ago by Bishop Potter of New York which is still being carried on. On Trinity Sunday there is a service of ordination at the Cathedral. Then in the afternoon the newly ordained men go with the bishop to Welfare Island for the annual visitation of the bishop. Thus their first act of ministration is to the unfortunate people who are inmates there. Bishop Manning was there on Trinity Sunday, with a number of newly ordained men, and confirmed a class of eighty presented by Chaplain S. N. Ussher, the city mission society's chaplain at the Island.

* * *

Prominent Layman Dies

Churchmen generally will regret to hear of the death recently of Mr. George L. Bahl, leading churchman of Detroit. He was best known as a churchman outside his own diocese as the chairman of the committee that had charge of the entertaining at the General Convention of 1919.

* * *

Trinity Commencement

The commencement of Trinity College is to be held June 17 to 20th. The beautiful new chapel will be consecrated; there will be a baseball game between the college and Harvard, and don't stay away from that thinking that it will be a walkover for dear old Harvard for the Trinity nine is a real ball team. I saw them play the other day against Massachusetts Aggies and they made three fast double plays, were clouting the ball to all corners of the lot, and had a pitcher in there who was cutting the corners. Needless to say they won: 11-3. The baccalaureate sermon is to be preached by Bishop Bartlett of North Dakota, who graduated from Trinity in 1904.

* * *

Urges Laymen to Give

Mr. Blaire B. Coles, chancellor of the diocese of Oregon, addressing a laymen's dinner in Portland the other evening, said that the burden of financing the Church at the present time was being borne largely by the clergy and he made a strong plea that the laity assume their share of the responsibility. He also stated that "there must be less talk of money and more about spiritual realities and values."

* * *

Denounces Competition

Bishop Cameron Davis of Western New York, preaching at St. Paul's Cathedral, Buffalo, declared that "for the past thirteen years the leading nations of the world have been waging a war more destructive of humane morale than the conflict which ended in 1918. This war of tariffs and competition uses as its chief weapon the treaty of Versailles. Never before has the world been more divided or dissention more widespread. The message of Christianity —of a universal brotherhood knowing no bounds of race or nation— can save civilization today as it has preserved it through the ages."

* * *

Over $13,000 from W. New York

The diocese of Western New York is rejoicing over the fact that the Whitsunday offering has passed the $13,000 mark. Of this sum nearly $3,000 was given by the clergy of the diocese.

* * *

Prize Won by Japanese

When forty-two young women graduated from the nurses training school of the Good Samaritan Hospital, Portland, Oregon, on May 17th, the award for the nurse representing the best ideals and qualities a nurse

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should possess was won by Shigeko C. Niguma, a young Japanese woman. She was voted the honor by her classmates, which seems to indicate that there is no particular racial feeling in that Church institution.

* * *

The Experts Meet

The social service experts of the second province met at the retreat house at Bernardsville, N. J., May 23rd to 25th, with Bishop Gilbert of New York presiding. There was a discussion of family relations institutes led by the Rev. C. Rankin Barnes; the Rev. Leslie Chard and the Rev. I. G. Rouillard led a discussion on social service programs for young people; the Rev. Dr. Van Keusen of New York and the Rev. George W. Dawson of New York discussed cooperation in social service between the two dioceses; the Rev. Spear Knebel led in a discussion of whether or not we can educate people for peace and the Rev. H. P. Kaulfuss led a discussion on the social service program of the synod.

* * *

Dance for Cathedral

About 1,500 church people of Chicago attended the Cathedral Ball sponsored annually by the young people of the diocese, the proceeds of which go to a fund which they are accumulating to help in the construction of a cathedral.

* * *

Nebraska Council

The Rev. Percy Houghton preached the sermon at the opening of the council of the diocese of Nebraska and urged greater loyalty and sacrifice on the part of church people. Fine reports of social service and community work was reported and it was also reported that the gross income of the diocese had increased over the preceding year.

* * *

Rock Island Festival

An acolytes' festival was held at Trinity, Rock Island, Illinois, the evening of Ascension Day, with ten clergymen present and fifty-five acolytes from three dioceses: Chicago, Quincy and Iowa. The preacher was the Rev. Walter S. Pond of Chicago.

* * *

Many Sing

More than 600 choristers took part in a choir festival held at St. Bartholomew's, Chicago, on May 22nd. The Rev. E. Ashley Gerhard of Winnetka was the preacher.

* * *

Teachers Meet

A religious education conference for the western parishes of the diocese of Kentucky was held at Hopkinsville, May 16-18, under the leadership of the Rev. Gardiner L.

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Tucker. The Town and Rural Commission is to meet at the same time.

* * *

Captain Mountford Back

Captain Mountford of the Church Army, recently back from England, told of the Jubilee Conference of the Church Army held recently in London, at a meeting held in the parish house of Trinity Chapel, New York, on May 18th.

* * *

Long Island Conference

The Long Island Summer Conference for young people is to be held at Stony Brook School from July 5th to 9th. A particularly strong faculty has been organized, headed by the Rev. Joseph H. Titus, dean.

* * *

Girls' Friendly Meets

The Rev. Nathanael B. Groton of Whitemarsh, Pa., was the speaker at the annual banquet of the Girls' Friendly Society of the diocese of Bethlehem, which met in convention in Pottsville, May 5-7. A large number of girls were present from all the parishes and missions of the diocese.

* * *

A Crowded Service

More than one hundred children were baptized in one day recently, by the Rev. Julio Garrett at the little Chapel of the Transfiguration up on the mountain at Quinta Tranquila, Porto Rico. There were about 500 people in the congregation, and the church holds only 150.

* * *

Lots of Visitors

People from every part of the earth meet at Trinity Church, New York City. On a single page of their visitors' register the other day there were signatures of visitors from the Canary Islands, the Gold Coast and Melbourne. Another page included Berlin, New Zealand, Newfoundland and the Argentine. On another page, a visitor from Edinburgh was followed by one from Bombay.

* * *

Started in New York

At one of the remote little missions in Nevada far off from the railroad, one of the faithful communicants who rides in to services from miles out in the country is a woman who was confirmed a few years ago in Trinity Church, New York.

* * *

They Came Without Coats

St. Paul's University, Tokyo, has a baseball team touring the United States. It seems that they won a championship of some sort in their own country and this trip was the reward for their prowess. And from the record they are making here it is apparent that baseball is taken seriously in Japan. They have trimmed a number of our best teams, including Yale, which at the moment is leading the league of eastern universities. They trimmed Yale by the handsome score of eight to one, when Lefty Kikutani, who is said to possess the skill of a Lefty Grove, let them down with but five hits, two of which were scratch. Meanwhile the Japanese students

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Daily: 7:15, 12 and 3.

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Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.
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Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

St. Paul's Cathedral
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Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Calvary Church, New York
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Rev. J. Herbert Smith, Associate Rector
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Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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
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.

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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
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
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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Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
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Week Days: 8 A. M.

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.

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were busting New Haven fences at the expense of the best Yale had to offer in the way of pitchers.

The St. Paul's team did not fare as well against St. Stephen's. It seems that they came over here without overcoats. Besides they had just trimmed Yale. So when they woke up on a chilly spring morning, after an evening among the best Broadway has to offer, they decided that there was little sense in journeying to Annandale-on-the-Hudson in the cold, to play a little college like St. Stephen's. So they just stayed in bed and slept themselves out. When the umpire yelled "Play Ball" that afternoon there was no St. Paul's team to be found. The umpire therefore forfeited the game to St. Stephen's by the score of nine to nothing. Since, according to the newspapers, the Japanese students did not go to the trouble of notifying the authorities at St. Stephen's that they were not coming I do hope that they will be sports enough to chalk up this 9-0 defeat in the record book when they return home. Church authorities in this country probably have nothing to say about the courses of study offered at St. Paul's. Should they have it might not be out of order to suggest a course in Christian sportsmanship.

* * *

Fair Enough

A new missionary bishop in the west, feeling his way about, asked a hardened old rancher what they thought of bishops out that way. "Wal," was the reply, "ef they be all right tutherwise, we don't hold it agin 'em." To which Bishop Stewart of Chicago, in relating the story, added: "That seems fair, and even generous."

* * *

New Orleans Negro Work

Organized colored work in the Diocese of Louisiana includes St. Luke's Mission, the newly organized St. Cyprian's Mission, and the Gaudet Normal and Industrial School, all of New Orleans.

There are about 120,000 Negroes in the city of New Orleans alone. St. Luke's has for many years ministered under the handicap of being badly located and near to a small proportion of the Negro population, which is scattered over a very large area. In order to take advantage of the presence of a considerable group of West Indian Church people several miles away from St. Luke's, St. Cyprian's Mission in the French Quarter has recently been organized, in charge of the Rev. A. M. Roberts, who is also serving as locum tenens at St. Luke's Church. St. Luke's has 134 confirmed persons, and 30 pupils in the Church School.

At the Gaudet Normal and Industrial School a daily service is conducted by the principal, with a weekly service and address by the Rev. Frank L. Levy, chaplain of the school.

Bishop Morris writes that he is conscious only a beginning has been made, for the opportunities are well nigh boundless; but he is happy that the work at St. Luke's is showing a steady improvement, evidenced by large congregations and the earnest interest and devotion of the people. Offerings have only slightly increased, and the grave unemployment situation is a cause of much concern.

The Bishop is greatly interested in the development of the work among the West Indians, who have come to New Orleans in large numbers, and hopes that St. Cyprian's will be the nucleus of a strong mission.



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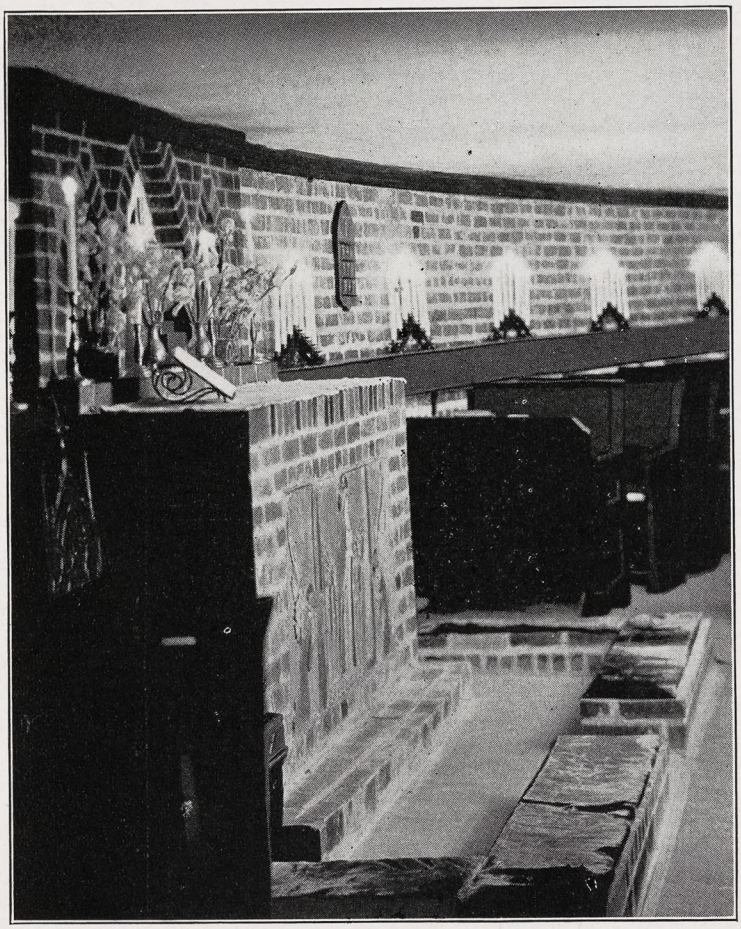
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STORY FOR CHILDREN by EVELEEN HARRISON

The WITNESS

CHICAGO, ILL., JUNE 9, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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IT IS REFRESHING to find clergymen getting away from generalities, usually meaningless windjamming, and instead spiritually interpreting current events. Thus Bishop Manning, Bishop Stires, Dr. Bowie, Dr. Stetson and others have dealt fearlessly with the rottenness of New York political life, insisting that the pulpit must uphold the hands of those who are attempting to purge the city of its vileness. The youthful rector of Trinity, Boston, the Rev. Arthur Lee Kinsolving, preaching at the Cathedral of St. John the Divine, likewise made himself understood. He denounced the federal government for its "fabulous" expenditures and called the tariff "the grossest composite of selfishness yet on record." He said that as a nation, we have degenerated into a lot of super-salesmen who have sunk to such a plane that we do not hesitate to rig up stocks and bonds with a lot of "window-dressing" and then go into the sticks to sell it to country yokels. He might have added, but didn't, that city yokels also had bought a good deal of it. The bankruptcy of our cities he attributed solely to the "inadequate character in public officials" and concluded by stating that we are shot to pieces financially because we are bankrupt morally and ethically.

WE DOUBT NOT that stalwart worshippers left the Cathedral that morning grinding their teeth and muttering, "He had no right to say such things from the pulpit. It is not the place for political speeches." For after all one can understand the emotions of the old-time Republican, brought up since boyhood to believe in a high tariff as the solution for economic ills, as he listened to the boyish preacher speak of it as "the grossest composite of selfishness." To him that was, of course, using the pulpit as a political platform, and what was worse and more to be regretted, using it on the wrong side. But hurt as he might be, once cooled down, we believe he would agree that it was a better sermon than the sort of thing one often is compelled to listen to at a preaching service. Thus the report comes to us of a sermon preached by an officer of the National Council, many miles from his home base, before a large group of Churchmen. "There never was an age when Jesus was as badly needed as today," he said. "It is a universal need of the teachings of Jesus and the application of them to our present day problems. The Church is facing a great opportunity. We are to make history, and we shall make it by bringing happiness into the hearts and lives of the world. No one need fear about the future status of the Episcopal Church, but we need to do the thing that hurts. Sacrifice is necessary." The Church is facing a great opportunity and it is possible for us to make history. But we will not get on with it very fast with such piffling generalities.

METHODISTS, meeting in general convention, have not hesitated to retrench. Salaries were cut, services curtailed, agencies discontinued. Competent observers stated that at least five new bishops were needed to supervise the work properly, yet in the interest of economy but two were elected. Important centers in the States were discontinued, the Paris center was abandoned, and work in foreign fields was curtailed. The salary of the bishops was reduced from $7,200 to $6,000, and their retiring pensions were reduced from $3,000 annually to $1,200. Three of the weekly publications of the Methodist Church were discontinued, though each of them has had a long and conspicuous record of service to the church, and the peace commission, which has done notable work during the past four years, at a cost of $15,000 annually, has been virtually wiped out. If it is true that misery loves company, officers of our Church struggling to balance budgets will be comforted by this paragraph.

A DELEGATION of the Women's International League for Peace and Freedom, undoubtedly the most effective peace organization in the country, called upon politicians in Washington recently, demanding that peace planks be placed in party platforms. Dorothy Detzer, spokesman for the group, declared that the pacifist forces of the country are determined to make a major political issue out of the question of disarmament. The women advocated the recognition of Russia, a lower tariff, cancellation of debts and reparations, decreased expenditures for military and

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naval purposes, entrance into the world court and control of traffic in arms.

A NEWSPAPER MAN, who is also a churchman and a diocesan editor, was writing a notice early in May about Whitsunday and Pentecost, when, he says, one of the city rectors came in, looked over his shoulder and remarked, "Oh, is next Sunday Whitsunday?" Informed that it was, the rector continued, "And is that the same as Pentecost, or does it come a week later?" Enlightened again by the newspaper man, the rector said, "Then Whitsunday comes on Sunday this year?" And being, like Kipling's hero, a man-of-infinite-resource-and-sagacity, he went home to change the topic of his sermon. We do not mean to imply that he was incompetent as a pastor. Probably quite the reverse. There are some clergymen who can give one little besides the dates of feasts and fasts, major and minor. But after all one can know a bit about a few days, like Easter, Christmas and Whitsunday, without running much risk of being called a gnat-strainer.

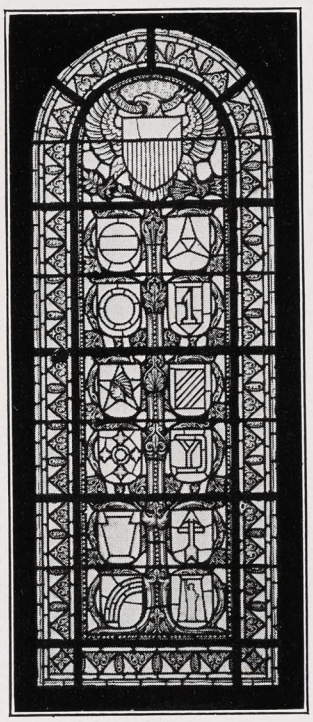
The Art of Stained Glass

By
ELEANOR H. WILSON

AFTER lying dormant for three centuries the craft of stained glass was revived with Gothic architecture in England and on the continent in the closing years of the last century, and for the last thirty years in America windows are being made worthy to carry forward the traditions of mediæval glass. I shall strive to share with you the inspiration gained from these artists and craftsmen who are recreating for us in spirit and in substance this most fascinating and beautiful of all the arts of the Middle Ages. Would that we might reproduce the windows in all their glory of color, for black and white reproductions can give the design only and even this is modified by the actual color scheme. My hope is that you will visit our beautiful churches and study for yourselves these glorious windows, for, in the words of one of the leaders in the craft,—"One must learn to look at windows just as one must learn to listen to music."

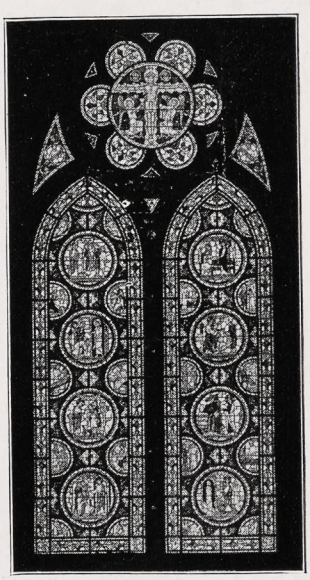
In America as in England today the best work is produced by craftsmen working in small groups, for it is essential that there be close and intelligent cooperation between the designer, the glass painter and the glazier. In Boston, three men, Joseph G. Reynolds, Jr., designer, William M. Francis, glass painter and J. Henry Rohnstock, glazier, are associated in this manner, and are producing windows representing the finest development of the glass workers' art. Mr. Reynolds, since his graduation from the Rhode Island School of Design in 1907, has devoted himself to this art, spending considerable time in France and England in study and opened this studio in 1921.

Very unusual is the transept window, one of two, for the American Memorial Cemetery at Belleau Wood, France, displaying a decorative tree in branches of which are placed insignia and coats of arms of the American divisions engaged at Belleau Wood during the World War, surmounted by the great seal of the United States. The chapel is a national shrine built by the battle monuments commission headed by General Pershing, on land bought from France by the United States. Each of the three apse windows contain the figure of patron saints of France and the United States,—in the center St. Michael with the vanquished dragon stands for our country while on either side are St. Louis and St. Denis.



MEMORIAL
Window for the American Memorial Chapel, Belleau Wood, France, showing insignia of American Divisions.

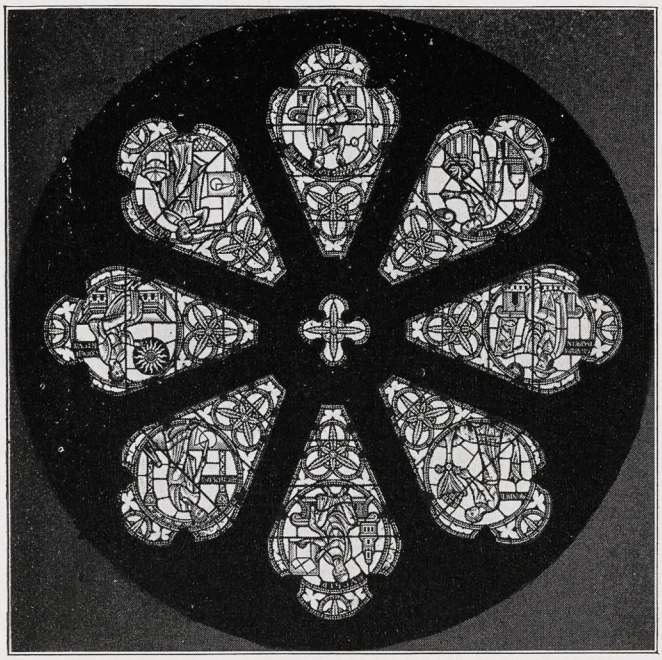
The rose window of Colorado College Chapel represents in mediæval symbolism the great teachers of the Sciences, in one "petal" Euclid, "father of geometry" holds a panel on which is drawn the 47th problem, with the symbol of the Mathematical school at Alexandria which he founded. Symbolism plays an important part in windows of today just as it did in mediæval times. "Symbolical representation is the noblest means of expressing ideas in decorative art" says Mr. Reynolds, "symbols are precious because they convey a wealth of meaning in compact form." We must not think of a stained glass window as a picture but as a "design of colored light," a separate and individual means of expressing ideas in translucent color. One artist describes the window as "an architectural unit functioning in a balanced pattern of color in changing light 'singing' a message of symbols—not in pictures."



HEALING
Window for the Medical Bay in the Cathedral of St. John the Divine.

The Medical window was designed for one of the bays in the nave of the Cathedral of St. John the Divine, New York,—the theme "Healing". These bays have been built by special groups of contributors and are symbolical

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THE ROSE WINDOW
In the Chapel of Colorado College

of the groups represented. The eight large central medallions show Christ's miracles of healing, the smaller ones symbolize the development of the arts of medicine and surgery from ancient Egyptian, through mediæval to modern times. The rose in the tracery depicts the triumphant Christ on the Cross. The use of the medallion is suggestive of the beautiful windows of the Sainte Chapelle in Paris.

These men have demonstrated that while they have learned much from the study of early glass, they have developed a distinguished style of their own, mediaeval in source but modern in spirit. Among other windows to their credit are: the great transept windows in Princeton Chapel, the Durant Memorial given by alumnae in memory of the founders, Wellesley College Chapel, ten aisle windows in the Riverside Drive Church, conceived in the spirit of the aisle windows of Chartres Cathedral, and many others combining cardinal qualities of strength, delicacy, distinction.

Let's Know

By

BISHOP WILSON

Deacons

HERE comes another question—"The Apostles appointed seven men 'to serve' while they preached. If then these seven men were the first Deacons, they were appointed to look after finances. How then are they forerunners of the present Deacons whose duties are to assist the Priest in Divine Service and to obey the Bishop? Incidentally they seldom do obey the Bishop. It is no answer to say that at least two afterwards preached—there is no way of knowing what time had elapsed and they may have been promoted."

Yes—the function of Deacons was to serve. They were assistants to the higher ranks of the clergy. As the Church grew, the duties of all of the clergy were changed, expanded, modified. The assistance required of the Deacons was not always of the same description but the office itself continued constant in the official ministry of the Church. It is quite reasonable to say that the original seven were the forerunners of the modern Diaconate.

The Quartermaster in the army was and still is the one who is responsible for providing equipment, food, and transportation for the troops. But the things to be supplied by the Quartermaster today are far different from what they were a century ago. Yet he still serves the same function and qualifies for the same title. A gardener is still a gardener whether he raises pansies or seventeen varieties of orchids.

The duties of Deacons have varied according to the needs of the Church. In the third and fourth centuries one of their chief duties was to keep order during public worship. That need passed but the Deacon did not cease to be an assistant in other respects. In the early centuries he assisted the priest in the administration of the sacraments, he read the Gospel, carried the cross, rendered certain parts of the services, made the public announcements, distributed alms. Always he has been under the immediate direction of his Bishop.

Under our present canons the Deacon is still responsible to his Bishop or to one delegated by the Bishop for that purpose. He may not be rector of a parish but is under the Bishop's appointment. He may assist at the administration of the Holy Communion but may not celebrate. He may baptize in the absence of a priest. He may conduct other services except to pronounce the absolution or the benediction. He may preach sermons if licensed thereto by his Bishop. He must be at least twenty-one years of age, must have passed the required canonical examinations, must have been recommended by the rector and vestry of his own parish, and must have been ordained by a bishop, at which time he is presented with the Book of the Gospels and invested with a stole worn only over the left shoulder. The stole is the symbol of the yoke of Christ taken upon oneself in the Christian ministry. The Priest wears it over both shoulders but the Deacon only over one shoulder as a sign of partial ministry. For the Deacon the stole crosses the left shoulder in order to leave the right arm entirely free as a sign of readiness for any service which may be required of him.

Some day the duties of a Deacon may be still different from those which he is called upon to perform today. In fact they differ now in various branches of the historic Church. But the essential character of assisting ministers remains the same as from the beginning. Whether they actually obey their bishops is a matter of discipline rather than of Order. There are Deacons—and Deacons.

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ELLETT HALL: ST. CATHERINE'S SCHOOL

ST. CATHERINE'S SCHOOL

By

GERTRUDE M. LEWIS

ST. CATHERINE'S SCHOOL, located in a charming suburb of Richmond, Virginia, has grown from the inspired work of Miss Virginia Randolph Ellett and the dream of Bishop William Cabell Brown. It has reached its present strength and position under the leadership of Miss Louisa deBernière Bacot. In 1890 Miss Ellett began her day school for girls in Richmond. In 1905, realizing the need for broader education for women, she succeeded in preparing her first students to enter Bryn Mawr College. Two years later her graduates entered Vassar. Through her influence Richmond was the eighth center in the world where the Bryn Mawr entrance examinations were given, the other cities being New York, London, Philadelphia, Pittsburgh, Boston, Chicago, San Francisco. At a time when few schools south of Washington were sending any students to the larger colleges, enough of Miss Ellett's pupils had graduated from Bryn Mawr to put her school on its recommended list. As long as Vassar accepted students on certificate Miss Ellett's girls went in without examination. Some years ago Miss M. Carey Thomas, president emeritus of Bryn Mawr, wrote of Miss Ellett: "When she began to prepare girls for Bryn Mawr College the Bryn Mawr School in Baltimore, of which I was one of the founders in 1885, was, as far as I know, the only school south of Baltimore that was able to prepare successfully. It was an act of extreme daring, and when she told me of her plans I trembled for her success because of the bitter fight the Bryn Mawr School was then waging in Baltimore, and that school had behind it all the financial backing it needed, whereas Miss Ellett was trying to do the same thing, relying on her own slender resources." That she could so dare is explained in the words of Dr. William Allan Neilson, president of Smith College, who said of Miss Ellett, "She has the greatest passion for education of any one I have ever known."

IN 1917, realizing the need of further development which her "slender resources" could not supply, Miss Ellett gave over her school to a board of alumnae

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and patrons to be incorporated under the name of the Virginia Randolph Ellett School. With their financial help land was bought four miles outside of Richmond, near the Country Club, overlooking the beautiful Janes River valley, the first buildings were erected, and "Miss Ellett's" became a country day school with space, quiet and freedom for out-of-door development.

In 1920 the school was taken over by the diocese of Virginia, as one of the system of church schools to be established by Bishop Brown. It was part of his plan to have St. Catherine's, as the school then became, capable of training leaders in its community, and, through the resident department which was added the following year in many communities. That the Church should lead and guide the thought of our day by a broad interest in education was his ideal. With this aim in view the Church in Virginia acquired and planned to carry out the development of five schools in different sections of the state; in the tide-water region, St. Margaret's and Christ Church; in Richmond, St. Catherine's and St. Christopher's; and in the Piedmont at Charlottesville, St. Anne's. These schools range in price for tuition from $450 to $900 a year. At St. Catherine's for less than $1,000 in a desirable out-of-door climate, a student can obtain her preparation for any college in the country. Only if she takes extras, such as music, art, or riding, will the complete expense exceed $1,000.

In 1924 Miss Louisa Bacot came as its head to enrich the life of St. Catherine's, and to carry out in the school many new lines of development. Miss Bacot had had the experience in the south and in the north in public and in private schools, having taught in Charleston at the Memminger High and Normal School and at Ashley Hall; near Boston, at Miss Seabury's School, and in New York for five years at the Brearley. Through her skill and influence the resident department has grown from seventeen students to seventy. A number of new buildings have been added in the simple Georgian style adopted by the Church immediately on its purchase of the school. One of these is the Music building, where there is a charming room for recitals with practice rooms above.

In 1926 Miss Bacot added an art department under the direction of Miss Antoinette Hollister, a former pupil of Rodin. Two years later, when the beautiful crypt chapel was completed and dedicated to the memory of Bishop William Cabell Brown, the reliefs on its altar were designed and modelled by students in the school. In this chapel, lighted entirely by candles, in an almost mediæval setting, the girls at times hold their own services and from it there radiates a strong influence in the life of the school.

ST. CATHERINE'S has steadily kept up its standard of preparation for college, sending up regularly each year a number of candidates for the examinations set by the college entrance board. The choice of colleges is no longer limited to those within easy reach of the south. At present there are graduates of St. Catherine's at Bryn Mawr, Barnard, Goucher, Radcliffe, Smith, Vassar, Wellesley, and Mount Holyoke. Others have gone to the college which admit by certificate. Among these in Virginia are Hollins, Randolph-Macon, and Sweet Briar.

For those not desiring to enter college a separate course has been planned on which the school's diploma is given. Students electing this course have afterwards entered such institutions for technical training as the School of Fine and Applied Arts in New York and the Peabody Institute for Music in Baltimore. In all classes religious education is given under able instructors.

St. Catherine's is, perhaps, most charming to look at in the spring. On one side of its grounds are grouped the buildings, for the most part under old trees; on the other stretches the wide athletic field with room for tennis courts, archery, hockey, and a ring with jumps for riding. Fortunately a hunt club is within easy reach and those interested in horseback can make use of trails cut for miles across the country side, riding under the guidance of expert instructors.

To state the aim of St. Catherine's is to speak of space and freedom and inspiration for the physical, intellectual, and spiritual development of the individual.

The Queen Who Dared to Do Right

A STORY FOR BOYS AND GIRLS

By

EVELEEN HARRISON

IN THE palace of Shushan, in the land of the Medes and Persians, there lived a little queen whom every one loved; from the King on his throne, to the slave in the kitchen; all the palace loved her because she had a smile and a kind word for each person she met.

But one morning the little queen was very sad, and to the surprise of her seven maids in waiting, her eyes were full of tears.

Sitting in her beautiful gold and purple chamber, with its pillars of white marble, the queen looked out of the window, while tears that filled her eyes overflowed and ran down her cheeks. Yes, Queen Esther was very sad, and worse still, down in her heart she was afraid.

For a whole month she had not seen the King, and well she knew the law he had made, that anyone—man or woman—entering his presence, without permission, was doomed to death, unless his Majesty held out to them the royal sceptre; and yet this brave little maiden had just promised to take this awful risk.

News had come that very morning that the powerful Prime Minister Haman had made the King sign a paper, and seal it with the royal ring, ordering a general massacre of the Jews all over his kingdom. Of course that included the Queen's uncle, who had

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brought her up, her cousins, and many friends: her own people, for, though no one in the palace knew the secret, Queen Esther was a Jewess, one of the despised race.

"If you do not ask the King to save our people, then you will be responsible for their deaths." So ran the message received that morning from her Uncle Mordecai, the Jew. "Who knoweth but that thou art come to the kingdom for just this thing?"

No wonder the little Queen shivered, and grew pale. If she refused to go into the King's presence, her people would be killed; but if she went, she might die herself.

"Go," said her uncle. "Go," cried her people. "Be brave and true to the highest," her heart told her; so the little Queen went.

"Put on my most beautiful robes," she called to her maidens, "my jewels, my crown, for I must be acceptable in the eyes of my Lord the King."

The maids in waiting, faces white with fear, attended their royal mistress to the inner court of the palace: too well they knew the awful risk she ran, and they loved their brave little lady.

Even the grand Chamberlain tried to hold her back, but Queen Esther dared to do right, even if it led to death, so, at her command, the door swung open, and she stood on the threshold.

Such a wonderful throne room, flashing with gorgeous colors; on the throne of pure white ivory sat the great King in his robes of scarlet and gold. The little Queen trembled as the grand Chamberlain called forth: "Queen Esther desires an audience with the King"; but with firm step she crossed the great marble court, knelt before the throne, and touched the ivory step with her forehead. Almost her heart seemed to stand still. Was it to be life, or death? Slowly she raised her head, a breathless moment; then, like a flash of light, the golden sceptre was held out before her.

The color came back to her lips as she kissed the sceptre, and listened to the King's voice.

"What may I do for my little Queen? Ask and thou shalt have it, even to the half of my kingdom."

Of course the wise Queen had planned out her course, so she answered with a smile, "Only that my Lord and King and the Prime Minister Haman will condescend to attend a dinner party I have made ready for this evening."

With joyful steps and happy face the girl Queen hurried back to her maidens.

"Haste ye, get ready quickly the very best feast for tonight," she cried.

Such hurry and bustle, such running of willing feet all day, and never was there so happy a dinner party, or a Queen so radiant and entertaining. Again the King asked after dinner, "What may I do for my little Queen? Ask and thou shalt have it."

To his surprise she answered, "That my Lord the King and his Prime Minister will dine with me one more evening, then shall I make my request."

That night the King could not sleep (perhaps he had eaten too much at the dinner party); he turned and twisted in bed, then sat up, and called his secretary to read the news of the past month.

So the secretary read the news of the kingdom, until he came to the story of one night, when two men, doorkeepers of the palace, had made a plot to kill the King, and surely would have done it, but that a wise Jew named Mordecai found out the plot, and told the captain of the guard, in time to save the King's life.

"And what reward was given to that brave Jew for saving my life?" demanded the King.

"Nothing at all, your Majesty," replied the secretary.

"Send me the Prime Minister Haman at once," ordered the King.

When Haman bowed low before him, the King asked, "What would you think the highest reward the King could give to a man he delights to honor?"

The crafty Haman hugged himself with joy. Was not the Queen inviting him to delicious dinner parties? and now the King was going to show him high honor. "For, of course," he said to himself, "I am the man the King means." So he chose the honor he had always coveted.

"The highest reward for any man would be to wear the King's robes and his crown, and to ride the King's horse all over the city, while a royal prince held the bridle, and declared to all the people: 'This is the man whom the King delights to honor.'"

"Splendid idea," exclaimed the King, and I will appoint you to carry it out. Go, get my robes of state, my crown of gold, my war horse; take old Mordecai the Jew, dress him up, mount him on my horse, and lead him up and down the city; for he is the man I delight to honor."

Mordecai; the hated Jew! it certainly was a blow to Haman's pride to carry out the King's orders, and when he reached home after walking the streets, and showing off Mordecai, as the man the King delighted to honor, he was so mad he covered his head and cried like a baby.

But the Queen's ambassador arrived to say the second dinner party was ready, so Haman had to wash his face and go to the palace.

"And now what is thy request, Queen Esther, and what may I do for thee, and what is thy petition, and it shall be granted, even to the half of my kingdom?"

The great King was in a very good humor after the jolly dinner; for, of course, the wise Queen had ordered all the dishes he liked best, and now he was curious to know what she wanted. Perhaps it might be more jewels, or embroidered dresses? . . . Imagine his amazement when the brave little Queen dropped on her knees and exclaimed: "My life, O King, and the life of my people—that is my request; for we have been sold by a wicked man who has arranged that on a certain day every man, woman and child of my race is to be killed!"

The King sprang to his feet in anger. "Who is the man that dares presume in his heart to do this ter-

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rible deed?" he cried.

With trembling finger Queen Esther pointed to the Prime Minister Haman. "The man is this wicked Haman," she answered.

In fear Haman, seeing what a great mistake he had made, threw himself down at the Queen's feet to beg for his life, but at a call from the King in came the soldiers, covered his face and led him away, to meet the fate he had prepared for the Jewish people.

The Queen's Uncle Mordecai was given the King's ring, and made second only to the King throughout the whole country, in place of the wicked Haman.

And instead of a terrible massacre of the Jews, there was a feast of rejoicing. Even to this day the Jewish people keep their "Purim," or two days of thanksgiving, to God for the brave deed of the little Queen Esther, who was unselfish enough to risk her life to be of service to her people.

NEWS NOTES OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

I AM well aware that I am about a month late in presenting you with this report of an address delivered by Mary Van Kleeck at the Girls' Friendly Society meeting held in connection with the conference of social work in Philadelphia. But it was a very good speech, so late or not, I want to pass on to you an abstract of it. Mary Van Kleeck, as I presume most of you know, is the director of the department of industrial studies of the Russell Sage Foundation. This is the gist of what she said as sent to me by a capable reporter:

The growing use of machinery has been of enormous benefit in many respects, but it has also, for the past forty years, gradually thrown more and more workers out of employment. The question is, does the harm come from the machine, or from the manner in which the machine is used? Obviously, the latter.

Back of the machine is something bigger. It is the power behind the machine, power-driven industry, which is causing a tremendous new organization of life, profoundly changing the nature and scope of individual responsibility, and laying the technical basis for a larger and cooperative scheme of things.

Back of the technical problems before us there is a spiritual need which calls for spiritual capacity. The question is on the control of power, and that in turn rests back upon the ownership of property. The Christian attitude toward property calls for great changes in our economic organization which has grown out of private ownership, and calls for a surrender of power, a modification of the privileges of ownership, that will make resources available for the good of all.

The teachings of Jesus have nothing in common with the possessive attitude that wields power regardless of the effect on the community. Entrance into the Kingdom of Heaven depends on the individual's capacity to live socially.

Church groups have a profound responsibility to prepare themselves for entering into a new order. There is great need of constructive, inventive attitudes, for research and study wholly unchecked by prejudice or desire for power.

* * *

First Century Christians Hold Forth in Detroit

A conference of the First Century Christian Fellowship was held in a hotel of Detroit, Michigan, from May 31 through June 2nd. On the 29th a number of members spoke in Detroit churches. Bishop Page gave the address of welcome at the opening meeting on Tuesday. The leaders included about the same ones who led the recent house party at Briarcliffe, N. Y., including the Rev. Frank N. D. Buchman and the Rev. Sam Shoemaker.

* * *

Big Times at Valley City, N. D.

Fifty years may not mean much to eastern parishes but out where the tall wheat grows that is an indication of years of service fit for a gala occasion. They had just that at All Saints', Valley City, North Dakota, May 22 and 23, with services on Sunday and a big dinner party on Monday. Bishop Bartlett was there as a preacher and as an after-dinner speaker, doing well, so reports have it, in both roles.

* * *

Dr. Bowie Wants War Objectors Honored

In dedicating a tablet on Memorial Day at Grace Church, New York, in memory of members of the congregation who died in the world war, the rector, the Rev. W. Russell Bowie, said that he looked forward to the day when the names of conscientious objectors to war will be honored in the same way.

Dr. Bowie said that the Church never must countenance war again, but rather must ally itself with every agency working to end war and aid in bringing the pressure of public opinion to bear upon governments to this end.

"What we need is not a glorification of war, but a new dedication of ourselves to the moral struggle which shall put an end to war," he said. "With grateful hearts we memorialize the men who in their day followed what seemed to them and to all of us then the light of conscience. But we must recognize that there is another and more creative standard around which, for their sakes, our conscience must rally now—the struggle to end war.

"It may be that after another war the church of Christ would be inscribing upon its tablet the names of those who have gone to Leavenworth as conscientious objectors to war, doing it then with an even larger vision and with the same spirit with which she now inscribes the names of her soldier dead, because they followed what for them was the way of duty to the end."

* * *

Convention of South Florida at Lakeland

The tenth annual convention of the diocese of South Florida met at Lakeland, with Bishop Burleson of the National Council present as the guest of honor. The opening service was a memorial to Bishop Cameron Mann. Bishop Wing in his address stressed the need for missionary education.

* * *

Operate Upon John Henry Hopkins

Rev. and Mrs. John Henry Hopkins are still confined to a hospital in Orlando, Florida, placed there by an automobile accident. Dr. Hopkins escaped serious injury and left the hospital two weeks after the accident but had to return for a gland operation which became necessary as a result of the shock. Mrs. Hopkins,

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more seriously injured, is making progress slowly.

* * *

Trees Planted as Memorials to Washington and Lee

On June 12 at the Cathedral Shrine of the Transfiguration, Shrine Mont, Orkney Springs, Virginia, two stalwart young white oak trees are to be dedicated to the memory of George Washington and Robert E. Lee, Virginia's most noted Churchmen. The trees have been planted on either side of the chancel of unhewn stone. These oaks are successors, perhaps by actual descent, of a magnificent specimen of the white oak which, prior to its recent untimely death, had attained an age of several centuries and a girth of nearly twenty feet at the base. On the day following the dedication will begin the conference period at Shrine Mont, with five conferences running to the middle of July.

* * *

Empire Day Observed At Detroit Cathedral

The traditional commemoration of Empire Day was observed in St. Paul's Cathedral, Detroit, on May 29th, when the Rt. Rev. Charles A. Seager, formerly bishop of Ontario and recently elected to succeed the late Bishop David Williams as bishop of the diocese of Huron, preached at both the morning and evening services. It was a great occasion with the Scottish regiment of Windsor, Ontario, in full regalia and accompanied by their band, together with the Canadian Legion of Detroit, attending the service in the morning.

* * *

Dr. Wilford E. Mann Goes to Oakmont, Penna.

The Rev. Wilford E. Mann, rector of the Holy Comforter, Richmond, Virginia, has accepted a call to be the rector of St. Thomas' Church, Oakmont. Penna.

* * *

Clergy to Have Own Conference at Sewanee

The parsons are to have their own little show at the Sewanee Conference, August 2-12. The leaders, conveniently split into bishops, clergy and laymen on the program are: Bishops Mikell, McDowell and Kemerer; clergy: C. Rankin Barnes, Malcolm S. Taylor, W. H. Nes, H. W. Starr, R. Bland Mitchell; Laymen: Gustavus W. Dyer and John W. Wood. The headliners apparently are Dean Nes on "Christian Reunion", Bishop Kemerer on "The Administration of a Parish", Professor Dyer of Vanderbilt University on "The Gospel and the Industrial Order" and Rankin Barnes on "Family Relations" which deals with the factors involved in marriage and how to keep marriage sacramental. Sounds like a very nice party.

* * *

Church Society Closes a Dance Marathon

The dance marathon had been going on for two weeks in a dance hall outside the city limits. It looked just as Frederick Allen says in "Only Yesterday": "The dancers staggered about in an agony of weariness."

Two girls under the care of the Church Mission of Help had joined the dance. Through a state worker who was interested in one of these girls, the Church Mission of Help learned that a section of the penal law in that state, covering bicycle races, forbids any contest of skill, endurance, etc., where human beings participate for more than twelve hours out of the twenty-four. One of the C. M. H. workers called this clause to the attention of the county district attorney, explaining the society's interest in its own charges. Whereupon the district attorney on his own initiative at once sent plain-clothes men to get evidence of the hours danced by the contestants, and closed the performance.

* * *

Detroit Has Council on Adult Education

Mrs. H. H. Sanger, communicant of Christ Church, was elected president and Mr. E. E. Piper, superintendent of religious education for the diocese of Michigan, was elected secretary of the newly organized Detroit Council of Adult Education. It is an interdenominational affair organized for the purpose of holding confabs over common problems, eliminating duplications of work and promoting this important job of educating those already supposed to be educated.

* * *

Worship Is Free And Is Getting Freer

Some weeks ago, in reporting the fact that pew rents had been eliminated in a large eastern parish, I stated that I had no idea how many churches still maintain the rented pew system. Now I know for the secretary of the Free and Open Church Association, having seen my little paragraph, was good enough to send me a large body of facts which I pass on to you. In the first place 95.7 per cent of all Episcopal churches in the United States, including Alaska, are now free churches. In but 321 of the total of 7,434 churches is the pew rent system still in operation. In 42 of the dioceses there is not a church which rents its pews and in the 16 missionary districts there is but one church where pews are rented. The most startling information that the gentleman sends to me is that the association had replies from eighty of the eighty-nine dioceses and missionary districts to whom a questionnaire was sent. Anyone able to get replies from such a large percentage must either know how to make out a good questionnaire or be exceedingly persistent.

* * *

One Loses While the Other Gains

Miss Laura Shannon of New York left behind her a queer sort of last will and testament. She had left close to a million dollars to the Cathedral of St. John the Divine. But there was added this strange provision: "If the Rt. Rev. William T. Manning, present bishop of the diocese of New York, shall survive me, I delete the Cathedral of St. John the Divine in each and every case where it appears and substitute for it in each case St. Luke's Hospital." Apparently the dear lady wasn't too keen about the bishop. Anyhow St. John's loss was St. Luke's gain. Miss Shannon also left a trust fund of $350,000, a tidy sum, to the Rev. Howard Chandler Robbins, now a professor at the General but for many years the dean of the Cathedral. The Church of the Heavenly Rest received a grant of $25,000 and the Rev. Henry Darlington, rector, was given $1,000. The Cathedral in Paris received $20,000 and the Cathedral in Washington, $10,000.

* * *

Charity Foundation Holds its Spring Festival

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Charity Foundation of the diocese of Long Island was held on May 26th in Brooklyn. This annual event is one of the many ways the churches of the diocese express their interest in this diocesan institution that is carrying on such a large work.

* * *

Reaching the Unchurched in Arizona

Bishop Mitchell of Arizona, after making a survey of religious resources in parts of Arizona, found a group of thirteen little towns where there were no religious services of any kind. Only two of these towns had church buildings and both were closed.

Over one area of about five thousand square miles in the Harqua Hala Valley the ranchers were visited with a view to finding whether they would approve if the Episcopal Church started work among them. One rancher said, "I ain't aidin' nor abettin' no preacher," but he has since become a good friend of the Church. There were five little towns in this area. The Episcopal Church had scarcely five communicants among them, but the need of religious care was evident.

Into this field went the Rev. and Mrs. Edmund T. Simpson, about four years ago. Shortly after they had undertaken the care of the five little towns the Government opened a great tract of 285,000 acres as homesteads for war veterans. This at once created a need even greater than existed in the more or less static little towns.

The settlers, many of them in none too good health, brought their wives and children who had been accustomed to living in civilized communities with all the comforts which that implies. They began living in little board shacks, heated by wood fires, lighted by kerosene lamps, the nearest water supply a well five to fifteen miles away. No church, no hospital, no doctor, no store, and this not a temporary camp but a permanent home.

The Church has built a guild hall in each of three centers. Each one is a small room but it is the largest in the community, and has become the center of community life. They are also used as schools. There are five schools in this region now. Altogether there are some two thousand people, and the Episcopal Church is doing the only religious work that is done among them.

* * *

A Lay Reader Shows That it Can Be Done

For forty years or so Mr. William S. Charles of Hornell, N. Y. has been the lay reader at St. John's mission, Canisteo. Under his leadership a fine new church has been built, a congregation built up and all financial obligations met. He is not the only one on the job. This year Mrs. Kirby Jones, communicant, prepared a class of nine for confirmation and presented it to Bishop Ferris.

* * *

There Is a Need For Religious Education

A test given 1,800 high school graduates in a normal college showed that 288 did not know where Christ was born, nor the name of his mother; 1,260 did not know what was the Sermon on the Mount; 1,170 never heard of the Golden Rule; 216 could not give the first clause of the Lord's Prayer; 1,080 did not know what Christ said about loving your neighbor; 216 said Pilate wrote the Bible; 162 thought Samaria was an author; 216 said that Peter was a king; 540 thought that Gethsemane was a city in Egypt.

* * *

Religious Education As a Cure For Lawlessness

Addressing the spring meeting of the Archdeaconry of Harrisburg, meeting at Carlisle, Pa., the Hon. F. S. Reese, presiding judge of the Cumberland County Courts, spoke on the growing amount of lawlessness among young people, and urged the

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clergy to assist in solving the problem through religious education and by doing everything possible to see that there is proper home training. The Rev. Don Frank Fenn of Baltimore also spoke on "The Church of the Future."

* * *

Service For Families on Parish's Birthday

Trinity, Waterbury, Conn., is fifty-five years old. So on June 12th it is to have a Family Sunday when father and mother and all the little ones are to attend the service as a group. There is to be a birthday party on the 22nd.

* * *

College of Preachers Has Summer Conference

The summer conference of the College of Preachers is to get under way on June 13. The Rev. Frank Gavin, professor at the General Seminary, is to give a course on "Some Aspects of the Anglican Tradition"; the Rev. Leicester Lewis of Philadelphia on "Recent Developments in European Theology" and Dean Willard Sperry of Harvard Divinity School on "The Technique of Preaching".

* * *

Missionary From China Addresses the Auxiliary

The annual out-of-town meeting of the Woman's Auxiliary of Long Island met at East Hampton when an address was given by the Rev. Ernest H. Forster of Yangchow, China. There was a large birthday cake at the luncheon—a surprise party it seems for Bishop Stires who was sixty-six years old that day but had apparently forgotten all about it until he saw the huge cake. The speaker in the afternoon was Dr. Lewis B. Franklin, vice-president of the National Council.

* * *

A Few Baseball Players Go to Church

My Yankees, headed I really believe for the pennant, went to Cumberland, Maryland, for an exhibition game the other day. There is Emmanuel Church, built on the site of old Fort Cumberland. So a few of the boys explored the tunnels underneath the church where Colonel Washington kept his powder and ammunition in the French and Indian wars. All of which moved one of the wisecrackers to remark that Washington made a great comeback after being "farmed out to the Blue Ridge."

* * *

Bishop Reese of Georgia Has An Anniversary

It isn't everyone who can be the guest of honor at a dinner in his own home. A lot of people, including most of the clergy of the diocese of Georgia, with their wives, knocked at the door of Bishop Reese's house the

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other day and announced that he was to be their guests for dinner in honor of the twenty-fourth anniversary of his consecration. There were of course speeches, flowers and all the rest of it.

* * *

Wellesley Conference Plans For Young People

Wellesley is supposed to be a conference for adults but there are courses this year that have an unusual appeal for the many young people who always attend. One, open only to them, is to be given by the Rev. John Crocker of Princeton University and the Rev. Leslie Glenn of Christ Church, Cambridge. This course will consider Christian convictions with special reference to the problems faced by youth today. Somehow or other youth is considered to have different problems than the rest of us—maybe so. Then there are three fine courses on the Bible; a course on personal religion; one on the Prayer Book and any number for those who teach. Besides all this serious business hikes, tournaments, ball games and picnics are being planned so that the young people will have a gay time as well. Incidentally the registrations are running well ahead of last year at this time.

* * *

Church School Gives Intelligently to Missions

The boys and girls of the Church School at St. James' Church, New York, have voted a total of $1,025 to missionary and social service fields which the pupils, divided into groups for the purpose, have been studying during the past winter. The money has been raised by the School from their weekly donations and from the proceeds of their annual fair held recently. The pupils voted sums to the Stuck Memorial Hospital in Alaska; the work of the Rev. J. H. Townsend, Archdeacon of Camaguey, Cuba; the Church at Alab, Philippines; the work of the Rev. E. A. Anson, St. Paul's Church, Frederiksted, Virgin Islands; part cost of a piano at the new kindergarten, Imaichi, Japan; the Diocese of Montana; to Christ Church, Arden, N. C., for a half scholarship for a boy for one year; St. Elizabeth's Hospital, Shanghai, five beds for children; Church Army work of Capt. Mallett; the Home for Children and St. Mary's Church, Silver City, Panama; St. Catherine's School, San Juan, and the Rest House, Tranquilla, Porto Rico.

* * *

Missionary Addresses Auxiliary of Harrisburg

The Rev. Hooper R. Shaw of Toyama, Japan, was the speaker at the spring meeting of the Woman's Auxiliary of the Archdeaconry of Harrisburg, meeting at St. John's, Lancaster, Pa. Representatives from sixteen parishes and missions were present.

* * *

Spear Knebel Is Ordained

The Rev. Spear Knebel, secretary of social service for the diocese of Long Island, was ordained priest on Trinity Sunday at St. Thomas', Brooklyn. John Milton Coleman was ordained deacon at the same service.

* * *

Robert P. Kreitler Honored by the General

The Rev. Robert P. Kreitler, hustling rector of St. Luke's, Scranton, Penna., was awarded the honorary degree of doctor of sacred theology at the commencement of the General Seminary.

* * *

Halley Comet Is Confirmed by Bishop McCormick

Bishop McCormick of Western Michigan visited the Michigan Reformatory at Ionia on May 29th and confirmed a class of fifteen inmates, presented by Chaplain E. G. White, who is the rector at Ionia. Among those confirmed was a man who said his name was Halley Comet, given him by the doctor at his birth. He was baptized Harold however by the chaplain on the previous Sunday which, it seems to me, was rather too bad.

* * *

Training Children To Sing In New Orleans

The churches of New Orleans are uniting in a plan to train the children of the Church Schools to be choristers. On Trinity Sunday the children's choirs from seven parishes united at the Cathedral for a festival.

* * *

North Dakota Holds Convention

Mr. W. D. Swain, executive secretary of the district of South Dakota, and the Rev. Percy Haughton, general secretary of the National Council, were speakers at the convention of North Dakota, held at Fargo, May 15-17. Mr. Swain presided over a conference attended by about one hundred laymen. Bishop Bartlett delivered his first convention address as bishop, paid tribute to his predecessors, said he was carefully studying the problems of the district and would have definite recommendations to make at the next convention. Mrs. W. Blair Robert, South Dakota, was the headliner at the meeting of the Auxiliary.

* * *

Chieftain's Daughter Among Graduates of Mission School

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Hospital Training School, Manila, was an Igorot girl from Easter School, Baguio; she took a prize for surgical technique. Another girl was a Tirurai from Upi, daughter of the chieftain of the whole Tirurai tribe who first met Bishop Mosher in 1920 and asked him to send the Church to his people. The daughter returns to help in the missoin at Upi. Another graduate came from Siam.

* * *

Supply the Cash

It is rather interesting to look into the question as to where a large part of the money that supports the missionary work of the Church comes from. A good slice of it comes from the diocese of New York. There are over one hundred parishes and missions in New York City alone, and yet 55% of the total amount received for missions comes from just ten parishes; Calvary, Grace, Heavenly Rest, Incarnation, St. Bartholomew's, St. George's, St. James, St. Michael's, St. Thomas and Trinity. During the past six years Trinity parish has paid $356,369; St. Thomas is next with $256,467 and St. Bartholomew's is third with $227,313. The total payment of these ten parishes is 99% of their assigned quotas.

* * *

One Last Wish

And here is a new depression story, also related by Bishop Stewart.

A man said to his friend on New Year's Eve, "Are you going to stay up tonight?"

"Sure", was the reply, "I am going to sit up and usher in the New Year."

"Well", said the other, "I think you are foolish. You are tired and you ought to go to bed and get a good sleep."

"Go to bed. Not me. I want to hear those factory whistles blow once more before I die."

* * *

Has Snappy Name

St. George's-in-the-Smoke-Hole is the snappy name of a mission in West Virginia. Bishop Gravatt was there recently and confirmed a class of five, the first ever confirmed in the county. Bishop Strider was also there and the two bishops dedicated the mission church. The property consists of twenty acres of land, a stone dwelling and an old school house which is used for various Church activities. Captain and Mrs. Edward Hodgkinson of the Church Army are in charge and are doing a grand bit of work among the typical mountain people who live in what is known far and wide as "Smoke Hole". Pendleton is the most

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remote county in West Virginia and has not, until now, had within its borders a mission of our Church.

* * *

Blue Mountain

The Blue Mountain Conference this year is offering a brief intensive course for the clergy, and that you may know that those who planned it have provided for at least two points of view I hasten to tell you that the courses are to be given by the Rev. Frank Gavin of the General, and the Rev. James Addison of Cambridge. There is a Laymen's week-end conference also, with the Rev. Malcolm S. Taylor of Greenville, South Carolina, as the leader.

* * *

Trinity Chapel

The meeting in Hartford of the Church Congress gave the members of the Congress an opportunity to see the new chapel at Trinity College. It is not entirely completed but, with the date of the consecration set for June 18th, the work is sufficiently far along to allow for some services. On Wednesday morning, April 27th, there was held the first preaching service for undergraduates in the new chapel. Bishop Dallas of New Hampshire, who had come on to give the sermon at the opening of the Church Congress, was the preacher. It was a notable occasion and the singing of the college body with the new organ gave rich promise of what is in store for the future.

On Thursday, the college invited all the delegates to the Church Congress to luncheon at the college and afterwards they attended the regular workmen's service in the chapel. It was the anniversary of the death of Gordon Reeves, master mason, who had devoted himself to the construction of the chapel from the very first until illness compelled him to give up his work over a year ago. On the occasion of this anniversary service the workmen presented to the chapel a picture of Reeves in a frame made by one of their number from the wood being used in the ceiling of the chapel. The delegates to the Congress were naturally much impressed by the service and also by the beauty of the chapel, even in its unfinished state.

* * *

Airplane Saves Time For Bishop Roots

Low water delayed the boat on which Bishop Roots was recently traveling up river for visitations at Ichang and Shasi. The trip took five days going, and he returned by airplane in one hour and twenty minutes!

He spent a week at Ichang and six days at Shasi, and in spite of surrounding difficulties and suffering, opium traffic, banditry, and other evils, found the Church's work a bright spot in each place.

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Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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
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. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

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

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.; Solemn 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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

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

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.

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"MOST VALUABLE AGENCIES"

AT THE meeting of the General Convention in Denver a resolution was adopted stating that "The Church Boarding Preparatory Schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." The resolution further states that "because of the failure of our Church people generally to appreciate this fact these schools have received such scant support that almost every year one or more of them either has to be closed or is lost to the Church."

The Convention instructed the department of religious education of the National Council to begin "a sustained campaign of education of our people to the end that proper support may be secured, both in students and in gifts."

The Schools listed here would like to share in this campaign of education by sending you literature which will give you information about what we are able to do for your boy or girl.

Information about these schools, and the others, all recognized Church Schools, whose notices appear elsewhere in this paper, may be secured from The Witness, 931 Tribune Building, New York.

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The WITNESS

CHICAGO, ILL., JUNE 16, 1932



WINNING HIS RACE
In a Track Meet at Howe School

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is $2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

ONE OF THE HIGHLIGHTS of the Denver General Convention was the report of the Committee of Twenty-One, dealing with social, industrial and international questions. It was a particularly able committee that treated their assignment seriously and brought in a report which was both timely and courageous. The House of Bishops received it with enthusiasm and wished to send it forth as expressing the mind of the Church on these matters. The Deputies, more cautious, after some discussion sent it forth as being worthy of consideration and urged the people of the Church to study it with care. Now, thanks to Bishop McElwain, at least one diocese is to do just that. As a result of his convention address it was voted to organize group conferences throughout the diocese to discuss the General Convention report. More, they are to urge other dioceses and missionary districts to do likewise with an idea of having delegates to the next General Convention instructed to report the mind of their dioceses on these important matters. It is a wholesome move. The really vital issues before the world today are economic. Yet the Church has been content to issue pronouncements which are buried in the archives almost immediately. The diocese of Minnesota has taken action which will keep the report of the Committee of Twenty-One alive as an excellent text for study groups. We hope that the Church generally will act upon the suggestion that comes from Minnesota.

ACCORDING to an announcement of the National Council, over $325,000 has come in, either in cash or pledges, for the Deficiency Fund, collections for which were made in most dioceses on Whitsunday. The people of the Church doubtless gave upward of a half million dollars on that day, but of course part of the sum is retained by dioceses to finance local work. In view of general conditions certainly everyone has every reason to be encouraged over this fine showing. The treasurer of the National Council, Dr. Franklin, also announces that collections on quotas to June first were more than the amount due on "expectations," so that he is able to start his message for the month with "we have our heads above water at last" and close it with the cheery sentence, "Thanks to your efforts we owe the bank at this time only $50,000."

IT IS RATHER too bad that their friends will not allow Bishop Manning and the Rev. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, to live in peace. A feud which existed between them for a number of years was patched up not many months ago so that the Bishop resumed his ecclesiastical visitations to this historic church. Since then however newspapers, eager for colorful stories which Dr. Guthrie can supply so ably, have done their best to create another row. The last flare-up was at a meeting held at a New York club to sing the praises of the Body and Soul Clinic which is run for St. Mark's by Edward S. Cowles, a gentleman who is also the proprietor of a private sanitarium. One of the speakers at the meeting was Dudley Field Malone, buddy of the mayor of New York, James Walker. One would hardly expect Mr. Malone to be especially pleased when Bishop Manning had the courage to support Judge Seabury in his efforts to clean up corruption in New York politics. Neither would one expect Mr. Malone to miss the opportunity to hit back if the opportunity presented itself. So at this tribute meeting he accused Bishop Manning of "plotting to take this beautful Body and Soul Clinic out of St. Mark's. Maybe he is too busy with New York City politics to visit St. Mark's and understand the beautiful work of the clinic." The remarks were grasped by newspaper men and played up for all they were worth. Efforts were made to get Dr. Guthrie to substantiate Mr. Malone's charges, and Bishop Manning was dragged out of bed by phone calls in the middle of the night with the hope that he might say something that would make a story—that is, a scrap. Both of them are old hands at the game so that nothing came of this latest effort, but it does serve to illustrate what constitutes religious news with the ordinary reporter of a secular newspaper.

THE DIOCESE OF CHICAGO proposes to do what it can to make it unnecessary for people to live by salvaging from garbage wagons. It is reported reliably that when wagons arrive at the city dumps from their trips through the city's alleys that men and

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boys paw over the slimy, smelly mess hoping to find bits of food to take home to keep themselves and their families alive. Their answer, so says The Christian Century, to the prayer, "Give us this day our daily bread." It is more than a gruesome picture; it is an absurd one. With store houses bursting with food human beings are compelled to eat garbage unfit for dogs. The diocese of Chicago, led by Bishop Stewart, is at least attempting to do something about it and has devised a plan which might well be adopted in other centers. The churches in the rural parts of the diocese are to be made the assembly points for vegetables and foodstuffs during the summer and fall. Farmers and residents of rural communities are being urged to pay their pledges in farm products at their local churches. This will then be trucked to Chicago and there distributed through the social service agencies to the needy. Bishop Stewart in outlining the plan points out that the basic problem of the present emergency is one of distribution; getting foodstuffs, which rich America can grow so abundantly, from the farms to the hungry. The plan he has devised will not solve this basic problem but it should, if taken seriously, do much to diminish the misery of another winter which will undoubtedly be worse than anything we have yet seen. If the Church throughout the country would really push some such plan as Bishop Stewart has proposed it would be impossible to measure the accomplishment. Food for the starving millions if you cannot give cash for the Church's Program might well be a slogan for our fall work. And if the National Council pushed such a plan we believe such a practical piece of social service work would create so much enthusiasm among Church people that they would get not only the food but the cash as well.

Our Church Schools

By

REV. CHARLES L. STREET
Headmaster, St. Alban's School, Sycamore

ONE of the most serious problems the Episcopal Church has to face at the present time is the problem of its secondard schools.

Historically, the Church has been the backbone of education in this country—speaking now not simply of the Episcopal Church but including other Christian bodies. The first colleges in this country were on religious foundations. The earliest secondary schools were the old academies. The first of these was founded by Benjamin Franklin in Philadelphia in 1751.

The first Church school was the Flushing Institute, founded by the Rev. Dr. Muhlenberg in 1827 in Flushing, New York. This was followed in 1856 by St. Paul's, Concord, and by Shattuck in 1860. Other schools followed in rapid succession.

About this same time the public school movement got under way, and as the years have gone on there has been an ever increasing interest in public education. More and more money has been spent on teacher training and on equipment. State education has been the philosophy of our country and the religion of our leaders. In state education has seemed to be the hope for the future and the promise of the building of a new race. The result has been that the United States has today the best system of public education in the world.

But there is today a growing feeling that there is something wrong with our American educational system—that somehow in the testing time of the last fifteen years it has not made good the promises that were made in its name in the early years of the century. The public school system, with all its benefits has one defect—a defect which is radical and devastating. The public school cannot teach religion. They can teach anything else, but they cannot teach the one thing that is most important of all. Our public school leaders are among the first to realize this—they are trying to meet the problem in many ways. But the difficulties in the way of a solution of this problem within the public school system are great.

The churches have stepped in with their contributions and have tried various schemes for supplementing the public schools—such as the "Sunday School" and various plans of weekday religious education. These plans are make-shift at best however, because religious training should be part and parcel of the whole of a child's training, not something tacked on after school hours. The ideal solution is for the church to operate its own schools, where religious training can take its proper place and be integrated with the whole educational program.

Our Roman Catholic brethren and our Lutheran brethren found this out a long time ago, and have been quietly going ahead building up an educational system, while the Episcopal Church has been standing by and watching its schools die. The Episcopal Church cannot reorganize the whole educational program of the country, but it owes it not only to itself but to the country to support and foster and build up its secondary school system so that its schools can make the contribution they should make.

If our church schools as a whole are ever to grow and prosper and be able to take a proper and dignified place in our national educational system, two things must be done.

First, the National Council must lend a hand in the direction of coordination, improvement in the religious education part of the program, and in publicity. The Church has never had any policy in the matter of secondary education. The schools that have succeeded have succeeded on their own. The Church as an organization has never showed any interest in them, and they have not shown any interest in the general problem of Church boarding schools. A start in the right direction has recently been made, however, with the appointment of a sub-committee of the department of religious education.

In the second place, our Church people must be brought to a realization of the importance of our

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Church boarding schools, and must support them not only with their means but with their patronage. There are enough boys and girls of Church families going to boarding schools which are not Church schools, when there are Church schools just as good within a hundred miles, to make our whole secondary educational program independent and self-supporting.

The middle west and the west is where the battle must be fought. In the east the Church schools have fared fairly well, partly because they got an earlier start, partly because the private school tradition is stronger in the east and the public school tradition not so strong. The schools in the middle west and the west have been having the hard end of the struggle. It is at this point that the supporting forces of the Church—both in its corporate capacity and through individuals—must be brought to bear if the Church schools are to go on, and if the Church is to make its best contribution to our nation's ideals and achievement in secondary education.

Witnesses

An Editorial by

BISHOP JOHNSON

THE method of spreading His Gospel, throughout the world and for all times, which our Lord commanded was unique. He lived a life which drew men to Him so that they loved Him much. He is the greatest beloved of all time. He then bade His disciples to go forth and to be witnesses unto Him. This was His final message to His disciples. What does it signify? What is it to be a witness? How can we comply with this personal request of Christ, for after all, He depended upon the individual to follow Him and to spread His gospel?

In the last analysis it is the ordinary man in the pew who preaches the gospel to the world. The preacher is limited in his audience to those who hear him, but the layman in the pew goes out into the world and impresses his companions with his sincerity or the lack of it. It is the ordinary man doing the thing expected of him which constitutes the leaven which is inserted into three measures of meal to leaven the whole lump.

It is comparatively easy to preach. I have known eloquent preachers whose lives are anything but sacrificial in character. But it is extremely difficult to practice what is preached. It is easy to have a philosophy which is merely a kind of mental gymnastics. It is hard to have a religion which involves not only thought but also conduct and devotion.

What are the three measures of meal which constitute civilized society? It seems to me that they are business, education and social contacts. Into this compound comes the Christ with His ingredient of love.

Society is like a laboratory. The chemist inserts a chemical into the compound and it changes its color, or becomes a deadly poison or a high explosive or a benevolent remedy. So these three measures of meal are the compound into which Christ asks us to insert the leavening principle.

The life of an individual seems so little and its influence so negligible and yet I have known people that were bedridden whose lives were more potent for good than those of strong men who possessed millions.

I would set it down as an axiom that social decency is in direct proportion to the number of sincere people striving to live up to Christ's ideals in society. The power of a truly godly life is tremendous, even though it seems to be unimportant in its details. And I believe that the greatest impediment to this influence in society is the large number of anaemic Christians who treat their baptismal vows casually. The emphasis that Protestant religion has put upon conduct is rather the negation of vice than the positive character of righteousness. It is not enough that you do not steal. This leaves the world cold. But if instead of stealing, you give that which demands sacrifice, then you have exerted a positive reaction on society. It is not enough that you do not lie. That is negative. Do you bear witnesses to the truth when such testimony is difficult?

In short Christ expects a positive note in Christian character which involves self-sacrifice and courage. It is precisely these notes that are lacking today in the solution of the economic and industrial problems that confront us. I think it is too much to say that our financial and political leaders deliberately lied during the orgy of greed which enveloped us, but outside of one or two none of them displayed any sacrificial courage in telling the truth.

THE parable of the talents teaches us that we are individually responsible for the talents we possess. The incident of the widow's mite teaches us that it is the quality rather than the quantity that is important in God's sight. The measure of our obligation as Christians is determined rather by the quality of the leaven than by the amount. In another parable our Lord teaches the same truth under a different analogy, "Ye are the salt of the earth, but if the salt has lost its savor wherewith shall it be salted. It is good for nothing." I wonder what proportion of our so-called Church membership is good for nothing if tested by the amount of positive influence for righteousness exerted by those who have enlisted under His standard?

What can we do to bear witness?

First—We can hear Him: There is an obligation upon us to acquaint ourselves with His life and teaching through prayer and sacrament and the reading of His holy word. Unless we do that we are incapable of bearing witness to Him. "Take heed whom ye hear;" "Beware of false prophets." "Do men gather grapes of thorns?" It is a curious fact that many inquirers after truth are interested in reading attacks upon Christ and His teaching, who seldom, if ever, devote much time in their maturer years to studying the gospel as a positive plan for making men righteous. The tragedy of it is that those who attack have nothing to offer in a constructive way for leavening the meal. A moron can break windows that an artist has spent a

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life time to construct and can find his pleasure in the ruin that he has created. It is futile to destroy that which we have no ability to replace. We do not discharge our own moral obligations by successfully pointing out the weaknessess of our fellow men. Christ expects His disciples to practice righteousness regardless of hypocrisy which surrounds them. This is what makes Christian life a thing of sacrificial courage. If we are unwilling to hear Him, then we have no right to judge His system. It is not enough to form our judgments upon the failure of His disciples adequately to represent Him. One may not properly criticize the drama because the actors are poor. The only ones who have the right to judge Christ are those who have sought to follow His directions.

SECOND—We can heed Him: "If you love Me keep My commandments." "Do the things I have told you to do." That is a reasonable request of anyone who assumes leadership in any field of endeavor. The one whom you accept as your master in art, music or science has the right to ask you to proceed in accordance with his directions. If you do this and fail you have a right to question the wisdom of the master, but if you refuse to do this and fail, you have no grievance with him.

What are His commandments? "Repent and be baptized." "Do this in remembrance of Me." "Go ye into all the world." "Be ye witnesses unto Me." None of those things are impossible to do, yet all of them have an intimate relation to your discipleship. Identify yourself with Me in the act of baptism. Do not expect to receive privileges unless you are willing to assume responsibilities. Make frequent contact with Me in the way that I request in the sacrament that I have ordained. It is the Eucharist that has received the fellowship of Christians in Him. Render some act of service in extending My kingdom. Refuse to be a parasite, seeking much and giving little. Feel the responsibility of making My gospel winsome by your conduct in society as a disciple of Mine.

How can we get away from these obligations without losing our self-respect?

THIRD—We can help Him: Too much emphasis has been put upon our being saved; too little on Christ being justified. If God wills to help us, we have a duty to help Him. If we could not help Him, He could not have created us. The idea that God is a machine who has predestined us all to an inexorable fate is a horrid conception of deity. It would seem that God was as helpless in making men good by the law of mechanics as is an earthly father in bringing up his children. He seems to be dependent upon our cooperation to accomplish His will. He has permitted us to reject Him as men rejected Christ or to accept Him as the author and finisher of our faith. We may have preconceptions of God's omniscience and omnipotence that leave no place for Him to fail and yet such a theory is contrary to the facts that surround us in every hand. "God willeth not the death of a sinner" and yet men die in the depths of sin. Evidently that which He wills can be and is thwarted. He made us to be partners and children and in doing so He left us the freedom of partners and children. Undoubtedly we would have made the human race otherwise. If God was mistaken and we are not, then man is fearfully and wonderfully made. Personally I prefer a world in which I have the privilege of enjoying the freedom of the sons of God, even if the sacrifice of that freedom should give me all the material comforts that the Russian Soviet promises. I thank God every day that He has not given me things at the price of my personal freedom. After all it is a reasonable way that Christ bids me travel.

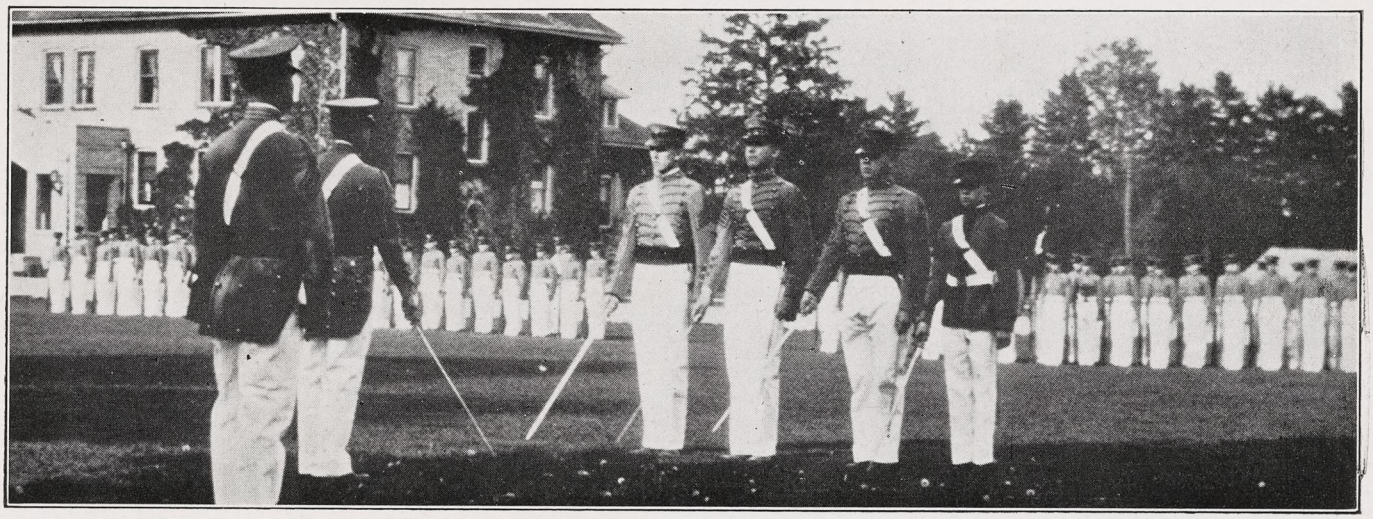
Hear what I have to say. Heed what I have directed you to do. Help Me in building My kingdom and ye shall become the children of God, because you have acquired the Godlike qualities which things can never produce. "Be ye witnesses unto Me" is a command that each of us may or may not perform, but in the performance thereof we make the supreme test of our faith.

"Yes, But"

Reviewed by
GARDINER M. DAY

THIS modernistic title used by Dean Willard L. Sperry of the Harvard Theological School for his latest volume of essays on religion would surely give a shock to many of his pious predecessors. *Yes, But* (Harpers $2) symbolizes in the dean's mind the bankruptcy of modern Christian apologetics, and so in a series of delightful essays in his inimitable style he shows how the modern humanist house is built upon the sand and that inevitably the hope for the future lies in a truly revitalized religion. This modern generation must above all learn to say God "clearly and unequivocally". Dean Sperry finds hope in the fact that "it is now fifty thousand years since man crawled out of his caves to begin his ascent, and the Christian religion has been dealing with him for only a fraction of that time. Mandell Creighton was right in saying that after we have got rid of the ape and the tiger we shall have to get rid of the donkey, a much more intractable animal". Dr. Sperry believes that he sees signs of a fresh flood of religious interest in the more spiritual account of the universe which has been given us by scientists of late. "This movement", he writes, "is taking place well beneath the surface of all creeds and churches". Indeed he notes that the drift of organized religion still is in the opposite direction. The volume is the Harvard dean's reply to critics of the type of Walter Lippmann, who is hit by several of the dean's verbal shafts. For example, speaking of Lippmann's great principle of disinterestedness he writes: "It is true that men may achieve an increasingly disinterested service of one another, but they cannot make a spiritual living by taking in each other's wash of disinterestedness".

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DRESS PARADE

HOWE SCHOOL

By

CHARLES LEMUEL DIBBLE

A MILITARY school faces two dangers. It may easily become a mere training camp, in which students are turned into highly specialized soldiers with a smattering of book learning. Or it may excel in scholarship, but develop students that resemble soldiers only in respect to the clothes they wear. Howe School successfully avoids both extremes. It prepares its boys for college so thoroughly that those whom it recommends do not fail to rank well in the colleges to which they go out. This in itself is an achievement, for the public high schools of the Middle West are failing more and more lamentably in preparing their graduates for meeting the present exacting entrance requirements of the Eastern colleges, and many do not even pretend to do so. Beside doing this, however, the character of Howe's military training is such that the school is given the highest grade upon the records of the war department.

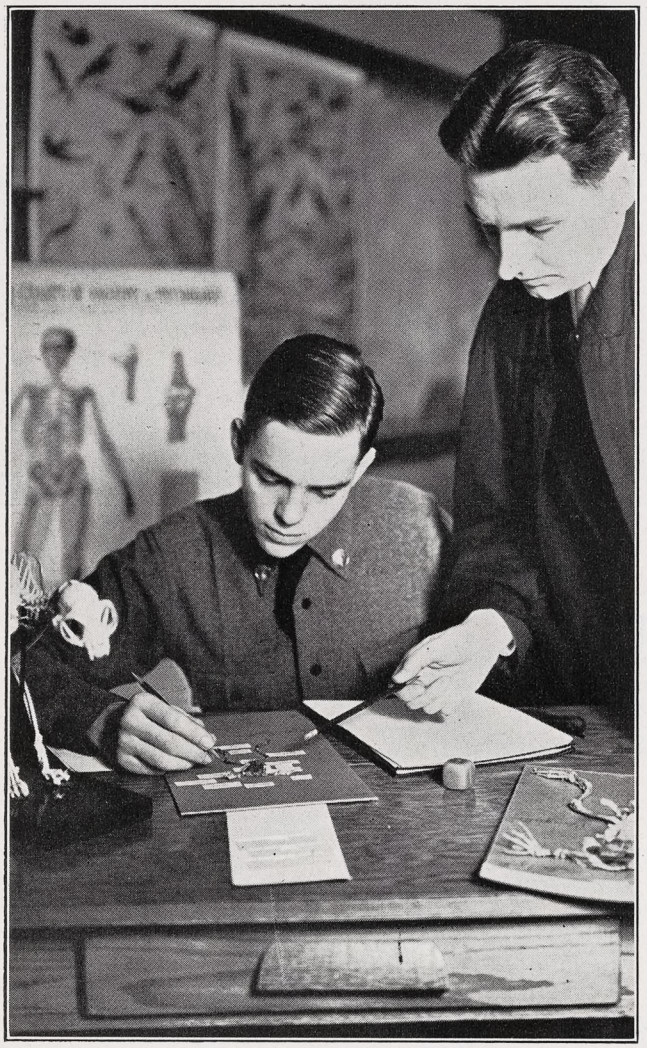
The school is situated at a little town in northern Indiana, midway between Chicago and Detroit. The buildings include three dormitories, mess hall, and study hall, all comfortable but severely simple, a large and well-equipped gymnasium built last year, an administration building and the chapel. Above all the chapel.

Plain living, such as the Howe boys experience, befits the military life and undoubtedly contributes to the democratic spirit, which is the dominant note of the school. The maintenance of this spirit is due to the co-operation of two outstanding educators, the rector, the Rev. Charles Herbert Young, and the commandant, Major David H. Edwards, of the United States army. Every boy, no matter what his antecedents, is on an equal footing with every other. Uniform weekly allowances of spending money are made by the school, and no money nor luxuries may be smuggled in by indulgent parents. Every boy tidies up his own room; and in the mess hall the sons of men of high places in Church and State are found serving tables. The students are of all religious faiths, or of none. And while they are all Caucasians, with few exceptions, the captain of last year's football team and cadet captain was an Armenian and a few years ago the winner of the coveted medal for "Christian manliness" was a boy of Greek extraction.

IF MOST of the buildings are rather Spartan, not so the chapel. Into this has been built all the art and beauty that the devotion of the benefactors of the school could supply. Here we are transported into the atmosphere of one of the great public schools of England. In true scholastic style the pews are built lengthwise of the nave and the walls are lined with canopied stalls of carved oak for the faculty and the cadet officers. A gallery at the west is for visitors. The climax is the chancel, resplendent in light and color, with marble altar surmounted by a beautiful triptych depicting the Ascension. Here every day for Evensong and on Sunday for the Holy Eucharist is gathered the entire student body. For the services for Holy Communion and other sacraments, which are provided for students of our own faith and attendance upon which is of course optional, there are a beautiful mothers' chapel and crypt chapel.

With this for its center the community presents to the student the very great privilege of living and working in a place where Catholic worship and Catholic life, as received in the Anglican Church, are practiced, not only on Sunday, but seven days in the week. There is nothing of the pietistic about this. The Catholic religion is accepted as normal and taken for granted and allowed to develop quietly and wholesomely.

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INDIVIDUAL INSTRUCTION
Is Given All Howe School Boys

SPORTS there are, of course. Howe's football, baseball, basketball, tennis, and track teams give good accounts of themselves in interscholastic encounters. A nearby lake affords swimming and skating. Student parties are frequently made up to visit neighboring cities and witness the theatre or attend an intercollegiate football game, or for other diversions.

At home the school dramatic club, orchestra, and debating clubs, with an occasional outside lecturer or sleight-of-hand man, furnish interest and diversion upon Sunday evenings. It is surprising what a charming young lady the captain of a football or basketball team may become, when cast in one of the school plays. He is quite convincing, until he starts to talk. If he could only conquer that impulse to cross his knees when he sits down! Several times a year the students entertain their feminine friends at dances in the gymnasium, invitations to which are said to be regarded as a social achievement.

Last but not least come the youngsters. For Howe catches them young; and it is not uncommon for a boy to spend nine or ten years in residence. The lower school has its own dormitory, its own playing field, and its own company in the battalion. What a soldierly company it is! To be sure, the guns look a bit heavy, the stride is colossal, and the officers must watch out not to trip over their swords. But for soldierly bearing, snap, and precision, give me the youngsters.

If I were sending my boy to school to reform him, I should not send him to Howe. It is not hard-boiled enough, and does not want to be. It puts up the bars against the "problem boy". If I wanted a school to give him social prestige, I should look elsewhere. But if I wanted to further him in Christian manliness and to provide for him a thoroughly adequate education for life, I could find no better place.

Just Souls

By
C. RUSSELL MOODEY

TRYING times! This is just one of many phrases used to perpetuate the depression. People looking through smoked glasses seek to project their dark pictures upon their neighbors and friends. It gives them a lot of satisfaction just to reel off the wretched state of affairs and how things are going to the dogs. I wonder sometimes if the folks of yesteryear are listening in to our "knocktimistic" dirges and bitter murmurings? I wonder too if we realize that the things we lack today, and much that the depression has obliterated, our forefathers never heard of. And they seemed to be able to carry on. In the days of prosperity we discovered how foolish we could be with the "with." Now is our chance to make good in the hands of the "without." I always did say that most of our successful men would have failed had they had the "with." Because they had to get out and fight for their religion, their schooling, their daily bread, they developed spiritual, mental and physical sinews which served later on to put them at the top. They moved up by mastering the "without."

Trying times! These are trying times—there never was a day like this. Man can, by trying, forge to the front. I remember that old saying "if at first you do not succeed then try, try again." This may sound a little old-fashioned to some of our modern proteges but it still holds good. Religion too has something to say about mastery. He who follows the Christ has a lot to live up to in this respect. The Christ ideals are and always will be just a little higher than we anticipated. He preached perfection so that you and I might keep trying! He really didn't expect us to reach perfection. He simply set it up so that we might lift ourselves to new heights of attainment. Strange too how the Master knew about the "without." He even sent His disciples away WITHOUT purse, wallet or shoes, to build the Kingdom of God! They had a right to feel the depression, but they didn't. Away they went —to change a pagan world; and by a courageous spirit they laid a sure foundation. The Christ Kingdom is here today. Truly, these are TRYING TIMES. So keep on TRYING.

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NEWS NOTES OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

FOR the past year they have been having what they call The Teaching Mission on the Great Commission in the province of Sewanee. Missions have been held in thirteen of the fifteen dioceses of the province so leaders got together the other day at Atlanta, under the chairmanship of Bishop Penick, to figure out if possible whether it was all worth the energy expended. It was a notable undertaking carried out over a wide area. You will therefore be glad I hope to have at least a part of the report of the secretary of the mission, the Rev. David R. Cavell. So from this point until you come to another heading it is David Cavell talking to you.

The first steps in the effort of the province of Sewanee to reach all of its approximately 100,000 communicants with the Church's message of Our Lord's great commission are nearing completion. In the parishes and missions of thirteen of the fifteen dioceses the teaching mission has been conducted, or rather inducted, by clergymen especially trained to be missionaries. Painstaking preparation is now being made by Louisiana, where the mission will be held next October and it is expected that the diocese of Lexington will also complete the movement next fall.

The teaching mission seeks to avoid assemblying a crowd and then basing all hope of good results on expressions of idealism and emotional fervor. The daily meditations are held in the Church but the teaching missions are conducted in the parish hall. The objective 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. The average preaching mission seems to fail in providing channels of service expression. Where the parish or mission failed to make the careful preparation outlined and insisted upon, making this a preaching instead of a teaching mission, there is evidence that the whole movement will be a failure in those spots. Where the preparation was adequately made and the proper idea of the teaching mission grasped, there is already ample evidence of new vision and deeper consecration and determination to do something practical about it, not only on the part of the laity but of the clergy as well.

In January, 1931, the provincial field department began preparing for the teaching mission. The following May in three regional training schools one hundred picked clergy from all the dioceses were given intensive training by a carefully chosen faculty. Last summer's vacations were surrendered while original literature was created: A manual for missioners, a leaflet on how to prepare a parish for the mission, a descriptive folder for distribution to the laity, a statement of how the Woman's Auxiliary can help, and a booklet of principles and practical suggestions on following-up and following through the teaching mission to the last baptized member.

Right after General Convention, one-day and two-day conferences were held in the various dioceses where trained men presented an epitome of the teaching mission and held discussions with diocesan leaders. After that, trained forerunners were sent to advise with the parochial committees and "talk" to them the material in the preparation pamphlet. About three weeks after that the missioners met in conference with the bishop of the diocese and then scattered to conduct the teaching mission.

Hard working diocesan committees, usually the diocesan field departments, were the liaison bodies between the provincial field department and the parochial groups. An executive committee of three was formed by the provincial field department from its membership of thirteen and ordered to take full authority to do the task as thoroughly as possible. The president of the province wrote a pastoral letter which was signed by all the bishops and circulated through the dioceses. Through capable sub-committees the publicity and speakers bureau and other essential elements were handled.

As the follow-up leaflet, "Onward" points out, the preparation and the actual missions conducted for three days were merely to light the torch. Whether the teaching mission is to be an activity flowering into life service as well as part-time and volunteer service for Christ and His Church into a larger vision of God, into a deepened spiritual consecration, into a practice of full and honest stewardship, depends upon what the rector and his leaders do in continuing the movement. The year and a half already spent have dealt with the smaller part of the movement, now that the missioner has delivered his message and local congregation has the most important and the larger part of the teaching mission to do.

With others, missioners, parish clergy, laity, God has become more real, the self has been converted, pledges of personal service have been made. Parish after parish has said the teaching mission was the greatest experience ever to reach them. The every-member canvass is one of the elements of the immediate follow-up. Despite the economic depression some parishes have had the best every-member canvass in their history and this means in spiritual as well as in financial gains. Parish clergy have realized that they have been starving their people with reference to the great commission in terms of the Church's Program and have expressed repentance and determination to reverse the situation. Missioners have said they are new and better priests of God and the Church because of the work, experience and revelation that have come to them through the teaching mission on the great commission.

* * *

Church Army
Sends Forth Its Hikers

The Church Army Happy Hikers are on the road again. After a week of evangelism in Boston they were sent off from the steps of St. Paul's Cathedral on Decoration Day, and they are now zig-zagging through the dioceses of Massachusetts, Western Massachusetts and Connecticut. Their route takes in 77 parishes over a distance of 700 miles. There are eight men in the group and their method is to gather crowds on public squares, street corners and sea beaches and by song and preaching bear witness to the Gospel. They also hold services in churches, jails and institutions.

The life lived on this trek is a simple one and a direct challenge to the luxury and softness prevalent today. The men wear a quiet grey uniform, and each man of the team has three blankets and a rubber ground sheet and a small bag of personal effects. They haul their baggage on a two wheeled trek cart specially built for them in Boston. One man marches at the head of the group carrying a wooden shield banner with the message "God is Love". One man walks in the cart shafts and five or six haul the cart by means of two ropes. Another man rides ahead on a bicycle as advance agent preparing their way. They sing as they march, reminding one of the Franciscan friars who did so much to restore joy and gladness and simplicity in the Mediaeval Church.

In each town the Hikers are the

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guests of the Episcopal Church. Meals are provided by the parishioners, though sometimes the men cook their own meals. At night they sleep on the parish house floors, not using beds or mattresses. Their Christianity is intensely real, yet full of joy and gladness.

* * *

Japanese In Seattle To Have Their Own Church

After worshipping for twenty-five years in old houses hired for the purpose the Japanese church people of Seattle saw the first steps taken the other day toward the erection of a worthy center of work and worship. Bishop Huston cut the first sod on what is to be the site of a parish hall, with sanctuary, class rooms and kitchen. It is the first unit of what it is hoped will eventually be a complete plant, including church and rectory.

* * *

Closing Churches in Summer is a Blunder

According to the Rt. Rev. S. E. Keeler, bishop coadjutor of Minnesota, it is a fatal blunder to close churches in the summer. Addressing the convention of the diocese he called for year-round worship and service; for renewed and vital consecration of the laity to personal evangelism and for greater interest in missions on the part of every parish. He also set forth a plan for ten sectional conferences for laymen to take place this fall to deal with the Church Program.

* * *

Bishop McElwain Pleads For Social Christianity

Bishop McElwain of Minnesota in his convention address pleaded for a daily application of Christian principles to social, business and political life. He called the attention of the convention to the report of the General Convention dealing with these matters and urged that it be carefully studied and applied. As a result of his address the convention passed a resolution summoning the Church people of the diocese to group conferences to discuss the General Convention report. They went further than that; they are to urge other dioceses to do the same, with the suggestion that delegates to the next General Convention carry with them the instruction of the diocese on these vital matters.

* * *

Missionaries Honored By the Western Seminary

The Rev. Montgomery H. Throop, for twenty-five years a professor at St. John's, Shanghai, and the Rev. John Roberts of Wind River, Wyoming, are to be honored with doctor's degrees at the commencement of the Western Seminary, to be held on Friday of this week. Bishop Page of Michigan is to deliver the commencement address.

* * *

Convincing Talker Is Wanted by the Police

Here is a communication from the Rev. John Quincy Martin Jr. of Bayonne, New Jersey:

Clergymen of the Church are warned to be on the lookout for one Robert Gaines, about 40 years of age, who claiming connection with the Church and Kenyon College, uses his knowledge of both to obtain undeserved financial and material aid. He is well traveled and converses with a surprising intelligence on almost any subject. He is a very convincing talker and has many scars which he claims to have received in the war and uses them to solicit sympathy; whereas, according to the best information obtainable he was not in combat service or even overseas. He is wanted by the police of Bayonne, New Jersey and anyone contacting him should notify them or the Rev. John Quincy Martin Jr., Calvary Church, in that city.

* * *

Bishop Stewart Sends Message to Congressmen

Bishop George Craig Stewart of Chicago, in the name of Churchmen in his diocese, dispatched a fiery message to Illinois senators and congressmen last week. He demands drastic reductions in the expenditures of the national government, "All of us", he states, "are viewing with increasing disgust the substitution of political expediency for patriotism on the part of our representatives in Washington. The crisis is upon us. We must have action at once—clear, decisive, patriotic, reducing expenditures, raising taxes by a general, well distributed plan and providing credit relief to the states so that the suffering unemployed may have at least a medium of relief."

* * *

Providence Church Gives Pennies for the Hungry

Over 70,000 pennies came to Grace Church, Providence, R. I., as a result of its plan of a penny-a-meal, placed in a mite box when grace was said in the homes of its communicants. The results so astonished them that the parish is requesting families to continue the practice through the summer.

* * *

Conference of Missionaries is Held

The usual conference of out-going missionaries was held by the department of foreign missions on June 7 under the leadership of Dr. John W. Wood and Rev. Artley Parson, secretaries. On the following day many of them went to Hartford to attend the School of Missions which was in session there all last week. There were missionaries present from Liberia, Brazil, Alaska, China, Japan, Hawaii and the Philippines.

* * *

Dr. Arthur M. Aucock Resigns Providence Parish

After 42 years of service in one parish, All Saints', Providence, the Rev. Arthur M. Aucock has resigned owing to illness. All Saints was his only parish, coming to it immediately after graduation from the Cambridge Seminary. He has been a member of the Standing Committee of the diocese of Rhode Island since 1902 and has been a delegate to nine General Conventions.

* * *

Dedicate New Building at Manlius

Knox Hall, a new auditorium, was dedicated on May 28th at Manlius School, the diocesan school for boys of Central New York. The building was given by Mr. Henry D. Knox, churchman of East Aurora, N. Y.

* * *

Berkeley Holds School for the Clergy

The Berkeley Divinity School, New Haven, is holding a school for the clergy from June 13 through the 17th. In addition to the Berkeley faculty courses are to be given by Professors Luccock, Urban and Neibuhr of Yale, Professor Easton of

CHURCH SCHOOLS

THE General Convention of the Church, meeting in Denver, stated that "the Church boarding preparatory schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." Because this is so THE WITNESS is devoting a considerable amount of space in summer issues in setting forth the claims of some of our leading schools. We believe that Church people, were they familiar with the service being performed by these schools, would make every sacrifice necessary to send their boys and girls to these schools. A postal card to THE WITNESS, 931 Tribune Building, New York City, will bring to you information about these institutions. We can serve you better if you also state whether you are interested for a boy or a girl, the price you feel able to pay and your preference as to location.

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the General, and the Rev. J. W. Suter.

* * *

Saint Agnes School
Girl Wins Two Prizes

Young boys and girls throughout the country were offered prizes for writing an essay on the danger of mosquitoes. The prize in the state of New York was won by Harriet M. Jones, a student at St. Agnes School, Albany. The state winners then had their essays presented to a national committee and this young lady's paper was judged the best of the lot again. So this time she won the national prize, which was $500, and besides got $200 for a trip to Washington where she was handed the $500 by President Hoover. St. Agnes School is naturally proud. So is Howe School, since Miss Jones is a niece of the Rev. Charles Herbert Young, rector of Howe.

* * *

Resigns From CMH
To Take Secular Job

Miss Elise K. Walther has resigned as executive secretary of the Church Mission of Help in Chicago, where she has done a dandy job ever since she started at it six or seven years ago, in order to accept a position with the joint emergency relief commission of Chicago.

* * *

Large Class
At All Saints, Worcester

The largest class in the history of All Saints, Worcester, Mass., was confirmed by Bishop Hulse, acting for Bishop Davies, on a recent Sunday. It consisted of 116 persons, presented by the rector, the Rev. John H. Lever.

* * *

Called To St.
Paul's, Albany

The Rev. George A. Taylor, Easthampton, Mass., has been called to the rectorship of St. Paul's, Albany, N. Y. He has been particularly active in the diocese of Western Massachusetts in young people's work.

* * *

Dedicate St. Martin's
In New York

The Church of the Holy Trinity, New York, burnt down. The fire made a pretty thorough job of it, but the walls were left standing and some of the interior. So it was purchased by the City Mission Society and reconstructed into a really beautiful church by the Negro congregation of St. Martin's parish. The work was largely done by members of the parish, and I am told that Dean Gates of the Cathedral in New York had a great deal to do with making it the beautiful place that it is. It was consecrated as St. Martin's last Sunday and Bishop Manning, in his sermon, cited the enterprise as a striking example of the lessons of simplicity and resourcefulness which our depression period is teaching us.

* * *

Florida Raises
$2600 In Whitsunday Offering

The diocese of Florida announces that something over $2600 was raised in the Whitsunday offering. It is to be evenly divided between the National Council and the diocese for missionary work within her own borders.

* * *

Southwestern Virginia
Raises about $1400 Whitsunday

The diocese of Southwestern Virginia raised about $1400 in the Whitsunday offering. Other gifts will enable the diocese, it is confidently expected, to pay in full the $2300 representing the difference between its quota of $16,300 and the $14,000 which the executive board pledged at the beginning of the year.

* * *

Red Wing Rector
To Lead Houghteling Forum

The Rev. E. B. Jewell, rector at Red Wing, Minnesota, is to be the leader this year of the annual Houghteling Forum, established four years ago by Mr. William F. Pelham of Chicago. The forum is an intensive period of training for a selected group of laymen. It meets this year at St. Alban's School from June 24 to 26.

* * *

Florida Concludes
Its Teaching Mission

The diocese of Florida has completed its teaching mission on the great commission which has been held in dioceses throughout the south. The mission was conducted almost entirely by the clergy of the diocese and was in this respect unlike others since they had outsiders for the most part as missioners. A clergy school was conducted at Tallahassee last January with Bishop Penick as the leader to prepare the clergy for their tasks. Fifteen of them qualified as missioners and this May went into all the parishes in the diocese and conducted intensive missions. The Rev. Oliver J. Hart of Chattanooga, a member of the provincial field department, held missions at Palatka and Federal Point and the Rev. Willis G. Clark came down from Charlotte, N. C. and conducted the mission at the Good Shepherd, Jacksonville, but aside from that it was purely a diocesan affair.

* * *

Southwest Virginia Endorses
Church Fire Insurance

The executive board of the diocese of Southwestern Virginia at a recent meeting passed a resolution recommending that the diocese and parishes place the fire insurance upon their properties with the Church Fire Insurance Corporation. The recommendation was made after a report had been submitted by the finance department of the diocese which was asked some time ago to give careful study to the subject. The Church Fire Insurance Corporation, as of course you know, is closely allied with the Church Pension Fund and the Church Life Insurance Corporation. That is they are all under the same capable management.

* * *

Dean Richardson
Resigns from Cathedral

The Very Rev. George L. Richardson, dean of the Cathedral of All Saints, Albany, N. Y., has resigned, effective August first. He relinquishes his work feeling that it requires the services of a more vigorous man. He has accepted the rectorship of All Saints Church, Peterborough, New Hampshire.

* * *

Young People
of Midwest Meet

Young people of the province of the midwest met at Brent House, Chicago, June 10-12. The speakers were Bishop Gray of Northern Indiana, Bishop Sturtevant of Fond du Lac, the Rev. Alden Kelly, student chaplain of the University of Wisconsin, the Rev. Charles Scovil, student chaplain at Minnesota, the

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Rev. Henry Roth, rector of St. Luke's, Racine, Miss Sallie Phillips, secretary of young people's work of the national department of religious education and Mr. John Hanstein, president of the young people's association of the province.

* * *

Chicago Clergy to Meet With Bishop

The clergy of the diocese of Chicago have been invited to meet with Bishop Stewart at Libertyville, June 17 and 18, for the purpose of considering common problems. The 18th is the anniversary of Bishop Stewart's consecration.

* * *

Record Confirmation Class in Southern Virginia

A confirmation class of one hundred and twenty was presented to the bishop of Southern Virginia at St. John's Church, Hampton, by the Rev. A. A. Pruden. It was one of the largest classes ever presented in the diocese.

* * *

Negro Church Workers Hold Their Conference

The annual St. Augustine's Conference for Negro Church workers was held at St. Augustine's College, Raleigh, N. C., May 30th to June 3. Bishop Peneck welcomed the group. Classes were led by the Rev. G. L. Tucker, Miss Mabel Lee Cooper, the Rev. Alfred S. Lawrence, the Rev. John W. Herritage, Miss Esther Brown and others. It was a most successful conference in every way.

* * *

Bishop's Wife Has Party for Wives of Clergy

Mrs. G. Ashton Oldham again entertained the wives of the clergy of the diocese of Albany. Several years ago she organized the Clergy Wives Club, figuring that if the parsons considered it necessary to have their clubs it was equally necessary that the wives have a pow-wow occasionally. So the other day sixty of them went to Lake George for a house party which ran for three days. An occasion of friendship, rest and delightful entertainment is the way the affair is described by our correspondent.

* * *

Couple of Busy Chaplains in New Jersey

The diocese of New Jersey has two full time institutional chaplains working for the social service department. That they really work may be judged from the fact that they hold regular services in seventy-two institutions within the diocese.

* * *

Bristol Rector Wants Food Instead of Tobacco

Many months ago the Rev. Anthony R. Parshley, rector of St.

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Michael's Church, Bristol, Rhode Island, and a member of the diocesan council, who had been selected to head the emergency relief committee of the town, vigorously attacked the system of supplying food to the poor by orders upon grocery stores. It was his argument that much money was wasted this way and that the groceries were providing cigarettes and candy instead of the necessities of life. From the merchants and many of the politicians came vigorous opposition but after months of discussion and large expenditures the town finally came to Mr. Parshley's point of view and now a central commissary has been established. There a dietitian sees to it that every order that is filled is well balanced and nothing unnecessary provided. Supplies are bought at wholesale.

The State is taking a deep interest in the experiment but as yet no other municipality seems courageous enough to adopt it.

* * *

Thank Offering Presented in Chicago

About five hundred churchwomen gathered at Grace Church, Oak Park, Illinois, for the presentation of the United Thank Offering. It amounted to considerably over four thousand dollars, an entirely satisfactory amount considering the fact that it is the first presentation of the new triennium. The Rev. H. L. Bowen of St. Mark's, Evanston, preached. Bishop Stewart spoke at an afternoon service as did also Deaconess Harriet Bedell who told of her fifteen years in the mission fields of Alaska.

* * *

Lifers at Auburn Prison are Communicants

A majority of the women in Auburn Prison, New York, are communicants of the Episcopal Church. But this is not due to the failure of the Church before they were sentenced but to the effective personal contacts afterwards of Dr. Grace Davis, who has been working with them in the prison. Dr. Davis is a professor of sociology at Wells College, Aurora, a communicant of St. Paul's Church there and is an active member of the social service department of the diocese of Central New York.

* * *

Massachusetts Clergy Meet at Swansea House

Clergymen of the southern part of the diocese of Massachusetts met for several days last week at the Swansea Rest House to plan for their work on the Church Program this fall. The leader was the Rev. Charles Collett, general secretary of the National Council. Mr. Collett also addressed a missionary service at Bristol, R. I., on June 5th in which several parishes united.

* * *

Englishmen Appeal for Debt Cancellation

Fifty leading churchmen of England, acting under the auspices of the British Council of Christian Ministers, have appealed for the remission of reparation payments and international war debts. The appeal was released in this country through the Federal Council of Churches. Among the Anglicans to sign the appeal were the bishops of Lichfield, Liverpool, Birmingham, Chichester, St. Albans, Portsmouth, Hereford and Worcester.

After asserting that the reparations imposed on Germany have proved to be both "impracticable



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and unjust," the signatories of this English document declare:

"Nations as well as individuals must learn to forgive. As we look back on the horrors of the Great War, and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of recrimination and the dark war-spirit of suspicion and hatred. It may be that the abandonment of reparations will become compulsory through the collapse of Germany. Our appeal is that, while there is yet time for an act of grace, those who believe in Christ should make their voices heard in the demand for a cancellation by forgiveness of all reparations and international war debts, in the name of Jesus, the Prince of Peace."

* * *

The Entire Family Joins in the Service

At a recent baptism at St. Stephen's, Peoria, Illinois, a two year old boy was baptized together with his mother, father, aunt and grandmother, and his great grandmother acted as his sponsor.

* * *

Brooklyn Rector Resigns Due to Illness

The Rev. Charles P. Holbrook of the Church of the Nativity, Brooklyn, has resigned because of illness. The Rev. Thomas L. Settle of the diocese of Lexington has been placed temporarily in charge.

* * *

Trinity Church, Chicago Celebrates an Anniversary

Several of the old-timers at Trinity, Chicago, were present at the celebration of the ninetieth anniversary of the parish, recently held. Mrs. John Jay Borland, whose family provided the funds for the parish house, was present. Mr. John Sargent, present junior warden, is a member of a family that has maintained a pew for sixty years. Captain W. P. Wright, civil war veteran, has been a vestryman for fifty years, and Mr. Charles H. Requa, senior warden, has long been connected with the parish. The speakers at the various services and receptions were the Very Rev. Frederick Grant, dean of Western Seminary, former rector; the Rev. Ze-Barney Phillips, rector of the Epiphany, Washington, former rector; Mr. Charles E. Field, long the clerk of the vestry. Much praise was given the present rector, the Rev. J. R. Pickells, for the progress which has been made recently in the development of a social service program. Because of existing conditions in the neighborhood the future of the parish undoubtedly lies

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in that direction and plans are under way for an even more extended program.

* * *

Texas to Carry on Actively During the Summer

The diocese of Texas, under the leadership of Bishop Quin, is going to make the work of the Church known to every communicant during the summer months instead of merely resting on their oars until the fall. The diocese has been divided into nine districts and a layman has been appointed chairman of each district. He in turn is to have assistants in every parish and mission. It will be their job to inform the whole membership of the work of the Church, not only in the parish and the diocese but throughout the world. Sounds like a fine idea.

* * *

Religious Drama Added to Gambier Conference

A course on the drama and pageantry has been added to the well-rounded course of study offered at the Gambier Conference which meets this year from the 27th to July 8th. It is to be given by Dr. Stites, professor at Antioch College, an authority on the subject.

* * *

Auxiliary of Central New York Meets

The Auxiliary of Central New York met at Trinity, Watertown, May 26 with over 200 members present. The speakers were Bishop Fiske and John H. Roblin who is in charge of the high school that is connected with the mission of St. Mary the Virgin at Sagada, P. I.

* * *

Bank Failures Hit Church in West Texas

Without exception every city and town where we have a parish or mission in the diocese of West Texas has had a disastrous bank failure during the past year. And after all missionaries cannot be paid with rubber checks.

* * *

Depression is Taking a Real Slap at Marriage

"To me the most pathetic figures of the depression are those of the marriage bureau. I can follow the downward course of stock market prices with a cold eye. I find it hard to remember that widows became poor when the New York Central passed its dividend. I have hardened myself to read monthly employment reports and records of mortgage foreclosures. Can you visualize, though, the unhappiness of 3,000 marriages that have not been made? Depressions do not kill the desire of two young people for each other, but they do make it impossible to realize that desire." This was the statement made by Prof. A. Ford Hindrichs, well known professor of economics at Brown University, at St. Luke's Church, East Greenwich, R. I. in a union meeting of Episcopalians, Baptists and Methodists. Prof. Hindrichs also suggested that the Lindbergh kidnapping might be considered less a crime than discharging 1,000 men during the depression.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer. 5 P. M.

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Madison Avenue and 35th Street
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Rev. H. Percy Silver, S.T.D., LL.D.
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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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Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Grace Church, Chicago
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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. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

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Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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, 7:30 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.

Church of St. John the Evangelist
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Tuesdays: 10 A. M.

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The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

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.

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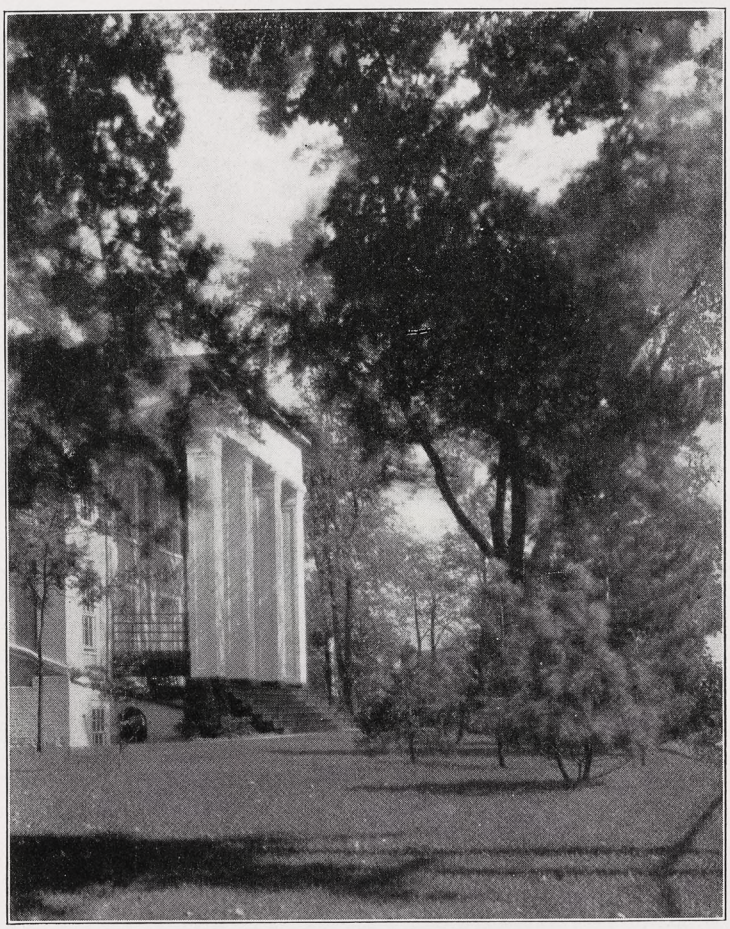
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The WITNESS

CHICAGO, ILL., JUNE 23, 1932



STUART HALL

A View of the Campus

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DR. LOUIS B. FRANKLIN, treasurer of the National Council, in reporting the figures for the Whitsunday offering for the deficiency fund, states that "an important feature in balancing the budget with the aid of the emergency fund is that careful economies in every feature of missionary expenditure, whether for administration or for work in the field have produced exceptional savings." A few days later we received a message from a member of the staff at the Church Missions House. For stationery this person had used the back of an envelope; certainly a demonstration of New England thrift. And a part of the message received was in the form of verse which went:

With the most persistent virtue
And with conscientious bonhommie
We may do things that hurt you
But we're practising economy.

This staff member should be encouraged in the art. Then possibly we could find some genius to set the words to music so that at the next General Convention we could present the problems of the Church Missions House in a comic opera, after the manner of Gilbert and Sullivan. Mr. Franklin might play the part of the hard-boiled boss, running about booming in his best bass:

There is need for strict economy
So when the sun is in the sky
Do not think that you will die
If pennies you must save,
In this House so like a grave,
By shutting off electricity.

Old Man Depression, aided in his evil ways by Extravagance and Waste, would of course be the villains of the play, doing their best to persuade secretaries to dine on caviar and to travel on extra fare trains. Caviar and extra fare trains could be personified by fair ladies, which would give us a chance to bring in an attractive chorus, played by members of the Woman's Auxiliary, tempting the secretaries with their charms. Evil at first would appear to triumph but in the end Thrift, Economy and Good Management, played of course by Bishop Perry, Bishop Burleson and Dr. Franklin, would win the victory and everyone would be happy as the attractive evil ones, aware of impending defeat at the hands of the Church, scurried off to Washington where they felt they had a better chance of success—with whatever administration happens to be running things at that time. This is only a rough idea of what we have in mind. But if you feel that it has possibilities we will whip it into shape. Then we will see if we can't have some fun at the Atlantic City convention. After all there is more than one way of handling these serious business problems that arise from the depression and possibly laughing at them is as good as any.

THE DAY APPROACHES when the Church must limit the number of men preparing for the ministry. Up until recently we have felt it necessary to hold conferences for young men in order to encourage them to enter the ministry. Yet a casual examination of the catalogues of our seminaries convince us that more men are now being prepared for the ministry than can ever be placed in parishes. Many bishops, apparently, accept men as candidates without much sense of obligation to place them after they finish their seminary courses. Seminaries are jammed and men are being ordained at a faster rate than places are provided for them. The result in many instances is that older men, after years of service to the Church, are crowded out by the young attractive fellows; or else the young fellows, no matter how attractive, find themselves without a place to function after their expensive preparation. There is little doubt but that there is serious unemployment among the clergy at the present time. One hears it said of course that only second rate men are without churches. We doubt if this is true. Nevertheless, second rate or not, if they were accepted as candidates and found fit for ordination, the Church has a moral obligation to provide for them. The whole question needs careful study.

THE EDITOR OF The Presbyterian Advance, the Rev. James E. Clarke, has recently completed a study of the press of the Roman Catholic Church in this country. During the past fifteen years there has been a steady decline in the circulation of Protestant religious journals. Yet from 1920 to 1930 Roman Catholic journals practically doubled their circulations. Mr. Clarke states that "it is unquestionably due to a church-wide determination on the part of Catholic leaders to create, from the Church point of view, a

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more intelligent and better informed constituency." They began with a Catholic Press Sunday, when there were sermons on the journals and people were urged to subscribe. This program was later expanded so that now there is a Catholic Press Month when every effort is made to persuade Catholics to subscribe to a Church paper. Mr. Clarke goes on to say: "It seems to me that the contrast between the situation in the Protestant churches and that of the Catholic Church is a matter of intense interest. It is a rare exception that a Protestant minister or Protestant church official makes any effort to push the circulation of church papers. Indeed, it is a very common thing in our church for pastors to refuse to permit their congregations to be canvassed for any church periodicals. But our Catholic brethren give a whole month to arousing interest in their church periodicals. The priests preach on the subject and their young people are faithfully taught the value of a church paper. That is a tremendous significant fact. I might add that the latest copy of the Catholic Press Directory lists 310 Catholic publications. Of the total, 267 report their circulations, giving an aggregate of over 7,100,000." Some day, we hope, the problem may be squarely faced in our own Church.

DR. FREDERIC C. MOREHOUSE, editor of the Living Church, suffered a severe stroke on June 11th leaving him in a most critical condition. He was slightly improved at last reports but there is but a remote possibility of recovery either for Dr. Morehouse or for Mrs. Morehouse who has been ill for some time. We earnestly request the prayers of our readers for both of them.

CALEB R. STETSON, rector of Trinity Church, New York, died of a heart attack on June 15th. His ministry was not spectacular. His name seldom appeared in the newspapers in spite of the fact that he was the rector of the largest and strongest parish in the American Church. He spoke seldom on controversial subjects out of which newspaper copy is made, but when he did he spoke courageously and as a Christian. Neither was he one to allow his fellows to know of his good works, yet one constantly discovered missions, parishes and Church institutions that received generous support from Dr. Stetson. Sympathetic and understanding always, those who knew him even slightly will be conscious of having lost a friend; whereas the Church, in whose affairs he played a large part, has lost a leader.

THE THREE LEVELS OF LIFE

By

SAMUEL M. SHOEMAKER, JR.

THERE are three general levels of life on which people, as individuals tend to live. The first of these is the level of instinctive desire, the level of instinct, where people frankly want their own way, and so far as they are able, get it. It is the level of sheer desire, where that is the over-mastering concern. It is the level where we most nearly approach the brute-beasts. If a dog is big enough to take a bone away from a little dog, or several little dogs, he takes it. If a man on the level of instinct is economically big enough to take a business away from a man who is economically small, or from several such men, he takes it. If a man in such a day of depression is living on the level of instinct, he will not be much concerned for people who are hungry; he will be saving his money to put it into the first "good thing" he hears about when the tide begins to turn and business improves. The level of instinct ranges all the way from animal sensuality to the most refined types of selfishness. Some people wallow there all their days, pampering their bodies, indulging their fancies and pleasing their tastes. They live on the level of instinct.

Then there is the level of conscience, and here one has moved up from the level of instinct. One has seen its selfishness and its short-sightedness. One realizes that alongside the urge to feather one's own nest and enjoy one's own indulged desires, there is another urge, the urge to character and service and brotherliness. If one knows any psychology, he will know that it is no safer to cause repressions in the moral and spiritual sphere than in the physical. On the level of conscientiousness the dog does not steal the bone from the little dog, though nothing is said about what goes on in his mind as he goes off, lies down and watches the little dog finish it off, while his own mouth drips with water! The man with money in the bank will send more of it off to some charitable organization, because he ought, and his friends are doing it. This kind of a person has a moral code. It may be a family code, or a caste code; and below that code this person will not drop. One simply has certain social, municipal, patriotic and moral obligations. They will be decent people and decent people fulfil those obligations. They think it is not necessary to deal too much with how they feel about these things personally; whether any great amount of heart goes into them, whether there are inner areas which are not touched by them, whether this Stoicism represents the best that life has offered. They live on the level of conscience.

AND then there is the level of grace — the level where God's mind is first believed in, and then sought, in every matter. One has moved up from the

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level of irresponsibility to conscientiousness; and then one has moved through the level of conscientiousness to the level of guidedness. One may upon the level of conscience bring religion down to life's common affairs: but the level of grace brings life's common affairs up to religion. The man with money in the bank will long ago have given that money to God: and he will anew ask God what He wants him to do with it. There may be a dozen right things for him to do with that money; there is only one guided thing, and God will tell him, if he is open, what that guided thing is. The man who thought of pushing his competitor to the wall will do something more than desist: he will probably go and confess his meanness of spirit, make friends with the other man and bring the relationship to a level of creative spiritual fruitfulness. There is no irresponsibility there, and no hard conscientiousness; there is freedom in the knowledge of God's ideal plan, and our power to realize our portion of that plan if we are willing to realize it, and in that way God is continually taking things from us only to give them back transfigured, or else turn them to help someone else. This is the level of grace.

All mankind lives upon one of those three levels predominately. The pagans and the heathen, with imperfect gods or none, deify instinct and live by it. The religions of law deify moral code or scruple and live by that: the Law, as one finds it in Judaism, is the outward logic of inner conscience. It pulls men up from carelessness to scrupulosity: but it has no power to pull them further into freedom. Read St. Paul's struggles while he was in the Law, and see the way it was used to show him the difference between right and wrong, but how powerless it was to enable him to do the thing he knew was right. Then came that great day when he moved up to the third level, the level of grace. He stopped struggling morally and handed himself over to God. From then on this divided, scrupulous, torn, conscientious man moved along quietly within, no matter what the tumult without. The level of grace combines the relaxation of the level of instinct with the righteousness of the level of conscience. The guided life takes account of our physical needs and is disciplined without being ascetic. It includes the moral demands of the law, but transcends them, as St. Paul found. It is without question the level on which our Lord has always wanted His Church to live, since He gave us His Holy Spirit.

THERE is but little doubt that ninety-nine people out of every hundred go to church to be lifted off the level of instinctive desire to the level of conscientiousness. They go to be helped to be good. Jesus Christ came into this world to tell people about God and get them to know Him; and only secondarily and as a consequence, to help them to be good. American Protestantism has gone further off the rails in this respect than any branch of the whole Christian Church. What does being a Christian mean to the average American brought up in our Protestant Churches? It means an attempt to live by the ethics of Jesus. That, without the help of Jesus, is an impossibility. And so American Christianity has slid down to a kind of smiling humanitarianism, with no God in it. The thing which men found in Jesus on earth was not another code: they were burdened beyond endurance with a code already, and at times He smashed the code to atoms. They found in Him a principle of life and a power of life. The heart of Christianity is not ethics, it is a laying hold of the supernatural. It is a life lived by grace.

The most important thing is that Jesus Christ did not come to make people conscientious, but to make them God-led. Righteous people, religious people can be unlovely and un-Christlike, while they are highly conscientious: but they can be loving and Christlike if they are living by grace.

How can one move up from conscience to grace? For years one has been a good law-abider. How can he become a good grace-abider? One cannot do that by himself; the grace of the Spirit is a gift and can only be given to a willing receiver, to one who has his hands out. The Holy Spirit was given to a converted Church, and He is still given to converted individuals. Go back to the step of the new birth, with all it means of giving your self to God in complete surrender. Pray that you will move forward from even the Christ of the Resurrection to the Lord Who is the Spirit. Pray for the Holy Spirit in your life, for the honesty that really wants Him by intending to obey Him. His best gifts are not for the gifted but for the given. There is, there actually is that third category, of the Spirit-led, Spirit-taught, free, loving and lovable people who really live by grace.

God help us all to be bouyed above our carelessness, and above our conscientiousness, into the free upper ether of His grace!

A Book Review

By

IRVINE GODDARD

THOSE of us who know Jane Addams recognize in her a great soul. In this book, "The Excellent Becomes the Permanent" (The Macmillan Company, $1.75) she describes the passing of other great souls who have been linked with her in the great work of Hull House. It is self revelatory. How beautiful her religion, how real her prayers, how deeply philosophic her thoughts of death and the beyond, how poignant her grief over the loss of these dear helpmates, all are made clear to us in these memorial addresses with that true simplicity of the great. And yet these memorials have a quality about them so universal that they cannot fail to be of interest to those who have never known or heard of these gracious personalities; and even to those whom absorption in great causes tends to belittle the importance of individual survival.

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STUART HALL

By

J. LEWIS GIBBS

TIME was when it was considered indelicate to refer to a lady's age. With the coming of woman's era, however, "length of days" is a thing of which to be proud; at least so far as educational institutions are concerned. We find numerous claimants for the distinction of being "the oldest school for girls", "the oldest Church school for girls", "the oldest Church school in the South", and the like.

Stuart Hall claims a continuous existence of over one hundred years. Way back in 1831 a school for girls was started in Staunton, Virginia, by a Church



SENIORS ON CLASS DAY

woman, Mrs. Maria Sheffey, and called The Kalorama. In 1843, at a meeting of the "friends of Mrs. Sheffey's school", it was decided to organize a Church school for girls. This organization was effected and the school chartered by the legislature of Virginia as the Virignia Female Institute in 1843. Mrs. Sheffey and the Rev. James McElroy were unanimously elected principals.

At first the school was conducted at Mrs. Sheffey's home, The Kalorama. Gossip, still alive after all these years, has it that the board and the school marm could not agree on the rent. A separation was effected, amicably we hope, and the first of the present group of buildings was begun in the spring of 1846; the corner stone being laid June first "with much ceremony and the order of Masons in procession".

Mrs. Sheffey and Mr. McElroy were succeeded in 1847 by Mr. B. B. Minor, of Richmond, who evidently found that his experience as editor of the *Southern Literary Messenger* did not qualify him to preside over a seminary of young ladies, since he resigned before the end of the session and was succeeded by the Rev. R. H. Phillips. Dr. Phillips, during his thirty-two years of service, built up for the school a wide reputation.

In 1880 Mrs. J. E. B. Stuart, widow of Virginia's famous Cavalry leader, succeeded Dr. Phillips, and for nineteen years of the trying reconstruction period trained the daughters of the new South. In grateful memory of her services the name of the school was changed in 1907 from the Virginia Female Institute to Stuart Hall.

SO MUCH for history. From the years "befo' de war" the school has inherited traditions rich in the glory of the old South; traditions which have not been lost even in this high powered, motorized age. In the apt phrase of the present principal, Mrs. H. N. Hills, one of Wellesley's first graduates, Stuart Hall is "rich in traditions of the past; alive to the needs of the present". It is the present and future which hold our chief interest, even while we cherish the memories of the past.

Located in the heart of a section in which education is the chief rival of apples as a product, Stuart Hall ranks among the best educational institutions of the country. It was said of this school by the dean of admissions of a well known eastern college for women: "Stuart Hall is third on our preferred list of preparatory schools." Girls who graduate here have little difficulty in passing college board examinations, and have consistently stood high in their chosen colleges.

Stuart Hall is accredited by the Southern Association of Schools and Colleges. It does not profess to be a junior college; the idea being that it is better for a girl to enjoy the benefits of a full four year course in one of the larger colleges rather than to do her first two years work in a preparatory school environment. There is, however, in addition to the college preparatory course, a general course covering six years, the last two of which parallel very closely the first two of college, intended for those who do not expect to go to some higher institution of learning.



OUT FOR A CANTER

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All study and no play has as serious an effect on Jill as on Jack. Every encouragement is offered to girls to enjoy healthy outdoor exercise. The four modern tennis courts are crowded in fall and spring. Archery is one of the most popular sports on the athletic field, and in season hockey teams disport themselves on a nearby field. The beautifully equipped new swimming pool is a popular place all during the session. Basketball and regular classes in the recently completed and fully equipped gymnasium furnish an outlet for a vast amount of surplus energy when the weather does not permit exercise in the open. Although the school has no horses of its own, it has access to quite an extensive riding stable, and the girls, under the tutelage of the physical director and her assistant, both expert horsewomen, are frequently seen on the bridle paths of the city park and the unpaved country roads nearby, enjoying this most delightful exercise. A horse show in the spring gives the community an opportunity of judging how adept the girls have become in the equestrian art.

STUART HALL is a Church school, owned and operated by the dioceses of Virginia, Southern Virginia, and Southwestern Virginia, and makes no apology for so being. The only excuse the Church has for entering the field of education is that it may offer its own young people, and those who care to avail themselves of its facilities, an opportunity to attain a well-rounded life; to develop mind, body, and spirit into a harmonious personality. The last of these objectives is by no means the least of the contributions which Stuart Hall makes to education.

The formal side of religion is presented by the attendance of the entire school at church services Sunday mornings and afternoons. Emmanuel Church, being just across the street from the school grounds, and closely identified with the school management, is to all intents and purposes the school church. The rector of the church is also the chaplain of the school, and he, together with the principal, who is a devoted Church woman, give instruction on the Bible and related subjects as a part of the regular academic curriculum. Prayers are conducted by the principal every morning and evening in the school.

It is recognized that this is merely the formal presentation of religion. The whole atmosphere of the school is designed to foster those ideals of honor, truthfulness, self-control, helpfulness, and consideration for others which mark the Christian gentlewoman.

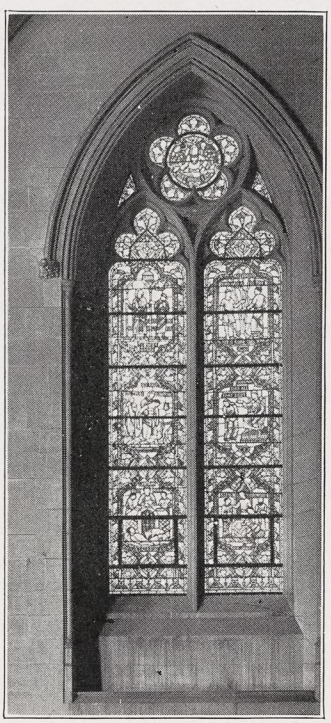
In its physical equipment Stuart Hall combines the richness of past traditions with alertness to present needs in a most remarkable way. The original building, to which three wings have been added during the past century, has about it the atmosphere of an old Colonial mansion as, with its stately columns, it nestles among the magnificent old trees which shade its rolling lawns. Within the past year there has been completed and put into use a fully equipped modern academic building. In this building are located the splendidly appointed gymnasium and eighteen well lighted and well ventilated classrooms. On the first floor of the unit which connects the new with the old buildings are located showers, lockers and dressing rooms. On the floor above are the chemical and physical laboratories. The top floor is an arcade, or covered passageway, leading from the library to the classrooms. Off of this it is expected, as soon as financial conditions warrant, to build a new dining hall, the foundations for which are already in place and house an up-to-date central heating plant.

At very small cost Stuart Hall is prepared to give to Church girls, and their friends, the advantages of an unexcelled climate in the Shenandoah Valley of Virginia, a healthy normal life, and a well-rounded education.

The Art of Glass

By
ELEANOR H. WILSON

SOME three years ago a notable artistic project was begun when Washington Cathedral established its own glass making plant at Huntingdon, Valley, Pa., under the direction of Lawrence Saint. Here Mr. Saint and his craftsmen actually create the glass itself from ancient formulas, a rather unusual departure as practically all other glass used for the making of windows is imported in large sheets of various colors from abroad.



PARABLE WINDOW
In Washington Cathedral

In addition to several years of study in England and the Continent, Mr. Saint during eleven years was connected with the building of the Church of the New Jerusalem at Bryn Athyn, Pa., where he not only painted and designed windows, but was enabled to penetrate deeply into the technical secrets of the Middle Ages in the making of glass, which fitted him admirably for his present undertaking.

"My main inspiration", says Mr. Saint, "is a spiritual one, the artistic part, important as it is, coming second in my mind. It is my purpose to translate the Bible thoughts and subjects into the beautiful art of stained glass, hoping to bring honor to our Lord

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Jesus Christ." Ordinarily he does not use professional models, but secures his inspiration from persons whose lives resemble those of the characters portrayed, endeavoring to catch the expression in such faces, conventionalizing them to fit properly with lead lines and iron bars. In the window on page seven the Good Samaritan appears. He met a man on shipboard who had charge of mission stations in a part of Africa where Christians were persecuted by Mohammedans. Lines of character in his face recorded his contact with and sympathy for the deepest human suffering. In response to Mr. Saint's appeal he came to the studio and posed for the head of the figure of the Good Samaritan.

Symbolism, the main key to the interpretation of the



RESURRECTION WINDOW
In Christ Church, Oyster Bay

spiritual message of stained glass is illustrated in the topmost medallion, the "Rich Fool". He was spoken to by God,—symbolized by a cloud; suddenly,—symbolized by lightning at the top of his head; at night,—by the moon to the left; and told he must die,—symbolized by the skull at the right. The decorative scheme of the window is based on a leaf motif, and a truly American touch was given by the use of the maple leaf. "Stained glass should be to the Cathedral what the tulip flower is to the plant", says Mr. Saint, "The accent and the thrill". The ancient glass workers assembled elements that enabled their product to withstand the test of time. Consequently he believes that modern glass with a chemical composition similar to the past will also weather the elements and the ravages of time. The window illustrated is one of seven already completed for Washington Cathedral by Mr. Saint in the choir aisle chapels of St. Mary and of St. John, those in the first depicting in rich colors the Parables of Our Lord, in the second, His Miracles. The windows were viewed for the first time by thousands who attended services on Ascension Day, when the choir and sanctuary were opened for public worship.

The Metropolitan Museum in New York selected the Huntingdon Valley studio as the scene for a motion picture film, "How to Make a Stained Glass Window," portraying the steps involved beginning with the putting of the chemicals into the crucible to make the glass and ending with the installation of one of the windows in the Cathedral. Inquiries relative to procuring the film should be addressed to Ralph S. Hawkins, in charge of cinema work at the Museum.

OLIVER SMITH whose studio is in Bryn Athyn, Pa., was for three years a co-worker of Mr. Saint's at the Swedenborgian Cathedral of New Jerusalem, under the direction of Raymond Pitcairn, a pioneer in developing the mediaeval principles of craftsmanship in this country. Mr. Smith also manufactures his own basic material. "Since the Guilds of the Middle Ages made glass", says Mr. Smith, "there has been little change in its fabricating. True, we now use a machine drawn 'came' lead instead of the hand drawn and whittled out lead, a cutting wheel instead of a hot iron and water for cutting the glass, paper for drawing the cartoons instead of white washed lime board, but the principles are fundamentally the same."

Mr. Smith studied for six years at the Rhode Island School of Design, receiving a travelling scholarship which took him to Europe, observing and sketching the important glass in England and France and the mosaics of Italy. The illustration shows the Resurrection window in Christ Church, Oyster Bay, the Roosevelt Memorial Church. The pew where the president sat is roped off and draped; here also is a tablet in memory of his son Quentin, killed during the World War. Mr. Smith prepared the design for this window, as well as for those in the transepts while he was at Chartres in 1927. The rose window with lancets above, center aisle windows and four gallery windows of Temple Emanu-El in New York are the work of Mr. Smith as well as many beautiful windows in churches scattered over the country.

The Meaning of the Real Presence
By G. A. Studdert-Kennedy
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NEWS NOTES OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

IN HIS convention address Bishop Ablewhite of Marquette recommended a preaching mission in every parish and mission of the diocese the last week of October and the first week in November. He also recommended that the clergy join hands with community agencies in the formulation of programs of recreation for the benefit of the unemployed. He said that play is the antidote of revolutionary discontent and activity. His recommendation went so far as to place parish houses, guild halls and even churches, with the sanctuary properly screened off, at the disposal of community agencies. So the diocese, apparently, is to do what it can to keep the unemployed from thinking by getting them to play ring-around-the-rosie and drop-the-handkerchief. Well it may work for a time but I have an idea those unemployed people, once they get wise to the motive behind all the playfulness, will turn and rend the instigators. Perhaps it would be fairer for me to say that they should. What we need is more Christian revolutionary discontent not less.

There were two visitors to the convention, the Rev. Percy Houghton, field secretary to the National Council, who spoke at the diocesan banquet and Miss Margaret Marston of the Auxiliary who addressed both the Auxiliary meeting and the convention.

* * *

Social Service School
In Western New York

To inform the younger clergy in the diocese of the principles of social service and the facilities for the discharge of their responsibilities in this field a short summer school of social work is provided this year by the diocesan social service department of Western New York, the Rev. Leslie F. Chard, chairman. They are to meet on four days and consider Relief, the Handicapped, Correction and County Health Work. Each day begins with a lecture, followed by a sightseeing trip to institutions and ends with an expert summary.

* * *

Bishop Sherrill
A Wellesley Speaker

Bishop Sherrill of Massachusetts is to be the speaker at a meeting for those attending the Wellesley Conference on the evening of June 29th. His subject is to be "Christianity and Social Justice". This meeting is under the auspices of the School for Christian Social Ethics, sponsored at the Wellesley Conference by the Church League for Industrial Democracy. This school is also to have charge of a meeting on the evening of July 4th when the speaker will be Dr. A. J. Muste, chairman of the Conference for Progressive Labor Action and the director of Brookwood Labor College.



MARJORIE MARTIN
On Wellesley Faculty

* * *

Graduation At National
Cathedral School

Twenty-one boys received diplomas on June 4th at the commencement of St. Albans', the National Cathedral School in Washington. The baccalaureate address was delivered by the Rev. ZeBarney Phillips, rector of the Epiphany, Washington.

* * *

History of Church
Stressed In Michigan

Trail Blazers is the name of a manual now in use in the diocese of Michigan. It sets forth the history of the Church in the State. The centennial of the diocese is to be celebrated in February and this study book is being used to make people familiar with the outstanding incidents in the life of the Church during that time. Daily Vacation Schools are now in session in 22 centers under the direction of diocesan leaders, and other schools are being held under local auspices. In all of these this book is being used.

* * *

Manby Lloyd
Writes From England

A communication has been received from our English correspondent, the Rev. A. Manby Lloyd, whose breezy letters have not appeared here for some time. He writes:

Doubtless your readers think your correspondent is like the Cuckoo. He sings a song in April, sings again in May, sings another in June Month and then he flies away. We have been hemmed in by Floods, and the only live business has been Noah's.

Will you believe it, but we are still discussing, (in the columns of the Guardian) why churches are full or empty! For the latter phenomenon we blame Darwin, Blatchford, Sir James Jeans or the clergy who do not keep pace with these specialists. One man blames the revised lectionary, another tells us that the old Prayer-book language is stilted and unintelligible to the half-educated, who are the bulk of the parishioners. But I seem to hear the merry laugh of Fr. Paul Bull, C. R. at a garden-party in Birmingham. A lot of us had been discussing this very question when he brushed aside the specious arguments by saying, "Why are the churches empty? We don't believe in God!—that's the real reason." Which we might have thought of before.

The anonymous letter-writers who are angry with me because I said a good Edgar Wallace novel was better stuff than bad theology may be somewhat mollified when they hear Edgar Wallace was a devout churchman who seldom missed his Sunday duties. Mrs. Wallace broadcast the B. B. C. Appeal last Sunday night that her husband should have made. The Bishop of London preached the radio sermon the same night. It was a Church Army service, and Dr. Ingram broadcast a sermon that would have done credit to him 30 years ago. Before, he said, you reject the mysteries of religion, please explain some of the mysteries that we are up against every day of our life. Life itself, the Atom, even the Wireless—no one can really explain them.

Mob-rule has removed more than one clergyman from his charges in recent months, and a remarkable case (that of the rector of Stiffkey)

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now deluges the daily papers with more or less questionable copy. Clergy, it seems are ill-advised to neglect their parishes to attend to the needs of nurses and chorus-ladies. The judgment has yet to be delivered, so we refrain from comment.

* * *

Graduation At
St. Stephen's College

Thirty men received Columbia University degrees at the commencement of St. Stephen's, the Church's undergraduate college of arts and sciences in Columbia University, at the 72nd commencement held June 5th and 6th. Seven of the graduates are to start training in the fall for the ministry; three enter medical schools; three go to law schools; two go to graduate schools of business, four are to enter schools of research. The preacher of the baccalaureate sermon was Dean Philemon Sturges of St. Paul's Cathedral, Boston. The Phi Beta Kappa oration was delivered by John Erskine, professor, novelist and Churchman. The commencement address was delivered by Mr. Stephen Baker. It was announced during commencement that of the $50,000 needed to underwrite the expenses of the college during 1932, $36,000 had already been secured.

* * *

Dr. Yerkes Is
Chaplain At Wellesley

The committee in charge of the Wellesley Conference have announced that the Rev. R. K. Yerkes, professor at the Philadelphia Divinity School is to be the chaplain of the conference this year. Dr. Washburn was originally announced for the job but he has found it impossible to carry through his plan. The conference considers itself fortunate indeed to find a man of Dr. Yerkes' gifts as a substitute.

* * *

Rev. A. A. Hastings In
Charge of Wyoming Schools

The Rev. A. Abbott Hastings, missionary to the Indians in Wyoming, has been placed in charge of the two schools of the district of Wyoming, Ivinson Hall for girls and Sherwood Hall for boys. These schools were established some years ago by Bishop Thomas on a unique plan of having the students do their academic work at the high school while the Church provided them with religious instruction and residence. There have been stormy days for both institutions but it is hoped that under the leadership of Mr. Hastings these large properties of the Church may again serve fine purposes. Meanwhile the Rev. Barrett P. Tyler, former rector of All Saints', Brookline, Mass., has accepted the appointment to be warden of St. Michael's mission to the Arapahoe Indians at Ethete.

* * *

Maryland Gives
$8,000 In Offering

The diocese of Maryland has contributed to date $7,951 to the national deficiency fund, with the possibility of increasing the amount through further contributions.

* * *

Bethlehem Raises
Close to $5,000

The diocese of Bethlehem, through the Whitsunday offering, raised close to $5,000 for the deficiency fund. The authorities are sure that that sum, which was the amount asked of the people of the diocese, will be raised and it is hoped that the sum can be increased.

* * *

Home For Retired
Clergy In Long Island

Some years ago the Rev. Charles Gragg of the diocese of Long Island made a speech in the diocesan convention. He said that pensions for retired clergymen are rarely sufficient to take care of their needs and that the diocese ought to provide for them also by giving them a place to live. Nothing came of the suggestion at that time. However the idea was apparently kept in the back of the minds of the diocesan authorities. The bishops learned of several small dwellings on the large property of the Society of St. Johnland. They needed to be fixed up some, but with money that could be done. Some weeks ago Bishop Larned preached at St. John's, Cold Spring Harbor, and was the guest of Mr. and Mrs. Walter Jennings. Mrs. Jennings asked if there was anything she might do to aid the work of the diocese. Bishop Larned told her of these little houses. Fine idea, thought Mrs. Jennings, and it didn't strike Mr. Jennings as so bad either. As a result two of the retired clergy of the diocese, with their wives, are now comfortably established in the country. What's more, an endowment sufficient for the upkeep of these houses has been provided.

* * *

Vacation Conference
In Diocese of Dallas

The Churchman's Vacation Conference of the diocese of Dallas opened on June 6th with an inspirational service in St. Matthew's Cathedral. In addition to the general courses, dealing with various phases of Church life, there are two general courses, one presented by Bishop Moore on "General princples of the spiritual life" and the other by the Rev. DuBose Murphy on the history of the Church in Texas. The enrollment was excellent.

* * *

Epiphany, Baltimore
Plans to Build at Once

Plans have been completed by the building committee of the Church of the Epiphany, Baltimore, Maryland, for the erection of a new building for Church school work and recreational purposes. A campaign was recently undertaken and $5000 of the necessary $9000 for the building was received. It is planned to build this summer so that the building will be ready for use by September. The Rev. Francis Daley is the rector of the parish.

* * *

Bishop Wilson
To Address Masons

Bishop Wilson of Eau Claire is to address his brother Scottish Rite Masons of Chicago at their annual St. John the Baptist service to be held on June 23rd.

* * *

Choir Sings
To Get Wind For Organ

The organ blower of Grace Church, Sandusky, Ohio, which has been in service for many years, heaved a final sigh the other day and passed out of the picture. The blower, lest you be upset, was a machine and not a man. There was no cash on hand to buy another.

The Church School Comes to Life

By Mildred Hewitt

The practical nature of the book is indicated by the chapter headings: Learning to Live by Living, Planning the Parish Program of Religious Education, Building the Church School Curriculum, Organizing for Christian Living, Training for Leadership, Providing the Physical Environment, Planning the Session, Using Money, Keeping Records, Measuring Progress.

The author is a member of the Department of Religious Education of the Protestant Episcopal Church. Her book will be of value to every school superintendent and teacher, whatever his creed. $2.50

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MACMILLAN

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Therefore the enterprising organist, Wesley R. Hartung, arranged a concert by the choir, packed them in at the high school auditorium at so much a head, and as a result a new blower is soon to be installed.

* * *

Long Island Raises Sixteen Thousand Dollars

As a result of the Whitsunday offering for the National Council the diocese of Long Island has been able to forward to the treasurer of the Council a check for $16,500, with many parishes still to report.

* * *

Young People Meet in Michigan

The Young People's Fellowship of the diocese of Michigan met at Camp Frisbie on June 11 and 12 with delegates present from most of the parishes in the diocese.

* * *

Greer Club Turns To Relief Work

Greer Club, New York, a hostel for young Church women, particularly students, has suspended its student work because of economic conditions. It is hoped that the work may be resumed in the near future. Meanwhile the headquarters of the club has been turned over to the emergency relief committee of the Churchwoman's League for Patriotic Service and is to be used during the summer as a home for a dozen destitute women.

* * *

Glebe House Develops as a Shrine

In the diocese of Connecticut, in the town of Woodbury, there stands the old Glebe House where, on March 25, 1783, ten clergymen out of a possible fourteen met and elected the Rev. Samuel Seabury to be the first bishop of the Epscopal Church in this country. The Glebe House is now owned by the diocese of Connecticut and is open to visitors. The records show an annual visitation of about three thousand people—quite a handful and yet not so many considering our communicant strength, for Glebe House is after all to the Church what Independence Hall is to the nation. At the General Convention Mr. Burton Mansfield introduced a resolution calling for the appointment of a commission to arrange for a suitable recognition of the sesqui-centennial of the election of the first American bishop and of his consecration which took place in Scotland on November 14, 1784, a year and a half later.

* * *

Dr. McGregor the Speaker At Kemper Hall

The Rev. Daniel McGregor of the Western Theological Seminary was the speaker at the commencement exercises of Kemper Hall, Church school located at Kenosha, Wisconsin. The school graduated 21 girls, the diplomas being conferred by Bishop Webb. The baccalaureate sermon was preached by the Rev. Ashley Gerhard of Winnetka.

* * *

Clergyman Promotes Child Health In South Dakota

The Rev. John B. Clark, Sisseton, S. D., is taking the lead in promoting child health and protection in the state. On a recent Saturday evening a group of twenty-two citizens of Roberts County were guests at his home to listen to an address on the subject by Mrs. Walter Miller, a member of the White House conference on that subject, who has been touring the country in the interest of health promotion for children. As a result of this meeting a council has been organized to push the work, the first to be organized in the state.

* * *

Michigan To Have Two Camps For Boys

The diocese of Michigan, as in previous years, is operating this summer two camps for boys, both under the supervision of the Rev. Irwin C. Johnson, diocesan director of boys' work. He is to be assisted in the work by the Rev. J. G. Widdifield, rector of St. Paul's, Detroit, and William S. Hill, student of Michigan University.

* * *

Florida School Has Commencement

The Cathedral School of the diocese of South Florida held its 32nd commencement the last day of May. The commencement address was delivered by the Rev. Francis White, rector of St. Andrew's, Tampa, and the baccalaureate sermon was preached by Bishop Wing. At the annual meeting of the trustees it was decided to continue the school next year. It had been thought for a time, due to the depression, that it would be necessary to close it in spite of the fact that the school has just had one of its most successful years.

* * *

Dean Sargent and Bishop Budlong Honored

The Rt. Rev. F. G. Budlong, bishop coadjutor of Connecticut, and the Very Rev. G. P. T. Sargent, dean of the cathedral at Garden City, Long Island, were awarded doctorates at the commencement of the Berkeley Divinity School. Dean Colladay of Christ Church, Hartford, was elected president of the alumni

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association, and the Rev. Karl Reiland, rector of St. George's, New York, and the Rev. Sidney Wallace, rector of Trinity, Portland, Connecticut, were elected alumni trustees.

* * *

Chicago Brotherhood Hold Spring Meeting

Two hundred men, clergy and laity, met at St. Mark's, Glen Ellyn, Illinois on Saturday last for the annual spring assembly of the Brotherhood of St. Andrew. The headline address was given by Bishop Stewart who said that Christianity has an opportunity of a lifetime to stand out in a world rocking to the base. He predicted a new alignment of political forces as a result of the present economic situation, adding that "we will not be satisfied until we have a social order which does not create victims such as we have by thousands today."

* * *

Mrs. Gardiner's Daughter Upset Her Plans

It seems that Mrs. Robert Alexander Gardiner, Park Avenue, New York, had plans for the marriage of her daughter to Mr. James Creel. It was all to be according to Hoyle and a credit to the family. The young lady had other ideas on the subject however and for several days she was reported lost. Last heard from she was going for a canter in Central Park with a nice young man. Instead of this, it later developed, she cantered over to Garden City, along with Mr. Creel, bank clerk, and there they were married by Dean Sargent. All of which very much upset Mrs. Gardiner, mother, who packed herself off to Garden City, with her son, armed herself with a policeman and called upon the dean to give him a bit of her mind. She then discovered that there is now a canon forbidding clergymen to marry without three days' notice. She therefore threatened to report him to the diocesan authorities. To all of which Dean Sargent merely smiles and says, "Don't let anyone worry about me breaking the canons of the Church." Which I presume ends the matter until the newspapers tell us of Mother Gardiner welcoming home her daughter and her new son-in-law.

* * *

Large Class Graduates At Hobart College

A class of sixty-one, equalling the record class of the year before, graduated from Hobart College at the commencement on June 13. On the same day 26 girls received their degrees from William Smith College. Bishop Budlong of Connecticut preached the baccalaureate sermon

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for William Smith College and the chaplain of Hobart, the Rev. Irving A. McGrew, preached the Hobart sermon. The Hon. Vincent Massey, former member of the Canadian Privy Council and first Canadian Minister to the United States, delivered the Phi Beta Kappa address.

* * *

Natives Pay Great Tribute To Miss Ridgely

When Margarette Ridgely left Liberia a few weeks ago on furlough, citizens presented her with a resolution expressing their appreciation of her twenty-seven years of service in that country. It is filled with "whereases" and "Therefore be its" which makes this resolution, like all others, anything but snappy reading. Nevertheless it is a tribute to a real missionary that should be passed on. It tells of Miss Ridgely being left alone in the field and of carrying on not only educational work but medical work as well, even though she made no pretense at being prepared for it. The influence of this missionary, according to this resolution, penetrates the country. They express their grateful thanks to God for His servant, and "we further express our deep sense of gratitude, respect and love for Miss Ridgely and her accomplishments among us as a race and people. We pledge our undivided interest and support to the work at the House of Bethany so loyally served by Miss Ridgely. We memorialize the National Council of the Church in America and the good Christian people thereof to spare no efforts to continue this laudable undertaking of Miss Ridgely until such time as we can do so ourselves."

* * *

Memorial Dedicated At Canon City Parish

A Sanctuary lamp and eucharistic tabernacle for the altar was dedicated on June 5th at Christ Church, Canon City, Colorado. Both were the gifts of a member of the congregaton as a thank offering. The Rev. L. A. Crittenton, who is also chaplain of the state prison at Canon City, is the rector of the parish. Bishop Johnson preached the sermon at the service of dedication.

* * *

Dedicate Student Center In Texas

On June 1st the Church's student center at Texas College, Luddock, district of North Texas, was dedicated as Seaman Hall, in honor of the bishop of the district. At the same time the sanctuary was consecrated as Creighton Chapel in honor of Bishop Creighton. The Rev. Bradner J. Moore is in charge and is doing a notable work among the students at the college in addition to his parish work.

* * *

Nurses Hear Alfred Newbery

The Rev. Alfred Newbery, rector of the Atonement, Chicago, was the speaker at the graduation exercises at St. Luke's Hospital Training School, held at St. James Church. The church was packed to witness the graduation of 77 nurses. Said Mr. Newbery: "Do not be ashamed to confess that your dominant idea in having entered the profession of nursing was and is to earn a living." Now there is a bit of honest speaking for you. Most parsons, probably, would have discoursed on the theme of service to humanity. "Neither be ashamed" he went on, "if it is an abiding hope that you will sometime abandon this profession to make a home. These are legitimate aims, necessary, praiseworthy. But whether you contemplate self-support or household duties as your main activity, the important accomplishment that challenges you is the making of some kind of personality. Nurse, doctor, teacher, merchant, whatever you may become, the one supreme task

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which cannot be evaded by any person is the creation of a character that can face life unafraid."

* * *

New York Young People Hold Meeting

More than one hundred young people of the diocese of New York were the guests of the Fellowship of St. Paul's, Newburgh, for the annual meeting on June fifth. The Rev. H. Adye Prichard gave an address on the ideals of young people.

* * *

Large Bible Class In New York Parish

The Tower Bible Class at St. George's Church, New York City, is a sort of remembrance of a noted Bible Class inaugurated and taught for many years by the Hon. Seth Low, one time president of Columbia University and Mayor of New York City. The Tower Class (both men and women) meets each Sunday morning at ten o'clock and is conducted as a round table discussion of present day problems.

* * *

Lay Corner Stone For Holderness Building

The corner stone of the social hall, one of the new buildings of Holderness School, was laid on June 7th, the last day of the 52nd commencement. The ceremony was performed by the Rev. William P. Niles, a trustee and son of the late Bishop Niles, one of the founders of the school. The building will contain the rectory, dining hall and offices and for the coming year will also house the boys. This is but the first unit of a large plant which it is hoped may soon be constructed to take the place of the school buildings destroyed last fall by fire. The Rev. Edric A. Weld is the rector of the school.

* * *

Large Class Confirmed At Yonkers Parish

A class numbering one hundred and seven was confirmed on a recent Sunday at St. John's, Yonkers. They were presented by the Rev. Oliver S. Newall, rector, and confirmed by Bishop Gilbert.

* * *

Retires After Thirty Years of Service

The Rev. Irving Todd after thirty years as a master at Howe School is to retire next month. He and Mrs. Todd are to make their home in Davenport, Iowa.

* * *

Dottie Dimple Would Never Do

Apropos of the item that appeared here recently about the man presented to Bishop McCormick for confirmation by the name of "Hal-

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ley Comet" this communication has been received:

"Gracious me, if you think 'Harold' is a come-down from 'Halley Comet,' what would you think of that Holy Cross Father in Tennessee who was about to baptize a little girl whose mountaineer father wanted her named 'Dottie Dimple,' and when the Father just couldn't go that, he persuaded the father to change it to 'Dorothea' and, as it was the Easter Season, added for good measure 'Anastasia'."

* * *

Training Center Closes

A service marking the closing of the present term of the Church Army Training Centre in Providence is to be held on May 22nd at St. John's Cathedral. The Rev. Leslie Glenn of Cambridge, Mass., is to be the speaker. The following Sunday a service is to be held at St. Paul's Cathedral, Boston, with Captain Mountford as speaker. Following this service the trainees are to start out on an "evangelistic hike", covering about 700 miles and touching 65 parishes in the state of Massachusetts. As usual these men will rough it, sleeping on floors or in the open and preaching along the wayside.

* * *

Dedicate Hall at Fort Valley School

Bishop Reese of Georgia, Bishop Mikell of Atlanta and the Rev. Robert Patton, director of the American Church Institute for Negroes, took part in the dedication of a new dining hall at Fort Valley Normal and Industrial School. The building is a memorial to Samuel Henry Bishop, first executive secretary of the Institute.

* * *

Dedicate New Window At St. Thomas', New York

On June 14th the rector of St. Thomas', New York, dedicated a beautiful clerestory window in memory of Edith Colford Iselin. In addition to Biblical figures the window contains several moderns whose lives were examples of divine love as shown forth in Christian service; Florence Nightingale, Clara Barton, Dr. Walter Reed and the Rev. Dr. Muhlenburg, New York clergyman of a generation ago. This is the third clerestory window placed in St. Thomas', all designed by James H. Hogan and executed by James Powell and Sons (Whitefriars) of England.

* * *

Another Record Confirmation Class

Records are falling right and left on confirmations. The latest to report a record class is St. John's, Lawrence, Massachusetts, where the Rev. E. P. Baker presented sixty-five candidates to Bishop Sherrill on June 12th. This is the largest class presented in the parish for 59 years. This is the first year in the parish for Mr. Baker and he was warmly complimented by the bishop for the work accomplished during this time.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer, 5 P. M.

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Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner
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Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

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

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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.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

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

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.; Matins, 10 A. M.; Sung 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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Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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

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

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.

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The Answer of Whitsunday

Weeks elapse before rainfall at the headwaters of a great continental drainage system registers where the river enters the sea. A month after Whitsunday the final total of contributions to the Deficiency Fund is not known at Church Missions House.

The indications are that the General Church will receive $325,000 of the amount that is needed to meet an estimated deficiency in income under the reduced budget for 1932. This statement is based on the following figures:

Contributions already received	$167,401.55
Reported but not transmitted	50,934.08
Additional assurances	82,742.17
Estimated from dioceses not heard from	25,000.00
TOTAL	$326,077.80

This is not a full measure of success (*) but it represents earnest effort and genuine sacrifice, and it is sufficient to transform an impossible situation into one which is possible of solution before the end of the year. This hope is justified by the following considerations:

(1) Further economies in administration of the budget of the National Council.

(2) The door remains open for additional gifts to the Deficiency Fund throughout the remaining six months of the year. Many are contributing a percentage of their salary in instalments as the salary is received.

(3) The receipts from the dioceses on quotas may exceed "the expectancies" reported last January.

In the midst of days of fearfulness and difficulty the people of the Church have met valiantly a desperate situation. Every little brown penny in this offering has a religious lustre.

SURSUM CORDA!

* If sums raised for diocesan emergencies are included, the total given on Whitsunday is nearly a half million dollars.

THE NATIONAL COUNCIL

CHURCH MISSIONS HOUSE

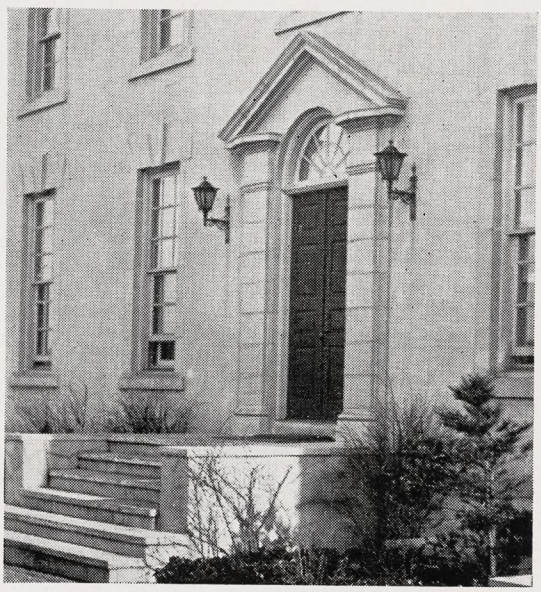
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GRIT AND GRACE by Bishop Johnson

The WITNESS

CHICAGO, ILL., JUNE 30, 1932



THE ENTRANCE

To St. John Baptist School

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is $2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

A COMMITTEE OF THREE BISHOPS, Bishops Lawrence, Davis and McDowell, was appointed at the conference of the House of Bishops and the National Council held in April at Garden City, for the purpose of advising the Council in matters of finance. A communication has now been received from Bishop Lawrence, chairman of this committee, which assures the Church that "large savings have been effected and that a process of reduction in the force and expense has been initiated and carried forward as rapidly as principles of humanity will permit." The committee was appointed for the purpose, largely, of dealing with the matters raised in the report submitted at Garden City by a committee of bishops of the second province of which Bishop Fiske was the chairman. Bishop Lawrence however, states that his committee, representing but one house of General Convention, felt that they had no authority to advise the Council on questions of policy. He does point out however that on two of them, namely, the static work and comparative allotments to missionary jurisdictions and aided dioceses, executives of the Council and a committee of General Convention are already at work. The communication concludes by saying that "As to the year 1932, we are confident that, assuming that the dioceses will meet their pledges, the funds in hand and promised will end the year with a balanced budget. As to 1933, we have advised heavy cuts and by the beginning of the year may have to advise even heavier, for at this early date it is impossible to name exact figures. The executives of the National Council are with us in the confidence that without further emergency appeal, but by drastic economies, much sacrifice and extraordinary effort to obtain gifts, the 1933 budget will be balanced. To go over the top in 1933, however, will call for the fullest devotion and most generous gifts from every member of the Church, and towards this there must be more thorough and vital organization in every diocese and parish."

THE BRIEF COMMUNICATION, which is merely an informal letter approved by the three members of the committee and in no sense a report, gives little indication of what may be contained in the formal report which presumably will be presented at the next meeting of the National Council in the fall. The fact that they have advised heavy cuts for 1933 leads one to hope that a real evaluation of the work of the National Council has been undertaken. The people of the Church generally, we believe, have for a considerable time been under the impression that there is waste and extravagance at the Church Missions House. The fact that this committee of bishops is now able to report that "large savings have been effected" seems to indicate that there was justification for the rumpus raised largely by Bishop Fiske and that the Church is indebted to him for a real service, as well as to the executives at the Church Missions House who are now putting through these economies. The communication from Bishop Lawrence leaves many questions unanswered which are of interest to informed Churchmen. He states that heavy cuts for 1933 have been advised but he gives no indication as to where these cuts are to be made. However the committee is composed of three exceedingly capable men and we have confidence that they have made a thorough study of the work being done at the Church Missions House by the various departments, and that when their formal report is submitted that they will recommend the elimination of all work which is not absolutely essential.

MANY LETTERS have been received inquiring whether or not we are to publish in book form the series of articles on "The Story of the Church" by Bishop Johnson, recently concluded. For their information, and for the information of others who may be interested, we wish to take this opportunity to say that we plan to bring out such a book this summer, ready for delivery in the early fall. We cannot as yet give the price but we hope to keep it low enough so that rectors may purchase the book in quantities for use with confirmation classes and in their parishes. There have also been inquiries about the series of articles which appeared during Lent on "The Christian Way Out of Our Economic Difficulties." These also will be made into a little book this summer. There will be further announcements about the dates of publication.

PROFESSOR NICHOLAS BERDYAEV was the professor of philosophy in the University of Moscow, was expelled from his native Russia in 1922

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by the Soviet Government and is now a leader among the Russian Orthodox in Paris. He has just published a book, "The Russian Revolution" which is a treatment of that subject from the religious standpoint. Dr. Berdyaev is, as you can well imagine, no communist. But do not turn to his book to secure comfort based upon that fact. For he gives it as his opinion that "if there is not a Christian revival in the world, a re-birth not only among the *elite* but also among the great masses of the people, atheistic communism will conquer over the whole earth" since communism "acts truths which rhetorical, tattered, decadent Christianity has neglected." "Christianity", he writes, "is again face to face with the question whether it takes its Christianity seriously . . . if the Christian peoples do not make a tremendous spiritual effort to adopt the Christian way of life atheistic communism will be triumphant in the world."

GRIT AND GRACE

An Editorial by
BISHOP JOHNSON

"AS WE journey through life, let us live by the way." And it is more difficult to live with ourselves and with others, than it is to make a success of one's business. Each human soul is a little world in which the conflicts and trials of the larger world are reflected. In order to live joyously we must not only get along with one another without undue friction. We must also see that there is no root of bitterness springing up within ourselves whereby many will be defiled.

In order to do this successfully we must depend upon three motivations: gratitude, grit and generosity. The grace of God is like the sunlight. It shines continuously, but like the sun it hardens one field, whereas it fertilizes another. The difference lies in the receptivity of the soil. If the soil is properly cultivated and irrigated, the sun will cause the seeds planted therein to grow. If the soil is hard and baked, then the sun only intensifies that condition. The love of God shining upon the Cross made it a fruitful tree. The same love toward those who crucified Christ only intensified their malice. "The Kingdom is within you."

Wherever a soul has disciplined itself to have gratitude to God, grit to overcome obstacles and the generosity to endure the faults of others, then the grace of God can be depended upon to bring forth the fruits of the spirit which are love, joy and peace, but the grace of God is not a mechanical force that will produce results in those who merely observe the conventional habits of religion. The three go together, grit, generosity and gratitude as conditions of the soul which make grace effective.

If you are unhappy in your religious life, do not blame your minister or your community. Examine yourselves and discover the limitations within, which cause the grace of God to be of none effect. If as fishers of men you fail to catch fish do not blame the fish. Study your bait. God's grace is the permanent factor in our lives; it makes no difference what the circumstances which surround us may be, His grace is sufficient for us. Just now the conditions of life are very hard and if grit abounds, grace will much more abound.

The confident leaders of an economic and political world are amazed to find that they are not really the supermen they were supposed to be. Even our leading educators are baffled. With a multitude of riches, people are hungry and with a plethora of education crime is on the rampage. As usual these leaders look upon religion as a negligible factor in the progress of the race, but in spite of this contemptuous attitude, many of us wonder whether the real trouble with the world may not be that such a small proportion of men have really loved God and their neighbors; and have regarded man as of more value than gold and a child more important than a machine. As a spectator of the game of life I unfeignedly believe that "thou shalt love God" and "thou shalt love thy neighbor" are as basically axioms of decent living as the axioms of geometry and that a merely materialistic leadership will inevitably end in chaos. It is this conviction which makes me confident that the ministrations of the Church are more necessary now than ever, for it is the one place in which it is still possible to lift up our hearts and receive the peace of God which passeth man's understanding.

BUT we, clergy and laity, need to discipline ourselves more than we need to criticize conditions. I am convinced that the habit of complaining and criticizing is usually a defense mechanism for incompetency. What may happen in the world if conditions do not improve, no one can foretell, but one thing is certain that whatever reconstruction society must make, unless there is a respectable leaven of those who love God and man, civilization will end in a mess, in which local demagogues will impose their theories by force, upon a herd of bewildered sheep. He is still the Good Shepherd. One looks in vain for national leadership in which reverence for God and human lives is the animating motive.

As James Truslow Adams has well said, we have surrendered our morals as well as our fortunes into

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the hands of financiers and diplomats, and they have bankrupted both. I am of the opinion that an evil and adulterous generation (I do not see how it could be more aptly described if the press, the movies and the modern home be an index) is seeking after a sign and it may be that no sign will be given it. The age is intensely superstitious rather than religious. As the manager of a radio station recently said, "The program in a certain large city which drew the greatest mass of mail, was that given by an ignorant woman who posed as an astrologer." Men are as eager for cheap methods of salvation as they have been for easy money.

People do not believe in God but they are crazy over any fad which will satisfy their curiosity without increasing their obligations. In my judgment there is nothing that the Church can do about it as a Church, but continue to bear witness to the truth whether men hear or whether they fail. For the Church, as such, to enter the political arena is always to demonstrate that the children of this world are wiser in their generation than the children of light; that ministers are poor politicians, and that as soon as they become good politicians they lose their spiritual influence. I do not mean that they are to refuse service to their country in whatever way they may be called to serve as citizens. That is imperative upon us all, but the Church as an institution has no more business in politics than has the university or grand opera. "In quietness and confidence shall be our strength," and not in entangling alliances with sects or parties, neither of which has much in common with the spirit of the Church or its aims and purposes. We need to go on saying our prayers, reading our Bibles, making our communions, and then doing unto others as we would have them do unto us. In the homely phrase of the frontier, we all of us need to be sawing wood.

The Great Picnic

A STORY FOR BOYS AND GIRLS

By

EVELEEN HARRISON

WHERE were all the people going? Such crowds passed quickly through the streets, talking earnestly about something.

"Haste thee, Sarah, or we may be too late to see the wonderful things!"

"Tell us again, Samuel, what saw ye the great Rabbi Jesus do?"

"When we find Him, think you that He will help our Rachel?"

So they talked, as men, women and children passed down the street.

The whole town seemed to be interested in this strange journey; a boy broke through the crowd, and pushed open the door of a small house.

"Mother, may I go? Will you give me some lunch? All the town goes today out to the brow of the hill at the end of the Lake, to see such wonderful things! for the great Rabbi Jesus is here!"

The mother looked lovingly into her boy's eager face.

"Yes, my son; see, Reuben, here is thy lunch, fresh barley bread, and fish just caught from the Lake. Take thy basket, and God go with thee."

A long, hot walk, but what of that? The wonderful things were to come.

"On top of that grassy slope,—see that knot of men? There He is!"

The crowd pressed eagerly on; such a strange crowd. Blind men stretched out their hands to be led. Deaf ones kept eyes fixed on the hill. Those who carried dear friends on litters, took up anew their heavy burden. The lame hobbled painfully forward. Lepers followed afar off.

Hush! through the clear air comes the music of His voice.

"Come unto Me, come unto Me—ye weary and heavy laden." And the burdened crowd passed on up the hill.

Right in the front ran Reuben, full of a boy's delight in the wonders to be seen and heard. At the side of the great Rabbi he stood; joined with delight in the shouts of joy as the blind first opened their eyes to the glorious light; the deaf answered the questions of their friends; the lame rose to their feet, leaping and singing for joy; the sick took up their beds and walked, and the lepers, bowing to the ground at the feet of the great Healer, rose clean and whole.

Oh, the gladness and rejoicing! the tears of happiness on the faces of friends and loved ones!

And then the stories the great Rabbi told; of the birds and the flowers, the animals and the jewels. Earnestly Reuben listened and wondered.

Hour after hour passed. Finally the Rabbi Jesus turned to His special friends. "I have compassion on the multitude; give them to eat!"

Give them to eat?

"Two hundred pennyworth of bread is not enough, that each may have a mouthful!" exclaimed Philip.

At these words Reuben, eager to help, stretched out the little lunch basket that his mother had given him.

One of the special friends named Andrew stopped and opened the basket.

"Master," he called, "there is a lad here who hath five barley loaves and two small fishes; but," he added, with a shrug of his shoulders, "what are they among so many?"

The Rabbi Jesus smiled down upon the boy, and turned with outstretched hand. "Bring him hither to Me."

With a radiant face Reuben laid down the basket at the feet of the Master.

"Bid the men sit down," the quiet voice commanded.

Like a large flock of birds the great company settled down upon the grassy hillside. Fifty, and fifty, and fifty; in row after row; men, women and little children, lots of little children.

St. John 6:5-14.

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Closely Reuben watched to see what the great Rabbi would do. What could He do, even He, with five little rolls and two tiny fishes? Hardly enough for one hungry boy.

The hands of the Rabbi Jesus were outstretched, raised to Heaven. Every head was bowed, and a deep silence passed through that great company; for a blessing was asked from God above on the lad's bread and fish.

And then what a marvelous wonder took place! Basket after basket was filled and handed to the special friends. Back and forth they went, up and down the rows of people, urging them all to take what they required.

When a basket was empty, back went the carrier to the Rabbi Jesus, and again it was filled. The more He gave away, the more He had to give.

Could it be possible? Five small loaves and two wee fish?

With joy Reuben helped carry back and forth the baskets. Over and over he kept repeating: "My lunch enough for five thousand people!" His heart beat so fast with joy and pride that he could hardly breathe. For was he not permitted to help the Rabbi Jesus?

Had not his missionary offering—all he had to give —been accepted and magnified a thousand fold?

"Gather up all the fragments, let nothing be lost."

And again the baskets, this time full of broken pieces, were laid at the feet of the Rabbi Jesus.

The people bowed their heads in awe and wonder, then leaped to their feet, shouting: "This is the Prophet, the Great One!—let us make Him our King!"

But the Master had disappeared.

"And Oh mother!" exclaimed Reuben that night, as he told the wonderful story, "He allowed me to help Him; He accepted my offering, and I am only a boy!"

Haunted Pews

By

CURTIS B. CAMP

DID you ever think what the Empty Pew means. It does not mean merely that you do not go to Church regularly. It means much more than that.

In the first place the Church always represents a considerable investment. There is always an expensive site and plant usually comparable with other important investments in the community. The plant is kept in repair, the grass cut, or the snow shoveled, and the whole place is heated, cleaned and dusted just for you to spend a little more than one hour a week in your pew, and then you do not go. From the standpoint of use or economy of the investment, it is wrong for you to be connected with the Church at all, and not go occasionally to sit in your pew.

Some people belong to golf clubs and play very little golf, but that costs them money and they usually are complaining about how much their golf costs them when they *do* play. Belonging to a Church and leaving your pew vacant is the same kind of a thing except that you would have more real pleasure and get more benefit, socially, morally, intellectually and spiritually by going to church regularly than by playing golf regularly.

Then again the empty pew is a sign of poor breeding. It is impolite to leave your pew vacant Sunday after Sunday without cause. Somebody has worked hard to make that particular hour pleasant for you. Someone has prepared a program of music, the rector has prepared a sermon, your friends are expecting you. Under such circumstances if the occasion was a social or business meeting, it would be poor manners to stay away, yet the church is more intimate in its relation to you, to your family and to your home life than either of these other groups. Give the church an even break with other things in which you would not purposely disappoint anyone who has made a special effort in your behalf.

If you were in your pew every Sunday, and never missed, you would only spend about as much time in Church each week as you spend each day eating your luncheon. About one hour a week, but that hour is the culmination of a whole week's work for your rector. He has been busy ministering to the sick, with young peoples activities, character building probably with your own children, and with other duties that show results in human lives over the years. Priceless results that time alone can measure, but almost devoid of present encouragement—except through your pew, which every week casts a silent vote for or against the success of his efforts. Don't you want to vote every Sunday in the affirmative?

Some folks say that habitually vacant pews become haunted like vacant houses, and that the ghosts that infest them are the excuses people give for not going to church. So that we might have in our pew, if we habitually allow it to be vacant on Sunday mornings, a ghost as our representative at the service, by the name of "Indifference" or "Procrastination," or whatever reason we may give for not going to church. We might have as our proxy at the service a ghost with an Indian name, like "Young-Man-Who-Works-in-the-Garden" or one of less cheerful mien as "Anti-Loyalty" or "Lack-of-Faith."

And then there is the golf ghost whose chief characteristic is certain physical defects, such as "dropping the shoulder," and "looking up." This poor fellow also suffers from a malady called "bringing the heads ahead of the club." He has a distinctive worried look resulting from repeated failures to attain his ideal, and from an ever-present belief, never realized, that tomorrow he will overcome all of his physical defects. His is a sad case, but there are others such as "Rainy Day", "Fair Weather", "Picnics", etc.

But suppose there aren't any ghosts as some will probably contend, well, in that case, this is just poetical license. Suppose our vacant pews are not haunted and that no trace of ghosts can be found in the church, well then we retaliate that the ghosts, although no trace

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of them can be found, are just as real as the excuses they represent. If you believe in the excuses people give for not going to church, you will have no trouble whatever believing in ghosts. Even a flimsy ghost is made of more substantial stuff.

But let's first forget the excuses, and then their ghosts will not bother us, and then in that Church hour on Sunday morning we will have a lot of pleasure and good fellowship, and the satisfaction that comes from doing our duty to God and to our neighbors, by supporting with our presence His church that stands for all that is best in the individual and in the home. Being in your pew regularly every Sunday will mean so much to so many people, yourself included. And then when you really need the church some day, in that emergency that comes to us all, it will be the natural thing for you to avail yourself of it, instead of an unfamiliar thing to you in that hour of need. Being in our pews regularly sounds like such a simple matter that we do not realize how important it is.

Let's Know

By

BISHOP WILSON

Peter's Pence

THE fortunes of war in Anglo-Saxon England brought to Offa, king of Mercia, the controlling sovereignity in the eighth century. He found the Church organized in such a way that bishops ranked as "ealdermen" while archbishops ranked as princes of the blood, having even the right to issue coinage. There was an archbishop at Canterbury and one at York but none in the kingdom of Mercia. The ambitious Offa therefore determined to have his own archbishop and thereby check the ecclesiastical jurisdiction of Canterbury. The see of Lichfield was chosen for this elevation and the support of the Pope was sought. At a Church Council held at Calcuith in 787 two papal commissioners were received as guests and the plan was put through. In return, Offa promised to pay to Rome an annual sum of money to be collected by a tax of one penny on every household in his kingdom which was not entirely destitute. It was called Peter's Pence or the Rome-fee (Romefeot). The Archbishop of Lichfield lasted only twenty-five years, when it was abolished, but, like most taxes, Peter's Pence was not so easily disposed of. The popes continued to call for it and it was paid intermittently and in varying amounts.

After a couple of centuries the sum was settled to a flat amount of 299 silver marks. At the time of the Norman conquest of England (1066) it was far in arrears. Pope Gregory VII construed it as payment in recognition of the feudal vassalage of England to the Pope and demanded of William the Conqueror that he should make up the payments and at the same time should render feudal homage to the Pope. William's answer is on record—"to do homage I refuse, because I never promised to do it, nor do I find that my predecessors have ever done it. The money shall be more regularly paid."

So for the next five hundred years Peter's Pence was paid irregularly, depending chiefly on the cordiality of relationships between England and the papal see. In 1553 is was officially abolished by act of Parliament. During the reign of Queen Mary it was restored and, in 1559, with the accession of Elizabeth, it was finally terminated.

Efforts were made, during the Middle Ages, to bring other countries to follow the English example. In the eleventh century Denmark and Poland paid it but the effort to bring Prussia into line failed. The following century Sweden began to send it in and the custom spread to Norway, Iceland, and the Faroe Islands. Attempts to introduce it into France and Spain were entirely unsuccessful. At the time of the Reformation it disappeared.

When, in the middle of the nineteenth century, the movement for a united Italy got under way and the papal territories began to be chipped off, contributions were sent to the Pope from various countries to compensate for the losses of the Papal States. These were also called Peter's Pence and had reached such a sum that the Pope felt justified in refusing the pension of three-and-a-half million francs offered by the Italian government back in the seventies. There is no connection between the modern Peter's Pence and that of the Middle Ages. The amounts received have never been officially published nor any accounting of their use. The Catholic Encyclopedia estimates that after the occupation of Rome they reached a total of four million dollars in one year. Since then they have been greatly reduced. Nobody knows what they may be today.

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BISHOP STEARLY SPEAKING AT COMMENCEMENT

ST. JOHN BAPTIST SCHOOL

By

A SISTER OF THE COMMUNITY OF ST. JOHN BAPTIST

MORRISTOWN is well known as a town of beautiful old houses and shady streets in the hilly section of Northern New Jersey. Drive out westward from Morristown on the Chester road for eight miles; first you will pass through picturesque little Mendham, then high on a hill, 650 feet above sea level, you will see St. John Baptist School, a substantial concrete building of the Georgian type, commanding a view in all directions,—Bernardsville to the south, Mendham, with its houses and spires, to the east, and loveliest of all, Mount Paul and blue distant hills to the west.

The school faces north, so, as we enter, we cross the wide corridor and, stepping out on the enclosed roof of the colonnade, we look down on the playing field, a double tennis court, a running track, the beginning of an orchard on one side, the rose garden, and beyond that, the place destined for the hockey field. To the west lies a pretty little birch wood, with possibilities of a stream and a wild garden. Now we will turn our steps within and walk down the corridor; we shall see four cheerful sunny classrooms, and at the west end a large school room with desks for most of the girls.

The school can accommodate forty-four boarding pupils, and there are a few day pupils from the neighborhood. The girls are from twelve years old and upward, for there is a six years' course of study. The school is over fifty years old; founded in 1880 in the Sisters' House on Stuyvesant Square, New York. Then in 1885 given its separate establishment, moved to a country house in Ralston in 1915 and in 1929 settled in its larger well-planned home in Mendham, the result of twelve years of prayer and effort and generous gifts from old and new friends.

Our bishop asked once if we found our new building satisfactory, and we could gladly assure him that it is so. On the south exposure of the ground floor is the spacious dining-room, and a music room. There is also a gymnasium and a sun parlor opening on the colonnade. The second and third floors are used entirely for bedrooms; single for teachers, double for girls, but each girl has her own set of furniture and closet. Nearly all the bedrooms face the south, leaving the north side for bathrooms, linen rooms, etc. The main floor is chiefly given to classrooms.



THE ALTAR
In the School Chapel

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THE school has always aimed at a high standard in studies. As far back as 1891 one of our graduates entered Harvard Annex (which later became Radcliffe College) and since then our girls have entered Wellesley, Smith, Bryn Mawr, Barnard, Wilson, Hood and other colleges. For girls not going to college, general cultural courses are provided. While the Sisters have the planning and general supervision of the studies, there is a good staff of secular teachers, young college graduates, a native French mistress, special teachers for music, art, household arts, dramatics and physical training. Athletics are not neglected. There is a vigorous basket-ball team, while tennis, track, archery, riding and aesthetic dancing have their turn in the year's activities.

And religion? Yes, first, there is now (as always, since the school's foundation) a regular obligatory course of sacred studies, beginning with Old Testament and New Testament history and ending with Wakeman's English Church History and Burleson's Conquest of the Continent. Besides this there is a good deal of individual teaching and class preparation for confirmation and first communion. And second, there is the chapel, the dearest and most used place in the school. At present it is temporary, the large east room corresponding to the main schoolroom, and destined to be the library eventually,—but with its lovely altar and reredos it makes a very devotional chapel. Here the girls assemble for brief morning prayers and later for evensong, on one weekday for holy communion, while on Sunday they may go early to the convent chapel and later to the parish Church in Mendham. The chapel is theirs. One of them sometimes plays the organ, the altar guild rings the bell, lights the candles and cares for the altar. They may also use the chapel for their private prayers, and before bedtime we see the blue veiled figures flitting in and out. Sometime in the '80's, the sister in charge of the school said to a young sister, "Sister, we must teach our girls, but as long as they simply believe what we say, and do as we tell them, it will not last. Every girl must come to a personal knowledge and love of Our Lord for herself, if it is to carry her through life." That saying has since been passed on from one school sister to another, and that *personal conversion* is what we watch and pray for. That it comes the after lives of many of our girls show. As instances, one has done heroic missionary work in China and the Philippines, two are the mainstay of the women's work in a southern diocese, one is at the head of a large summer camp, and sees that Sunday is rightly observed, several are wives of clergy and real help-mates, several are sisters in different religious communities. Truly school work is missionary work and carries far.



A HOMELIKE ATMOSPHERE
Is Maintained at the School

IN THE early days of our building campaign, our bishop, the Rt. Rev. Wilson Stearly, said, "The school is needed in northern New Jersey." One proof of this is the large proportion of girls from our own diocese. A school with good college preparatory work and happy and protected home life at a moderate cost meets a real need. During the past two years every place in the boarding department has been filled.

Like every live thing the school ought to grow and develop. It always makes special terms for the daughters of the clergy, but a few fully endowed scholarships ($10,000 to $15,000) would be a great blessing, and what a lasting memorial such a scholarship would be!

A separate chapel (for which we have beautiful plans) would be a great thing in itself, and also set the present chapel free for a library. A large gymnasium and swimming pool would mean endless health and delight to generations of girls. $8,000 to repair and refurnish the former school would make it available for a teachers' residence, and enable us to take fifty girls instead of forty-four.

The school is incorporated under the laws of the State of New Jersey so it can legally receive gifts and bequests. May God, Who has blessed and guided the school thus far, now lead to it new friends and helpers.

BEAUTIFUL TRINITY CHAPEL IS CONSECRATED

Nine bishops and scores of clergymen took part in the consecration of the beautiful new chapel at Trinity College, Hartford, the gift of Mr. William Mather of Cleveland. The service was an exceptionally fine one, being worked out in great detail by President Ogilby. Prominent in the service were the architects, the engineers and what is perhaps something new for a service of this sort, the laborers who toiled on the building. The bishops present were Bishop Brewster who consecrated the chapel; Bishop Perry, presiding bishop; Bishop Cook; Bishop Acheson; Bishop Budlong; Bishop Cheshire; Bishop Roberts; Bishop Bartlett and Bishop Lawrence. The chapel is without doubt one of the most beautiful churches in the country and is well worth visiting whenever you happen to be in Connecticut. In addition to the chapel the new Cook Dormitory was also opened for the first time and the visiting alumni had their first look at this thoroughly modern building, with large dining hall and common room. So the commencement was a real success even though the baseball team did take it on the chin to the tune of ten to three from Harvard.

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NEWS NOTES OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

THEY are offering prizes in the diocese of Long Island to stimulate a bit of thinking along international lines. They are to have a conference next week for young people and three scholarships for the conference are to be awarded to the three members who give the best speeches on Christianity and World Peace. In addition to these speeches peace is to have its innings in the form of a pageant on the subject, to be produced on the last night of the conference under the direction of Miss Mildred Brown.

* * *

Clergy Give Most of Fund in Rhode Island

The diocese of Rhode Island contributed $5,000 to the deficiency fund of the National Council, with $4,800 of the sum coming from the clergy. It is also announced that the diocese has taken steps so that there shall be no deficit at the end of the year, having made adequate provision for the balancing of the budget of $96,500. Although the diocese has met its pledge to the National Council for the past several years it has done so only by intensive solicitation of laymen late in the year. The fact that they have balanced their budget so early in the year is a notable achievement, particularly in this year of depression.

* * *

Break Ground for Philadelphia Chapel

Ground was broken last Saturday for the St. Mary's Chapel, the first unit of the cathedral in Philadelphia, located on the cathedral site at Roxborough.

* * *

Dean Urban Elected New Jersey Bishop

The Very Rev. R. E. Urban, dean of the cathedral in Trenton, was elected Bishop Suffragan of New Jersey on the fourth ballot. Those receiving the largest number of votes in the balloting were, in addition of course to Dean Urban, the Very Rev. Benjamin Dagwell of Denver and the Rev. Oliver Hart of Chattanooga.

* * *

Providence Dean Resigns

Dean Francis J. M. Cotter of the Cathedral of St. John, Providence, R. I., has resigned, effective October first. Before coming to the diocese of Rhode Island in 1927 he had served as a missionary in China for ten years. The Rev. Edward A. Saunders, rector of St. Martin's, Providence, has also resigned, effective at once.

* * *

Charles E. McAllister Goes to Spokane

The Rev. Charles E. McAllister, who created something of a stir some months ago by his sudden resignation from St. Luke's, Evanston, has accepted an appointment as dean of the Cathedral at Spokane, Washington.

* * *

South Florida Moves Diocesan Offices

The diocesan offices of South Florida have been moved from Winter Park to Orlando, rooms for the purpose having been erected on the cathedral grounds.

* * *

Rector Called for Greenwich Parish

The Rev. Albert J. M. Wilson, rector at Rumson, New Jersey, has been called as rector of Christ Church, Greenwich, Connecticut; vacant since the consecration of the Rev. Frederick Budlong as bishop coadjutor of the diocese. Mr. Wilson was at one time the assistant at St. Bartholomew's, New York.

* * *

Honored by Union College

Union College at its commencement conferred the degree of doctor of divinity upon the Rev. S. Halsted Watkins, priest of the diocese of New York now resident in Arlington, Vermont.

* * *

Bishop Acheson Entertains Canadians

Bishop and Mrs. E. Campion Acheson entertained several hundred Canadians recently at a garden party at their home in Middletown, Connecticut. Both Bishop and Mrs. Acheson are natives of Canada.

* * *

Bishop Freeman Receives Honorary Degree

Bishop James E. Freeman of Washington received the degree of doctor of divinity from Bowdoin College at the recent commencement.

* * *

Auxiliary Founder in Georgia Dies

Miss Annie C. Johnson, communicant of St. John's, Savannah, Ga., who organized the first branch of the Woman's Auxiliary in the state, died recently at her home in that city. She made several gifts to the Church in her will; $10,000 to a friend for the balance of her life which is then to revert to the parish; $1000 to the missionary district of Alaska and $1000 to a Church orphanage.

* * *

Announce Faculty for Oregon Summer School

A strong faculty has been announced for the summer school of the diocese of Oregon, to be held at Gearhart from July 18 to 29th. Among those on the staff are Dean Ramsey of Portland; the Rev. Hoyt E. Henriques of Salt Lake City; Miss M. I. Marston of the Woman's Auxiliary national staff; the Rev. C. P. Otis, Cowley Father of San Francisco and Mrs. David Leedom of the Portland city schools.

* * *

Vestryman Terry Bringing up the Giants

The Rev. Charles Stuart Hale, rector of St. Luke's, Memphis, Tennessee, informs me that Bill Terry, new manager of the Giants, who has started moving his team up toward the top, is a vestryman of that parish. "He is a loyal Churchman," writes Rector Hale, "and a fine clean fellow." And I can add a great first baseman.

* * *

Bishop Page Sees End of Modern Political Systems

Bishop Page of Michigan, speaking at the commencement of the Western Theological Seminary, said that modern political systems are doomed unless reconciliation of conflicting blows and forces are brought about shortly. He asserted that while basically Christianity is a gospel of reconciliation the divisions of the Christian world tend to accentuate the divisions and competitions of the secular world. "We must admit," he said, "that Christianity is largely a divisive force in modern life. Who are we to tell business men, races, nations and married people that they must compose their differences and cooperate with each other when we Christians cannot cooperate among ourselves? If those who worship the same God and follow the same Christ cannot reasonably work in harmony how far can we expect a needy world to believe that in Christ is to be found the hope of our distracted civilization?" Speaking of the situation Bishop Page asserted that our

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civilization is being brought to ruin by the very achievements of which we have had the greatest pride; business efficiency, mass production, inventions that are miraculous, scientific research, national self-determination and even education. "It is clear", he said, "that the great problem in the business world today is coordination of effort. Cut-throat competition must be changed into cooperation, not only within a nation but throughout the world."

* * *

Bishop Brent
Professorship at Hobart

It was announced at the commencement of Hobart College that a chair of International Relations had been founded in honor of the late Bishop Brent of Western New York. The choice of the field of international relations as the most fitting memorial to Bishop Brent was made because such a field best represents his ideals and his place in history, both as an advocate and a worker for world unity in religion and world friendship among nations. Those honored with degrees at the 107th commencement were the Hon. Vincent Massey, first Canadian minister to the United States; Hon. Cuthbert Winfred Pound, chief justice of the Court of Appeals of New York; Dean F. B. Blodgett of Erie; the Rev. John W. Suter Jr., executive secretary of the department of religious education; Percival H. Whaley, editor; and the Rev. W. W. Way, president of St. Mary's School, Raleigh, North Carolina.

* * *

Caleb R. Stetson Was
Eleventh Rector of Trinity

The newspaper stated at the time of the death of Dr. Caleb R. Stetson, reported here last week, that he was the twelfth rector of the parish whereas he was the eleventh. The mistake probably arose from counting the Bishop of London as the first rector. For the purposes of the charter the king of England did appoint Henry Compton, the bishop of London, as the rector but he never exercised the office and has therefore not been counted in any American or legal sense as the rector. The first rector was William Vesey who served from 1697 to 1746.

* * *

Prominent Georgia
Rector Dies

The Rev. Horace C. Chase, College Park, Georgia, and in charge of the Holy Comforter, Atlanta, died on June 7th. Mr. Chase spent twenty years of his early life in religious work in Mexico. He came to Atlanta and was ordained in 1922. Since that time he has been in very active service in spite of his advanced years . . . he was 84 at the time of his death. He was a grandson of Philander Chase, first bishop of Ohio. He was also one of the oldest graduates of Trinity College, Hartford. He and Mrs. Chase celebrated their golden wedding a few months ago.

* * *

Rector Celebrates
Fifty Years as Priest

The Rev. Thomas Duck, rector of St. Mark's, Dalton, Georgia, recently celebrated the 50th anniversary of his ordination to the priesthood. He and Mrs. Duck also celebrated their golden wedding on June 15th. Bishop Mikell was on hand for a special service and there was a party with a gift of gold.

* * *

Lenox School
Has Commencement

The commencement of Lenox School was held on June 15th and 16th with a large number of parents and friends present. The principle speaker was Professor Julian Cooldige, master of Lowell House, Harvard. There were fourteen members of the graduating class, three of whom are sons of clergymen.

* * *

Dorothy Canfield Fisher
Writes Pageant for Vermont

Mrs. Dorothy Canfield Fisher, novelist, was the author of a pageant presented recently at exercises marking the 100th anniversary of the organization of the diocese of Vermont. It was descriptive of scenes and events leading up to the formation of the parish at Arlington. It was in five scenes, the first in England when our forefathers decided to migrate to the new country. The last scene represented a group of moderns, deploring the decline of all that is good and holy, but their pessimism is knocked into a cocked-hat when there suddenly appeared fifty children behind a processional cross all singing "Onward Christian Soldiers" very lustily.

* * *

Church Colleges
Competing for Brains

The Church colleges may not be so hot on the football field but they appear to be right there with the brain power, which after all is said may not be such a bad thing for a college to possess. It is revealed that in a psychological examination conducted last fall by the American Council on Education among the freshmen of colleges throughout the country Kenyon College ranked eighth, Trinity was sixteenth and Hobart and also William Smith were not far behind. Of course I presume a lot of the credit for these brains will have to go to the prep schools since it was a freshman examination, and taken in the fall of the year. Now if they could have an examination of seniors it would be possible for us to determine just how valuable a college education really is.

* * *

Canon of York
Coming to Berkeley

The Rev. Lindsay Dewar, canon of York, England, is to be the special lecturer at the Berkeley Divinity School next year. Oxford, University of London, pastor, army chaplain, college lecturer is his background. He is an authority in philosophy and psychology and is the author of several books. While at Berkeley he is to do a certain amount of outside lecturing and preaching. Those who desire his services should communicate at an early date with Dean Ladd, New Haven. He is to be at the school during the first term.

* * *

Michigan Opens
a Summer Conference

The summer conference of the diocese of Michigan, held in the past at Hillsdale College, opened on June 26 at Cranbrook School with an enrollment well over two hundred. There is a dandy faculty, headed by Bishop Page, chaplain.

* * *

Dr. Silver Doesn't
Think So Much of Keynoters

The Rev. H. Percy Silver, rector of the Incarnation, New York, doesn't think so much of keynoters at political conventions. In his sermon last Sunday he said that delegates to political conventions showed little intelligence in insisting upon self-praise and blackguarding their opponents. "Keynote speakers usually have the intelligence of a ten year old boy", he said, but he corrected this later on by saying that some of them might have the minds of eleven or twelve year olds. He made it clear that he was referring to no particular convention. "Keynoters are an insult to the American intelligence. They select a man with a big voice who can fill a big hall and say a lot against the other party."

* * *

Treasurer's Report
Sent to the Clergy

The report of the treasurer of the National Council has been mailed to the clergy of the Church. The report this year is in greater detail than usual and gives an analysis of the amount of money spent at the Church Missions House; a very gratifying report as to the condition of the trust funds of the Council; what the dioceses gave in 1931; ex-

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penditures in every field during the past three years and other interesting information. Additional copies may be obtained for the asking by writing the treasurer, Dr. Franklin, at the Church Missions House, and I take it that this offer is not limited to the clergy.

* * *

Woman Layreader in Colorado

Things are getting modern in Colorado. Bishop Ingley began his 12th year as Bishop Coadjutor by visiting the Denver Poor Farm for a confirmation. The class was presented by the Rev. E. J. Skinner, a retired priest, who ministers there regularly. One of the features of the service was the bishop's commission of one of the residents, Mrs. Pettit, as lay reader. She is to read Morning Prayer there every Sunday, with Mr. Skinner continuing to come regularly for communions. As far as we know this is the first licensed woman layreader in the Church.

* * *

Hundreds at Funeral of Caleb R. Stetson

Fully fifteen hundred people crowded into Trinity Church, New York, on Saturday, June 18, for the funeral of the rector, the Rev Caleb R. Stetson. The service was conducted by Bishop Manning, former rector, and he was assisted by the vicars of the seven Trinity Parish chapels. There were over fifty clergymen in the procession, with scores of others attending the service. Among the prominent laymen present were Nicholas Murray Butler, Mr. Samuel Thorne, Mr. Monell Sayre, and Mr. Alfred E. Marling while scores of leading bankers, ministered to by this downtown parish, were in the congregation.

* * *

Denver Parishes Adopt Mission Churches

The first fruits of a new plan being carried out in the diocese of Colorado were gathered on June 12th when Bishop Ingley confirmed a class of eight at Ascension, Byers. The larger Denver parishes were recently asked to act as big brothers to little mission stations in Denver County. So once a month the Rev. C. H. Brady has been driving 45 miles to Byers for a service and for a confirmation class.

* * *

Brooklyn Rector Has Charge of Summer Parish

The Rev. Horace E. Clute, rector of St. George's, Brooklyn, N. Y., is to have charge of the summer parish at Saltaire, Fire Island, N. Y. (opposite Bay Shore) from July 1 to September 10th. Meanwhile acolytes, some of whom have been under Mr.

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Clute's training for the past six years, will take charge of the services at St. George's.

* * *

Friendly Farms
to Help Feed the Poor

Friendly Farms is the title chosen for the campaign to collect foodstuffs in the diocese of Chicago for the unemployed of the city, all of which was reported here recently. In addition to taking food in place of cash from the farmers for their pledges, the parishes are being urged to plant gardens in vacant lots. And arrangements have now been made to supply cans for the canning of fruits and vegetables, with an expert canner on hand if his services are required, to show the folks how to do it at a minimum cost.

* * *

Negro Work
In South Florida

In the fourteen Negro missions in South Florida, with about 4,000 baptized persons, there were 146 baptisms last year and 250 confirmations. In spite of unemployment conditions, these Negro missions pay more than half their own expenses and also make contributions to the Church's missionary work.

* * *

Dr. Robert Norwood
Ill in Long Island Hospital

The Rev. Robert Norwood, rector of St. Bartholomew's, New York City, is confined in a Long Islan Hospital because of illness. It was announced last Sunday however that he has considerably improved. He had planned to go to Nova Scotia for his vacation in May but was prevented from doing so by illness.

* * *

Bishop Stewart
Confirms a Large Class

A class of eighty was confirmed at St. Edmund's, parish for Negroes on the south side of Chicago. Among those confirmed was Mr. Edwin E. Wilson, a member of the staff of the City Corporation Council. The Rev. Samuel J. Martin is the rector.

* * *

Smart People
Pay a Big Price

It is tough to be smart. The Rev. Edward R. Hardy Jr. matriculated a college when he was five; passed the Harvard entrance examinations when he was ten; entered Columbia when he was twelve; had his Phi Beta Kappa key when he was fourteen; had his master's degree when he was sixteen. Then he went to the General and knocked them over there also. 'Tis said that when he came up for his canonical examinations some of the examiners thought they would have a bit of fun by asking him a lot of obscure and impossible questions. He answered them all. Anyhow the newpaper boys, naturally enough, have their eyes on him so that he has his picture in the papers frequently. June 20th was the last time for he was ordained to the priesthood on the 18th by Bishop Gilbert. He had been ordained deacon in 1929 but he had to wait until he was 24 in order to be advanced to the priesthood.

* * *

Kenyon College
Holds Commencement

The 104th commencement of Kenyon College took place on June 20th. President Peirce conferred degrees upon five leading Churchmen; Mr. Monell Sayre, vice-president and director of the Church Pension Fund, who was given the degree of Doctor of Laws. Mr. Sayre incidentally is at the moment the Democratic candidate for Congress from the Princeton district of New Jersey. Dr. R. E. Dyer of Washington, who has done great things in medical research, received the degree of doctor of laws; Very Rev. N. R. High Moor, dean of the cathedral in Pittsburgh, was given the degree of doctor of divinity; the Rev. James P. DeWolfe of Kansas City was also given the same degree. Both are Kenyon graduates, the former in the class of 1916 and the latter in the class of 1917. A degree of doctor of sacred music was conferred upon the Rev. Louis E. Daniels, lecturer on Church music at Bexley Hall.

* * *

Junior Church
in Lake Forest Church

A junior church has been organized at the Church of the Holy Spirit, Lake Forest, Illinois. The church has its own vestry, altar guild and acolytes' guild.

* * *

American Legion
Didn't Like Banner

A banner bearing the words "Nationalism is Idolotry", carried by St. Philip's Church School in the parade of Sunday School children in Brooklyn, New York, has aroused the ire of the American Legion. The Bay Ridge Post of the Legion had a meeting and raised the objection Then a committee was appointed to have a conference with the authorities of the parish. All of which prompted the rector of the parish, the Rev. A. W. Price, to say: ' shall be glad to confer with such a committee. I fought in the Marines during the war and was wounded.

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* * *

Negro Archdeacon of Long Island Dies

The Rev. N. Peterson Boyd, rec' of St. Philip's, Brooklyn, and the archdeacon for colored work in the diocese of Long Island, died on June 12th at Kerhonkson, N. Y., where he had gone to recuperate from a long and severe illness. Dr. Boyd had been in the diocese for close to thirty years and during that time built up a large work among his own people. Thirty-seven clergymen of the diocese were present at his funeral service, conducted by Bishop Larned in the absence of Bishop Stires who is abroad.

* * *

Frederic S. Fleming Mentioned for Trinity

The name of the Rev. Frederi S. Fleming is being mentioned prominently in Church circles as a successor to the rectorship of Trinity Church, New York, left vacant by the death of Dr. Stetson. Dr. Fleming is at present the vicar of the Intercession. No date for a vestry meeting has been set and it is quite possible that the selection of a new rector will be held over until fall.

* * *

Bishop Fiske Entertains His Clergy

The clergy of the diocese of Central New York were entertained by Bishop Fiske on June 14th at Casenovia Lake. There were papers, addresses, and what is perhaps most important, a fine time. There were seventy clergy present.

* * *

Kentucky to Have Own Summer Conference

The dioceses of Kentucky had a conference of their own this year, meeting June 19 to 24 at Margaret Hall, Versailles. The faculty consisted of Bishop Abbott and Bishop Woodcock who gave a course between them on personal religion; the Rev. Frank Gavin of the General Seminary on "The Message of the Prophets for the modern Church". Then Gardiner Tucker was there of course giving his lectures on Church school administration; Dean Sparling gave a course in Church history; the Rev. J. Wilson Sutton told the folks how to attract young people to the Church. Archdeacon Will lectured on rural work; Miss Elizabeth Baker on the Auxiliary; Mrs. H. L. Maury on teaching and Mrs. W. W. Anderson and Mrs. Robert J. Murphy on pageantry. Sounds like a well rounded program.

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WHEN your girl or boy is ten or eleven years old the time has arrived for study of possible boarding schools. A boarding school of the type maintained by the Episcopal Church offers pupils a wide variety of education in addition to preparation for college, important as that is.

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Any of the Episcopal Schools listed here will be glad to send catalog and other literature. The heads of the schools will also be more than glad to talk with parents on education problems.

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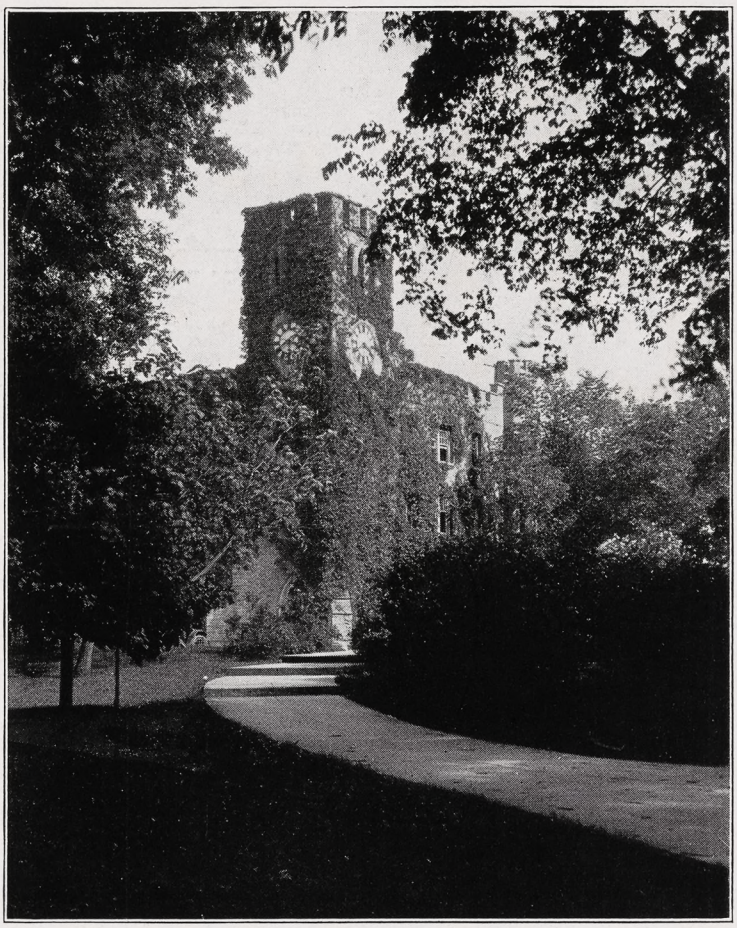
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The WITNESS

CHICAGO, ILL., JULY 7, 1932



A CAMPUS SCENE
At St. John's Military Academy

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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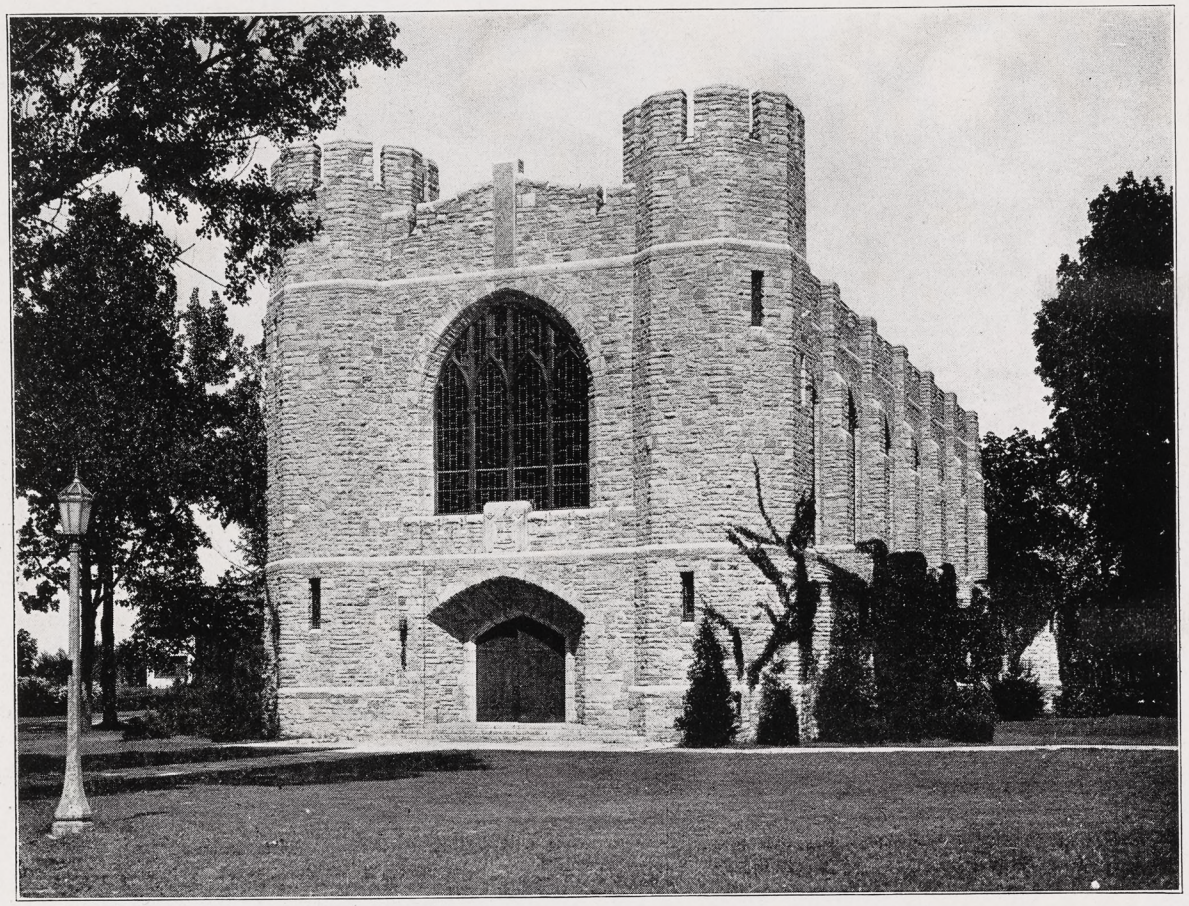
A NEW NOTE IN INTERNATIONAL Christian fellowship and brotherhood will be heard across the Pacific this summer when a group of some two hundred Churchmen of various nationalities meet at St. Paul's University, Tokyo, for the conference of the Brotherhood of St. Andrew. Realizing that all nations are facing grave problems, with great areas of conflict appearing in international life, the leaders of the Brotherhood instigated this conference at which Churchmen of various nationalities will face each other to discuss problems of economic readjustment, international comity and interracial relations. For a number of years various Christian groups have come together in Europe for fellowship and discussion, but as far as we know this is the first conference of the kind to be held in the Orient. The Brotherhood deserves a large amount of praise for its initiative and for its vision.

FREDERICK COOK MOREHOUSE, editor of The Living Church, died on June 26th after an illness from which he has severely suffered for the past four years. There have been few laymen of this generation who have had the influence in the Church that was exerted by Dr. Morehouse. A forceful writer, with strong conviction, he made of the paper which he edited so well for many years one of the great forces in the Church. He was also a power in the councils of the Church, international, as well as national and diocesan. God in His mercy has relieved him of his suffering. May his son and successor maintain the high standards of journalism set by his distinguished father.

IT IS UNNECESSARY, of course, to inform you that the Church Weeklies are having a difficult time. Unlike most industries printing costs have remained at 1929 levels so that relief for a decreased income must be met by other economies. Salaries can be cut, and in the case of all the Church weeklies they have been, very drastically. Some of the papers have also found it necessary to cut the number of pages in each issue, at least for the summer months. We hope, with THE WITNESS, to maintain the paper as it has been for the past few years. This hope however can be realized only if we receive the cooperation of our readers. We therefore wish to take this opportunity to make a request. Each month we send by first class mail a renewal notice to each subscriber whose subscription expires that month. This is followed with another notice the second month and still a third if neither of these are given attention. It is an expensive procedure, now increased fifty per cent by the increase in first class postage from two to three cents. *On your wrapper there is printed the date of the expiration of your subscription.* If you will send us your renewal two or three weeks before this date it will make possible a considerable saving. Failing that we urge you please to give attention to the first notice you receive, thus making it unnecessary for us to send you others. If a considerable number of subscribers will do this it will effect a considerable saving—at least enough to absorb the burden of the increased postage rate. Your cooperation is earnestly solicited.

THE STORY THAT COMES out of the Northwest where thousands of unemployed people are employing themselves is an interesting and significant one. There has been organized in Seattle the Unemployed Citizens' League, the members of which have been cutting wood for fuel on land donated by timber companies; scouring farms and bringing in tons of food for distribution among the needy; taking over dilapidated houses, repairing them and living in them. The movement, started last fall, has grown so that now it includes farms, dairies, fisheries, logging camps, canneries and even clothing factories. The relief agencies of the city distribute food through its commissaries. It put up candidates at the last municipal election and elected its full slate. Now it has field workers organizing councils in other cities. Recently a convention was held, with bankrupt farmers sitting in with unemployed workers, and there was organized the United Producers League of Washington. They adopted resolutions for federal relief and public works, increased income and inheritance taxes, legislation for the six-hour day and five day week, unemployment insurance, public ownership of utilities and natural monopolies, demanded a popular referendum before the declaration of war, called for the recognition of Soviet Russia and protested against the threat of war on Chinese workers. They speak with confidence for their resolutions say: "If the bankers and captains of industry, who admit their helplessness in solving unemployment, would stand aside we would show them how." Possibly the leadership for the new day will be found in the Northwest.

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ST. JOHN'S VICTORY MEMORIAL CHAPEL

ST. JOHN'S MILITARY ACADEMY

By
ROSS FARRAND

FOUR years ago a father entered his son at St. John's. When he bade the boy goodbye, the lad's lip quivered and he stifled a sob. He was fifteen, but still a baby to his parents. Actually the boy was so shy that he blushed and stammered when anyone addressed him. For four school years he worked and played and studied with other boys—his business associates of tomorrow. He learned how to get along with people by getting along with them, an experience which it was difficult for him to get at home. Did it help him? Listen to this. Last June he graduated as Battalion Commander, the highest post attainable by a cadet. His life with other boys at St. John's had broken the armor of shyness and enabled the hidden bud of leadership to grow into full bloom. Of course not every boy becomes Battalion Commander. But every boy has a chance. And the spirit of conquest, inherent in every youth, gets full play here. As a result the boy develops ability, resourcefulness, and bearing which almost invariably surprises both his parents and himself.

St. John's Military Academy is located at Delafield, Wisconsin, one hour from Milwaukee. This nearness to the city makes it possible for the cadets to go into town occasionally on holidays, accompanied by an instructor, provided that the privilege has been earned by avoiding demerits and obtaining a sufficiently high scholastic average. At the same time, however, they are able to enjoy the benefits of living in some of the most beautiful country in Wisconsin, namely the Waukesha County Lake region.

Many people whose knowledge of military schools is small, object to them on the grounds that they bring about a one-sided development. That this idea is based on ignorance can be shown by a glance at the cadets' daily program. The cadets spend their mornings in the classroom, with the exception of the twenty minute drill period which is inserted between the third and fourth recitations. This change from mental to physical activity furnishes relaxation for tired minds and sends the cadets back to the classroom refreshed and ready to continue their work, which comes to an end just before noon mess.

The afternoon drill period runs from 2:15 until

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3:00. Following this the cadets are allowed sufficient time to change into athletic clothing before the call for practice sounds. This practice takes care of the boys' physical development, for everyone is required to participate in some form of athletics. In order to make the athletic work as interesting and stimulating as possible, several teams are organized in each sport. Thus, a boy who likes football but who is too light or too small for the academy team can satisfy his desire by going out for one of the smaller ones. Each of the four elevens has its own coach and student manager, and plays a regular schedule of outside games. The same thing is true of basketball. During the spring term such a wide choice of sports is offered that every boy is sure to find one that he enjoys. Baseball, track and crew attract a large number, but the excellent tennis courts and nine hole golf course maintained by the academy have their quota of adherents. Company baseball, swimming, horseback riding and trapshooting also have their share of participants. There is a sport for every boy, and each is under the direction of an instructor.

In the past year a course in aviation has been added to the curriculum for those cadets interested in flying. St. John's is affiliated with the Land o' Lakes Airways Corporation, which is located at Delafield on Lake Nagowicka. Instruction is offered in both sea and land planes. Students have an opportunity not only for ground school work but for actual flying as well. Courses leading to a private pilot's license may be taken, and also those leading to the license for a limited commercial pilot and that of a transport pilot.

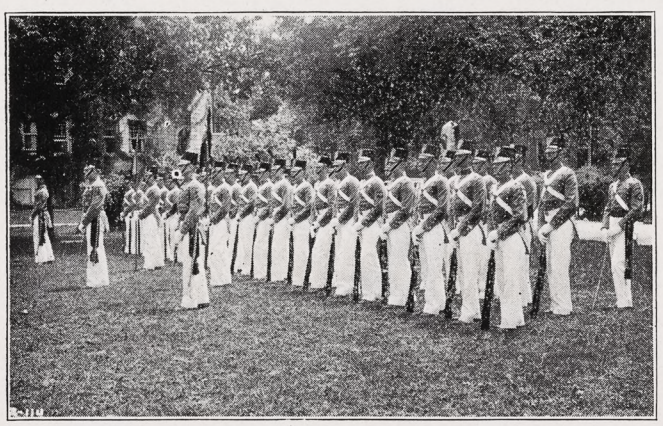
Evensong is held every afternoon at five-thirty, in the Victory Memorial chapel. This building, which is one of the most beautiful school chapels in America, is of stone throughout and was built as a memorial to the alumni of St. John's who served in the World War. Two services are held every Sunday, in addition to the celebration of Holy Communion at seven in the morning. Attendance at the early service is voluntary, as it is during the week, when the service is celebrated at six-thirty every morning. The cadet acolytes serve in turn at the altar.

The cadets' evening is devoted to study. From seven until nine-fifteen, nothing is allowed to interfere with his preparation for the next day's classes. There are no distractions, as every other boy in the dormitory is doing the same thing. This makes it easier for the boy who has not learned concentration at home to settle down to work. An instructor remains on duty in each dormitory during this time, and boys are at liberty to go to him for help in their work if they so desire. The scholastic standard of St. John's is very high, which is demonstrated by the excellent record made by those of its graduates who attend college. At present the academy has graduates in sixty-seven colleges and universities, scattered throughout the United States. Two former St. John's students were recently named honor men at Carnegie Institute of Technology, one of them for the second time. This is an example of the excellent work being done by St. John's graduates all over the country.

St. John's is frequently referred to as "the West Point of the middle west." Although only two periods a day are devoted to actual drill, yet the basis of the entire school life is military. The numerous formations held during the day, such as mess, chapel, etc., are of course military in character. Respect for a superior officer and obedience to rules are among the foremost duties of a cadet, as they are those of a soldier. Things move according to a strict schedule, and the boy who has been used to taking his time at home, secure in the knowledge that everything will wait for him, soon discovers that he must manage to be at a designated place at a certain time, if he wishes to avoid demerits.



ENTRANCE TO DEKOVEN HALL



A CRACK COMPANY AT ST. JOHN'S

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One of the most important lessons that a boy learns by attending a school of St. John's type is how to get along with other people. He learns that the world, which has, perhaps, been run exclusively for him during the past fifteen or sixteen years, really contains a great many other people of equal importance who have just as much right to consideration. He learns, first of all, how to get along with his roommate. Mutual consideration must be a part of this relationship, if boys are to live in such close contact with one another. Sooner or later the boy realizes the value of cooperation. Then, too, as he advances in rank, he learns how to direct other boys successfully—how to assume responsibility. All of this will stand him in good stead when he has finished school and begins to associate with others in business or professional life.

The equipment of St. John's is of the very best. The buildings, as well as being artistic, are modern and practical, and the plant and physical equipment of the school appraise at more than $1,000,000. The big gymnasium with its four basketball practice courts, the cadet library, well supplied with both reference books and fiction, furnished with comfortable reading tables and carefully shaded lights, the large, airy classrooms and fireproof dormitories—all these are the equal of any school in the country. The boy who enters St. John's has around him every facility and every aid to a well-balanced, happy, healthful life. He has in addition to this the incentive to grow and develop mentally, morally and physically, until he finds himself, at graduation, measuring up in every respect to the true measure of a man.

THE CITY OF GOD

An Editorial by

BISHOP JOHNSON

THE scientist is an observer of things that have happened. He looks into the past and makes his deductions. He goes into his laboratory and studies elements that were created for him. He investigates the laws that have governed the universe and discovers their relationship. He is apt to be impatient with that which may happen in the future. Whether there be a future life is not his concern. And yet there has been a trend in creation which has constantly produced that which scientific observation could not have anticipated. A scientist at the dawn of creation could not have anticipated life. A scientist in the reptilian age could not have anticipated human society.

God was working His purpose out in His own way, and yet in a progressive manner which has been successfully revealed. St. Paul states this truth when he says that "the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made." Gradually there have emerged new forms of life and new manifestations of that life, until we come to man and the human relations which man has developed. While it may be true that many of these qualities which we describe as human are to be found in the animal world, yet the social, political and religious institutions with which we are familiar have been essentially the result of human needs.

There are three propositions which seem to be incredible: 1st—That the orderly procession of life on the earth could possibly be the result of chance. 2nd—That the author of these processes should have no adequate ultimate purpose. 3rd—That man should be the last word of God's creative genius, and that progress ceases with him.

The river of life is a stream which flows on regardless of man's insistence that it cease its flow when he ceases to breathe. The whole process is too stupendous to be blocked through the conclusions reached by those who are looking backward. One cannot stop the process by a syllogism. It is interesting to trace the development of life, but it is more interesting to anticipate the things that have not yet been attained, and we are endowed with faculties which urge us to look beyond that which has been observed.

It is one thing to trace man's emergence from a savage state, but it was equally true that the savage, looking forward, was moved by an unerring instinct to cultivate faculties of whose value he was scarcely conscious. The first savage who felt an urge to develop his mind was walking by faith and not by sight, as he peered curiously into the future and advanced laboriously into his new estate. He gradually perceived certain truths:—that verily "thou art a God who hidest thyself," that the treasures of creation are also hidden, such as the power of steam, of electricity, of chemicals, of mental research; that these treasures remain hidden until man develops a capacity within himself by which they are gradually and laboriously discovered.

In all these things the primitive man was seeking "the substance of things hoped for and the evidence of things not seen," and the great bulk of savages refused to receive these things and died in the ignorance of their own inertia.

It was through such faith that cities arose from the jungle and the decencies of life emerged from the brutality of the barbarian. It is this forward progress through faith that seems as fascinating as the backward retrospect through observation.

IT IS true that we have arrived at a certain station, but is is also true that we are still on our way. But it is exasperating to the savage to depart from his ani-

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mal existence, and so prophets have been persecuted in every age.

Christ was not crucified because He was a good man, but because He upset the conventions of His time and made people angry by the obligations which He imposed upon them. It was because He told people to "do this" and to "go" and to deny their comfortable propensities. One of the greatest proofs of the validity of religious experience is the opposition that it creates and the perversities that it begets. The Russian savage puts a priest to death either because the priest contradicts his theories or else because the priest misinterprets his religion. If anything the communist is more angry at a Christlike priest than he is at a Judas, although he may slay them both.

The American behaviorist is not religious because he does not choose to be, but he is anti-religious because of this primitive hatred of anything which disturbs his status. He is not satisfied to let Christians alone. He must attack them, although he never would think of attacking a man who indulged in liquor and is very lenient toward immorality. It is the invariable law of emerging life that those who pressed on to something which was higher than the conventional level were not only the objects of contempt but also of persecution. It is not the beauty of the City of God which is the subject of attack, but rather the process by which love, joy and peace are to be attained. The very thought of labor is hateful to a loafer and the idea of purity is distressing to a sensualist. In the same way the ideals of the poet, the joys of a mystic and the words of a prophet arouse the antagonism of one who is accustomed to reduce everything to a formula or to a syllogism.

To my mind one of the most conclusive proofs of the verity of religion is the anger that it arouses in those who reject it. It is the irritation which is produced by a sense of inferiority to real righteousness which like many inferiority complexes results in contempt for and antagonism to that which is really superior. It is not that these men are superior to Christ, but that they resent His superiority and the obligations which it places upon them.

The whole process of religious discipline becomes reasonable when we assume that the same God who made the world without, created the spirit within man. If this is so then the urge to righteousness and a future life is just as legitimate as the urge of the first student for knowledge and the unknown treasures which it revealed.

Then the Kingdom of God is truly within us as well as beyond us, and if we follow the urge within we will attain the end toward which it presses, even though that end is beyond observation.

The miracle involved is not The City of God, but the City of New York, which came to pass because some few savages believed that if they developed the capacity within, they could appreciate and appropriate the treasures that were forever hidden to the savage who refused to believe.

Just Souls

By

C. RUSSELL MOODEY

Yo-Yo Religion

Christ to Thee I give my heart—
Give it all and not in part;
If there's something I can do
Believe me Christ—I'll see it through.

A YO-YO is one of those little wooden spools which keeps spinning up and down on a stout cord. Wherever you see children you also see a number of these playthings winding and unwinding. I think the man who invented them is very clever, and that both childhood and the grown-ups owe him a vote of thanks. He has given children something to do—something to keep their fingers busy—something to serve as an outlet for their stored up energy. Goodness knows what they would be into if they didn't have these spools to play with. As a matter of fact even those who are supposed to have put childish things away get quite a lot of fun in spinning the spools. Here is one man at least who has slipped away from his work to learn the art of "yo-yoing." There really is a knack to it—you can't step right up and perform—it takes practice and lots of it to do the thing right. And I am not going to be embarrassed by any youngster should he ask me to take his yo-yo and keep it going!

"Yo-yo religion" is something else. We see so many people today interpreting their loyalties to God in terms of diversion. Some twiddle their thumbs and find complete satisfaction in doing so. Others are absorbed in trivialities—they are so busy doing nothing. Some watch their pet doctrines like the great big cat and the "teeny weeny" mouse. Meanwhile the splendid, heart-appealing, soul-enriching spirit which makes religion real and vital, which makes religion the instigator of peace and happiness and good-will, is held in abeyance and told to "wait outside" until the little things, the petty things have their fling. Isn't it time we stopped this foolishness—this tinkering and bickering, and get at the fundamentals? What the world needs is Christ and not "yo-yoism"! Religion, at least the Christian religion, involves not diversion but divinity. And divinity demands energy and faithful application of the best in man. He must work out his salvation—it cannot be conferred on him in the spirit of gratuity. If we really want the Christ then for heaven's sake let us stop toying with our religion and go about our Father's business!

The Meaning of the Real Presence

By G. A. Studdert-Kennedy

A reprint in leaflet form of this famous article

5c a copy — $1.00 for 25 copies

WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

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NEW BOOK INFORMS THE CLERGY HOW TO WRITE SERMONS

By Gardiner M. Day

Dr. Joseph Fort Newton has just edited a volume with the rather curious title *If I Had Only One Sermon to Prepare* (Harpers). A lady to whom I presented the book remarked, "In that case, he must be in a bad way," but as a matter of fact the contents of the book consists of essays by such well known men as Dr. Fosdick, Dean Willard Sperry, Ernest Tittle, W. Russell Bowie, and Abba Hillel Silver, on their method and purpose in preaching. Among the most interesting of the essays is one by Dr. Fulton J. Sheen, a Roman Catholic priest and a professor in the Catholic University of America. He is evidently one of the outstanding preachers in that church. Another essay is entitled "A Voice from the Pew," by Paul Hutchinson, a layman, in which he discovers, among other things, that the layman particularly wants to receive from the pulpit some "intimation of immortality." The reviewer has a chapter entitled "Ethical Realism."

Gregory Mabry is the author of a volume entitled *The Priest and His Interior Life* (Morehouse) which is concerned with the devotional life of the minister. It contains some interesting and helpful suggestions for a minister's spiritual discipline but some theological implications with which many priests of the church would not agree.

One of the difficulties which a minister faces is a means of giving the necessary background for the teaching of the New Testament to his Church School teachers. *The Reinterpretation of Jesus in the New Testament,* by Carl E. Purinton (Scribner's), ought to be immensely helpful in accomplishing this particular thing. The book contains in a relatively brief form a summary of the sources of knowledge of the life of Christ and the early disciples and an excellent interpretation of the meaning of the life and death of Jesus. It is the kind of book that would give a Church School teacher a good background for Testament teaching and would be no doubt helpful when little Johnny asks questions.

* * *

In *The People of Ancient Israel,* (Scribner's $1.75) Miss Dorothy Mills, head of the History Department in The Brearley School, New York, gives us a volume in which she recounts Old Testament History with a simplicity and modernness which will appeal especially to young people and in consequence should be of great help to any who may be teaching the Bible to children in the "teens".

* * *

Mr. Leon C. Palmer, the Secretary of the Brotherhood of St. Andrew, has brought together in the space of 130 pages a most helpful summary and analysis of the modern developments in the field of religious education. The book is published by The Morehouse Publishing Co. under the title *The New Religious Education* ($1.50). This book should be invaluable to busy rectors who have found it impossible to keep abreast of modern developments in this field. It would serve as an excellent text book for next year's teachers training class. A brief commendatory foreword was written for the volume by The John W. Suter, Jr.

* * *

In *Tomorrow's Faith* Dr. John R. Oliver gives us the reasons he believes in Anglo-Catholicism. Most of the book is devoted to explaining why he thinks Anglicans should not become Romanists, while in a dozen pages he shows why he has so little esteem for Protestantism. Persons interested in Dr. Oliver will find here his prejudices clearly revealed, but the reviewer cannot but feel that this is the poorest of Dr. Oliver's books. (Morehouse $1.)

* * *

A more extensive mention has already been made in these columns of Canon Prichard's *The Minister, The Method, and The Message* (Scribner's $2.50), but we want to take this opportunity of commending it especially to clergymen as a most charming and helpful volume on sermon preparation understanding this last phrase in its broadest aspect.

CHILDREN CONDUCT THEIR OWN SERVICE

While the Rev. John B. Clark of Sisseton, South Dakota, was recovering from an operation in the hospital, the children of the Church School took complete charge of two Sunday evening services. The children, with the exception of one girl in high school, were grade pupils. The shortened form of Evening Prayer was used with the two lessons. Four children took part each time. The first Sunday the talk was given by a grown-up but the second Sunday the rector's ten year old son talked on the qualities of a postage stamp. The offertory was sung by a ten year old girl and the plate passed by a third grade boy. During the winter the children had used the morning service for Church school and were ready to step in when needed.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

There is in the process of formation an organization in the Church known tentatively as The Liberal Evangelical Group Movement, with the rector of Grace Church, New York, as chairman, the Rev. Howard C. Robbins, professor at the General Seminary as vice-chairman, and the Rev. W. Brooke Stabler, student secretary of the National Council as secretary. Others on the executive committee are the Revs. Karl Block, Oscar Green, A. L. Kinsolving, Beverly Tucker and Frank Nelson. In addition to these a statement of principles recently sent out is signed by the Revs. Samuel M. Dorrance, William Norman Guthrie, E. Felix Kloman, J. Howard Melish, Robert Norwood, Robert Rogers, Guy E. Shipler, Roland Cotton Smith, Joseph Titus, George A. Trowbridge and Luke M. White. The statement of convictions says:

"We believe that our western civilization, and organized religion within it, have passed into a period of critical change which may result either in a disintegration of our moral and spiritual heritage, or in a creative movement of redeeming forces capable of grappling with new conditions through the power of an intellectual and spiritual rebirth.

"We believe that many individual men in the ministry are aware of the critical character of the times, and feel the need of a more adequate and positive formulation of their Christian beliefs in relation to present facts and a need likewise of a clearer objective for the Church's work. But many such individuals are baffled by their isolation, and are unable to shape their fragmentary ideas and purposes into any confident unity.

"We believe, therefore that there is a call today for a clearly-conscious, though flexible, organization, which may bring together into common understanding—and positive effort all those clergymen—and ultimately laymen also—who are as vitally concerned with our Church's present and future as with its past, who will approach all reality with an open-mind, who look forward to an inclusive Christian fellowship among men of all Communions to be created not primarily by agreement in ancient definitions but by the will to find and to express the purpose of the living Christ, and who want a formulation of the Christian gospel which both intellectually and spiritually can master

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the life of our present world."

The organization is along the lines of the Evangelical group in the Church of England; an organization that had their annual conference in England last week which was attended by Dr. Bowie. An effort is now being made to enroll those of the Church who are in sympathy with the aims. It is then planned to set-up local groups leading to a national conference to be held sometime next year. At this national conference more definite direction will be given to the movement and a more adequate statement of convictions and purposes will be formulated.

* * *

Bishop Wilson
Writes History Outline

The Morehouse Publishing Company have recently published an attractive pamphlet on the history of the Church in the United States, written by our Bishop Wilson of Eau Claire. That it is a job well done goes without saying since all WITNESS readers are familiar with Bishop Wilson's writing. It is necessarily brief, being but a small pamphlet of sixty-five pages, but it does give about all the history of the American Church that the average layman requires to be well informed. And since it is inexpensive (18c a copy) it should have a wide sale, particularly among the clergy who will find it a fine pamphlet to use with confirmation classes.

* * *

Louisiana Young People
Had Fine Summer Camp

Over one hundred members of the Young People's Service League of the diocese of Louisiana have just closed the most successful summer camp they have ever had. To be exact there were 117 full timers taking courses, with 32 part timers and a flock of visitors. In 1926 they had 109 full time and 16 part time. It was a serious business this year with five credit courses and two minor courses, with everyone taking final examinations.

* * *

Brotherhood Party
Sails for Japan Next Week

About fifty Churchmen and Churchwomen from all parts of the country are to sail for Japan from Seattle on July 13th to attend the International Brotherhood Conference, which is to be held this summer at St. Paul's University. Bishop Taitt of Pennsylvania heads the party. Enroute there are to be lectures by Mr. Paul I. Noguchi on "The history of religions in Japan" and by the Rev. Herbert H. Gowen, professor at the University of Washington, on "Japanese Customs". The theme of the conference, which will be attended by Japanese, Chinese, Korean, Manchurian, North American and English Churchmen, is "The World Call to Share", with lectures by outstanding authorities on evangelism, education, medicine, social service, industry, internationalism and problems arising out of racial differences. In addition to the conference the party will visit Sendai, Osaka, Kyoto and Yokohama, with shorter conferences in each place. They will also visit the mission stations, parishes and institutions that make up the framework of the Church in Japan. Among the American Churchmen who are to be leaders in the conference are Dr. Benjamin Finney, vice-president of the Brotherhood and the head of the University of the South, Mr. Eric W. Gibberd, director of St. Edmund's Home for Boys, Glendale, Ohio, the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan and the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York.

* * *

H. Percy Silver
Honored by Middlebury

Middlebury College, at its commencement, not only honored Vice president Curtis and other distinguished statesmen but also the rector of the Church of the Incarnation, New York, the Rev. H. Percy Silver, who is now a doctor of literature as well as a doctor of divinity, and for all I know several other kinds of doctors also.

* * *

How Periodical Club
Used Thirty-five Dollars

How a gift to the Church Periodical Club can be put to use was illustrated in a recent article in the Junior Record of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector. Some time ago the church school there made a gift of $35 to that organization. The money went to three objects: purchase of a set of large colored Bible pictures for a kindergarten class in a Virginia mission; a set of lesson materials for an entire year for a school in North Carolina; and a blackboard for a mission in Nevada in which mission the children are almost all Indians.

* * *

Lewis B. Franklin
Speaking in Minnesota

The vice president of the National Council, Dr. Lewis B. Franklin, has just completed a course of lectures at the summer conference of the diocese of Minnesota. While in the northwest he delivered an address at the morning service at St. Paul's, Minneapolis, on June 19th, pleading for a recognition of the laws of God in every sphere of life, including political, industrial and international. On the 22nd he addressed a group of vestrymen of the diocese in the parish house of St. John the Evangelist, St. Paul.

* * *

Parish Celebrates
100th Anniversary

Bishop Stearly and thirty-five of the clergy of the diocese of Newark, with their wives, went to Hope, N. J., recently for the celebration of the 100th anniversary of the laying of the corner stone of St. Luke's Church.

* * *

Bernard Iddings Bell
Sails for Sweden

Bernard Iddings Bell, warden of St. Stephen's College, sailed for Sweden on July 2nd. He is to spend July in Scandinavia and in August will be in England, preaching at Winchester Cathedral, St. Augustine's, Kilbourn and Little St. Mary's, Cambridge.

* * *

Minnesota Clergyman
Resigns After Long Service

The Rev. Alfred G. Pinkham, for 26 years the rector of the Ascension, St. Paul, Minnesota, resigned on July first. He has spent 52 years in the service of the Church and forty of these years have been in the diocese of Minnesota. He was honored at the meeting of the Twin City Clericus recently.

* * *

Interesting Service
At Brooklyn Parish

At St. Andrew's, Brooklyn, on the Sunday that marked the close of the Church School for the summer, all officers and teachers together with those confirmed during the present rectorship made a corporate communion at the early service.

* * *

Bishop Brown
Honored by Sewanee

The University of the South, Sewanee, conferred the degree of doctor of divinity upon Bishop Brown of Harrisburg at the commencement last month.

* * *

Clergyman Is
Tricky With Cards

The Rev. C. D. Maddox, vicar of St. Jude's, Tiskilwa, Illinois, is tricky with the cards. In any case he is so much of a magician that he was recently elected international chaplain of the International Magic Circle, a society of tricksters. Not only that he put on a show at the convention of the society which met recently at Kalamazoo, Michigan. It is said that Mr. Maddox, long interested in magic, now has one of the largest and most elaborate shows in the country. He does not put it on

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professionally but only for churches and institutions.

* * *

Preaching Mission Planned for Chicago

The diocese of Chicago plans a preaching mission in the fall. The idea was discussed last week when 76 clergy met with Bishop Stewart for an all day conference.

* * *

Clergyman to Press Claims of Indians

Chiefs, head men, and advisors of seven Chippewa Indian reservations met at Ashland, Wisconsin, June 22-24th and concluded their conference by naming the Rev. Mart Hart, one of our clergy, as their spokesman for an Indian committee which will go to Washington to press claims for $7,000,000 against the federal government. The money represents remuneration reputedly due for timber that the government derived from lands awarded the Indians in treaties signed between 1832 and 1854.

* * *

Continues as Fellow At College of Preachers

The Rev. Herman Ebert of the diocese of Central New York, for the past year a fellow in residence at the College of Preachers, has been reelected. Under the direction of Bishop Rhinelander and Dr. J. R. Oliver he is to continue in a study of psychiatry, pastoral theology and preaching.

* * *

Albany Parish Receives Bequest

St. Andrew's Church, Albany, N. Y., was the recipient of a bequest of $1750 from the estate of Louise Ann Clark, the sum to be used for an altar and reredos. The church is one of the most beautiful in the diocese and it is gradually being enriched by bequests of friends and members.

* * *

Chicago Deaconess Retires After Long Service

Announcement has been made of the retirement of Deaconess Elizabeth of the City Mission staff of Chicago, after 27 years of service. Her career has been a picturesque one, ministering as she did always to the unfortunates of the city.

* * *

Bishop Moreland of Sacramento to Resign

Bishop Moreland of the diocese of Sacramento announced to his standing committee on June 21st his intention of resigning as bishop of the diocese. The resignation will become effective on January 25, 1933 when Bishop Moreland will have completed 34 years as bishop. He has also asked for a leave of absence from September first when he plans to go to New York to spend the fall and winter with his daughter, Helen Moreland, who is the dean of women at Mills College, now completing a graduate course at Columbia. The leave of absence has been granted. The resignation has to be acted upon by the House of Bishops.

* * *

Chicago Forges Ahead On Deficiency Appeal

The deficit fund of the diocese of Chicago has mounted to close to $25,000 so that the balancing of the budget is in sight, according to an announcement from Bishop Stewart's office. The amount sought was $34,000 and it is hoped that later contribution will bring the fund to this figure.

* * *

Clergymen on Visit to Near East

The Rev. John J. Gravatt Jr. and the Rev. Vincent C. Franks, clergymen of the diocese of Southwestern Virginia, have sailed for Europe for a two months' holiday which will include visits to Jerusalem and the Near East.

* * *

Workshop Established for the Unemployed

Another step toward alleviating the unemployed situation has been taken by the diocese of Chicago by the establishment of a workshop at the House of Happiness, Church settlement in the stock yard district. Here unemployed men and boys are encouraged to work at odd jobs.

* * *

Honor Two Clergymen of Diocese of Michigan

The Rev. Henry E. Ridley, rector of the Ascension, Detroit, and the Rev. John W. Ashlee, rector of St. Thomas', Detroit, were honored by their congregations on a recent Sunday. Mr. Ridley was celebrating the 25th anniversary of his ordination to the priesthood; Mr. Ashlee, who has spent his entire ministry in the diocese of Michigan, retired the first of this month.

* * *

Dr. Ray Says We Must Cut the Hocus Pocus

Recovery from "that terrible term, the depression" is impossible for either the individual, the country or the world unless we abandon heathen "hocus pocus" and obey the laws of Christian living, said Dr. Randolph Ray, rector of the Transfiguration, New York, last Sunday.

"The pursuit of mankind, whatever may be your personal philosophy, is happiness in life," he said. "The trouble with us is that we still believe in magic, in getting something for nothing, in a change for the better, somehow, somewhere, without any effort on our part. Even we in Christian America who say, 'In God we trust,' seem to believe that if we do or say a few things, as in ancient magic, God will set about working out our troubles for us."

* * *

All the Thriving Work Is Not in the City

All of the work being done by the Church is not in the large cities. True it is difficult to get a real news story out of many of the small missions scattered throughout the country where the work goes on steadily week after week. There is nothing particularly spectacular about it —no thousand dollar offerings or prize choirs. And because of this they are seldom heard from. Occasionally however we do get a bit of news from them which we are more than glad to print here. An item of this sort recently came from Harriet P. Tabb who is the superintendent of the Chapel of the Redeemer, Anniston, Alabama. She writes of the services they have each Sunday, in charge of the Rev. James M. Stoney, rector of Grace Church, and of their Wednesday evening prayer meetings also. There is a growing Sunday School, with a fine corp of teachers. Then they were recently presented with a little organ, which was quite an event, and also a set of altar hangings, all brand new. The women of the chapel then got busy and made vestments so that now they have a vested choir. Not to be outdone in their devotion the girls of the chapel organized a Garden Club and have planted flowers in the chapel yard. What is more they are not merely looking after themselves, for the guild is helping to supply food to needy families in the neighborhood. So you see it is a mission that is very much alive—not very newsy perhaps, but after all it is places of this sort, multiplied by the hundreds throughout the land, that make up the Episcopal Church.

* * *

Swansea Fellowship Has Fine Meeting

About twenty-five clergymen of the Church met at the Swansea Rest House, Swansea, Mass., from June 21 through the 23rd for the annual meeting of the Swansea Fellowship. The subject under discussion was "The Meaning of Grace", with papers by Professor Barton of the Philadelphia Divinity School, Professor Norman Nash of the Cambridge Seminary, the Rev. Wilbur Caswell of Yonkers, Professor Hatch of Cambridge Seminary and the Rev. Henry E. Kelly of Bridgeport. Each paper was followed by

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lengthy discussion. The Rev. Edward C. Chorley of Garrison, N. Y. is the chairman of the Fellowship and Dean Sargent of the cathedral at Garden City is the secretary.

* * *

Hobart College Goes in for Highbrow Sport

Hobart College is going in for that very swanky sport, polo. Commencing in the fall, according to a recent announcement, horseback riding, horsemanship, inter-class and inter-fraternity polo are to be added to the sports program. They also promise the alumni who return for commencement next year something better than a baseball game—an exhibition of classic and rough riding and also a polo game or two. Now that's something, what?

* * *

Tells of What Japanese Are Reading

In connection with the information recently published about the Japanese Government's grants to the library of St. Paul's University, Tokyo, and the importance of the library's work, the following facts are relevant.

Most people know that Japan has a very high rate of literacy, but just what do the people read? Miss A. C. Bosanquet, compiling facts from various sources, says that fifty books are published in Japan every day; that in 1929 there were 21,000 published, second in number only to Germany of all the nations of the world, with the United States and Great Britain far below.

Tastes change. A few years ago there was a craze for books on sociology, and now foreign languages are in the lead. A Tokyo newspaper last year tabulated the average number of books on each of several subjects sold by each bookshop in that city, of which report the following is a summary:

Books on foreign languages, 230 sold; books about children, 210; on sports, 177. Novels, 141. Books about law, women, sociology, and travel, from 126 to 110 each, in that order. Poems and songs, 100. Translations, 100. Engineering, mathematics, electricity, philosophy, history, from 90 to 70 each. Education, music, fine arts, literature, drama, and chemistry, 65 to 45 each.

The high place held by books on children is noticeable; also the interest in sport, a new and absorbing subject.

Many long novels of unhappy family life come out in the newspapers first, then in book form. One has run for seven months in two leading daily papers which are read by millions. Such stories emphasize the evils of the geisha system, of worldly-wise match-making parents and go-betweens, and other problems which entangle the lives of the young and innocent. They are generally tragic stories.

A large group of propagandist writers are at work, varying from moderate socialists to extreme anarchists. Much of this writing carries an insidious contempt for religion.

Detective stories have an enormous vogue. They began harmlessly but have grown increasingly horrible and immoral. Exciting American novels are in the ascendant. Any new one which makes a stir in the States is translated into Japanese in six months or so. *All Quiet on the Western Front* made the greatest popular sensation. Book, drama and screen version all thrilled the general public so much that the Japanese phrase for "all quiet" has become a common word. It has given the people a new sense of the degradation of modern war, and probably the present growing feeling for disarmament and against militarism is partly due to it.

"We must be thankful for much that is good," Miss Bosanquet says. "Still, it is an anxious time. The Christian forces must pull together well and wisely and strongly and take a worthy part in the production of reading matter of the very best. A good deal is being done in this direction."

* * *

Work Among the Basques of Nevada

Some one was reading Dorothy Canfield Fisher's recent book, "Basque People," just at the time when The Spirit of Missions for January, 1932, published an article by Mrs. H. S. Lascelles whose husband is in charge of the mission at Winnemucca, Nevada. The reader was surprised to discover that the work of the Episcopal Church includes the pastoral care of a number of Basques in that country, and looked up a little more about them.

These Nevada Basques are a "pastoral" people, in the other sense of that word. Sheep ranches up and down the valley between Winnemucca and the Oregon state line, fifty to eighty miles from a railroad, are owned by companies who put Basques in as managers. They are naturally a religious people, but the Roman Church has

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not followed them out to these inaccessible regions where they live. There are good schools in many of the small towns, but the people are neglected as to religion and the children grow up as educated heathen.

As Mrs. Lascelles mentioned in her article, when she and her husband began visiting them a year or two ago they found many places where there had been no service of any kind, no children baptized, no religious instruction, for at least two years.

The Basques are thrifty people. They save their money and as soon as possible leave the ranch, come into town, usually to Winnemucca which is about half Basque, and buy a general store or perhaps a gambling hall—it is all one to them. And then they and their children who go to high school come up against the difficulties and evils of those hard frontier towns with no religious and moral training to meet them. They are friendly people and they welcome religious care.

They are only one part of the huge field of some sixteen thousand square miles in which the Lascelles are working, and now with reduced appropriations, the Church's work among them must needs be less effective.

Since the above was written, word has come that a Roman Catholic priest has been appointed especially for rural work in this region.

* * *

Milwaukee Rector Recovering From Operation

The Rev. E. Reginald Williams, rector of St. Mark's, Milwaukee, was rushed to the hospital on a recent Sunday following his morning service for an emergency operation for appendicitis. He has now returned to his home and is on his way to recovery.

* * *

Exchange Preachers In Pulpits for Summer

The committee on interchange of preachers and speakers between the churches of America, Great Britain and France announces that the preachers from abroad who will appear in American pulpits during the coming summer, under the auspices of the committee are as follows: Dr. Edward Shillito and Dr. William J. Shergold of London, Dr. Leyton Richards of Birmingham, Dr. Adam W. Burnst of Glasgow, Dr. Joseph Wilson Cochran of Paris, Dr. Fred G. Harvey of Australia and Dr. Robert George of Montreal.

The Americans who will preach abroad under the auspices of the committee are Dr. Edgar De Witt Jones of Detroit, Dr. C. C. Tyler of Philadelphia, Prof. Carl S. Knopf of

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Los Angeles, Dr. Gwylym Isaac of Terre Haute, Dr. Jay T. Stocking of St. Louis, Dr. Edwin O. Kennedy of West Orange, Dr. H. Paul Guhse of Brooklyn, Dr. R. Dale Le Count of Cincinnati, Dr. Lynn Harold Hough of Madison, N. J.; Dr. Theodore C. Speers of Utica and Dr. Henry Smith Leiper of New York.

* * *

Transfers Keep Nebraska Numbers Down

Bishop Beecher of Western Nebraska has commented recently on the disastrous effect of the transiency of the Church population in his district; disastrous, at least, in the way it prevents the development of financially strong, self-supporting parishes.

"Nearly three hundred persons were confirmed in 1931," he says, "which is more than usual, but our removals and transfers keep our communicant enrolment reduced to the minimum. This is one of the discouraging features of our work in the mission field . . . and is the main reason why our missionary fields do not become self-supporting dioceses."

* * *

Indian Work In Nebraska

Indians in Nebraska are ministered to by the Church at several places. At Genoa 250 children in a government school are instructed, and 23 were confirmed during the year. The boys here re-shingled the roof of the church as a "service project." At Winnebago a branch of the Woman's Auxiliary has been reorganized among Indian women. Among the Ponca tribe conditions have been very hard for three years, due to drouth and grasshoppers. People have been destitute of food and clothing. In spite of help from the Red Cross and the Church, children have died from under-nutrition, and animals have starved. This Indian work receives about $1,500 through the National Council.

* * *

Saint Agnes School Has Commencement

The 62nd commencement of St. Agnes School, Albany, N. Y., was held on June 9th, Bishop Oldham preaching. It is the last to be held in the old school built by Bishop Doane for in the fall the school is to open in the new building in Loudonville which is now ready for occupancy.

* * *

New Church For Liberia

The name of the Rev. James Dwalu is familiar to many Church people as the African priest in charge of the station far inland in Liberia, at Pandemai. His church, a native thatched structure, collapsed last year, since then services have been held outdoors. Both at Pandemai and Bolahun missions there has been considerable successful experiment in making bricks. With absolutely no means of transportation except porters, the difficulty of bringing in the usual building supplies may be understood. Now comes word that Mr. Dwalu has accumulated enough brick and cement to start building a new church.

* * *

Young Missionary Writes of His Work

A young Seminarian gave up a Seminary Fellowship last year to go out to the Philippine Islands as a missionary. He is the Rev. Clifford E. N. Nobes. He writes, in the Philippines Diocesan Chronicle, of parish visiting:

Last year, while I was still a student in Seminary, I took a course in pastoral theology which purported to tell the how, what and why of parish visiting. At the time, I was minister-in-charge of a small mission. The course, I then thought, was very helpful, but in recent months I have come to revise my estimate. As I look through the notes I so diligently took, I don't find a single helpful hint on how



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to climb a hill severa kilometers in length, or what to do when a dog of the parishioner on whom one is calling defies one to step into the yard, or how to convince a parishioner that his child is more likely to get well if he brings it in to the dispensary than if he offers sacrifices on its behalf to the evil spirits. But then, I dare say that the advice given in the course was never meant to apply to one whose parish visiting is done in the mountain villages of Luzon.

I have done parish visiting in effete Long Island, and I have done the equivalent thereof in primitive Luzon. Of the two, I infinitely prefer the latter! True, it is far less wearying to jump into a car and dash from house to house than it is to mount one's not-so-trusty steed and canter along a mountain ledge (that for some unknown reason has been called a road), or to put on one's hob-nail boots and climb up and down (one never walks on the level for any considerable distance in these parts) in order to reach one's parishioners, but anyone who knows the beauty of the Igorot country is bound to agree that paying calls on Christians out here is far more satisfying.

The Sagada Mission has a string of more than a dozen out-stations which must be visited at least once every two weeks, and it has been my good fortune to have made trips to six of these. Whether it has been after an arduous five-hour hike to Tambuon, during which one climbs a thousand feet and then drops three thousand feet, only to have to mount another thousand, or after an hour's horse back ride over a really decent trail to Bagnen, or a rather rough ride over a far from decent trail down to Suyo, the experiences the visiting priest encounters among his primitive parishioners in these different ilis are similar.

First of all, he is certain to have his every action closely watched by all the little tots in the town. Unless he puts a wall between himself and their little black eyes, and then it must be a wall without any cracks in it, he can know for a certainty that he will have no privacy.

Secondly, because he is an American, and all Americans are regarded as minor deities by most of the ili people, he must be prepared to do anything from straightening out a family row to diagnosing and prescribing remedies for an illness of the most baffling sort.

In spite of the uneasiness caused by this, I know of nothing that brings greater joy than a leisurely out-station trip. It is in the ili that one sees most clearly what the com-

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ing of Christianity has meant to the Igorot people. To hear some old chap who in his youth collected a few heads and was only sorry that he couldn't decapitate more of his enemies, confess sorrowfully that he has spoken harsh words to his grandchildren, or even, in a fit of temper, whipped them, makes one realize acutely how revolutionary the Christian way of life is for one unaccustomed to it.

To see hundreds of people crowding into the Church eager to hear more of the Gospel story, more than willing to confess that they have not merited the love that God has shown for them, anxious to make their Communions, that they may have within them the Spiritual Life of Him Who made them, makes one ashamed of many so called Christians back home.

* * *

About $4,000 from Central New York for Fund

The diocese of Central New York has raised about $4,000 for the Deficiency Fund of the National Council. The diocese is also one of the very few dioceses that has overpaid its pledge for the current year.

* * *

Rector Celebrates Ordination Anniversary

The Rev. Henry Hale Gifford celebrated the 45th anniversary of his ordination early in June. Bishop Fiske was the preacher at a special service at New Berlin, N. Y., where Mr. Gifford is the rector.

* * *

Bishop Demby Writes of His Work

Bishop Demby's journal for recent months, printed in the Colored Churchman for June, notes in addition to many other activities the confirmation of thirty-six people in eight colored missions of Texas, Arkansas, Oklahoma, Kansas and Missouri; also the reception of a family of six from the Roman Communion. Bishop Demby is the colored suffragan bishop of Arkansas, with oversight of colored work in the vast Southwest Province. His small staff of workers has been crippled by two deaths: Lois Lockhart, a Church social worker in Forrest City, Ark., whose death was the first among the twenty-five graduates of Tuttle Training School, Raleigh; and the Rev. James E. Stratton, vicar of St. Thomas Mission, Tulsa, Okla., a young man who graduated from General Theological Seminary in 1930 and overworked himself building up the Church among the people of his race in Tulsa. Bishop Demby has recently ordained one man to the diaconate, the Rev. M. R. Hogarth.

Services of Leading Churches

Cathedral of St. John the Divine
New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D., Litt. D.
Sundays: 8 and 11 A. M.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

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.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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

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.

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

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

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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, 7:30 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
July and August
Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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Keeping Jack in School

"OUR meals do not cost as much as they did and I am having Bertha only one day a week. I think I can save $100 from my housekeeping money toward Jack's tuition."

Thus spoke the mother of one private school pupil.

"Jack is doing good work, and is certainly getting training that he would not receive in the local school. We *must* keep him in school."

Parents in all parts of the country are straining themselves in every way possible to keep their children in boarding school.

The secondary schools operated under the direction of the Episcopal Church appreciate the support given them, just as the parents appreciate the high grade instruction in scholastic subjects and in life conduct which pupils receive.

These are times that try men's souls, but the younger generation must move on, and they can progress only as they are well educated. The Episcopal schools are eager to serve you.

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The WITNESS

CHICAGO, ILL., JULY 14, 1932



SOMERSET HILLS SCHOOL
The Front of the Main Building

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THE WITNESS

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Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
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LIFT UP YOUR HEARTS

An Editorial by
BISHOP JOHNSON

THE SECRET OF JOY in our religion is within us. If we fail to find interest in our spiritual life we at once set up a defense mechanism and blame it upon some external circumstances whereas the fault lies within ourselves. The Church is not interesting because we have lost interest. To blame our lethargy upon the faults of a minister, or the actions of our fellow worshippers, or the inconsistencies of the administration is to acknowledge our own lack of faith and courage.

If for example we have an urge to be a musician we do not give up the pursuit of music because the village bands plays badly or because the bandmaster is a disagreeable person. We pursue our quest in spite of the obstacles which confront us. If we quit worshipping God because we do not like the minister we make the personality of the priest more important than the performance of an obligation. We are bored, not because the minister is tiresome, but because we are easily tired. We find people uninteresting because we ourselves lack interest. Of course there are some bores in the world, but if we discover that few people interest us then the fault is probably in ourselves. People do not interest us because we have so little interest in people.

THE CHURCH properly begins its services by having us confess our own faults whereas so many people begin their service to God by confessing the faults of other people and exonerating themselves. After all joy in life consists in what we ourselves put into service, not in what we collect from others. If for example the average Churchman approaches his religious observance in the same spirit that he brings to a game of golf or bridge he would develop an interest therein quite different from that which comes to him when he goes to a dentist or to a photographer. When one looks at the average congregation as he begins his morning sermon he feels like asking his auditors to look pleasant as the photographer does. Why bring a gloomy countenance into the Lord's house, expecting to reap the fruits of love, joy and peace from such a beginning? Of course the preacher ought to radiate good nature and joyousness, but possibly he lacks power to overcome the gloom which confronts him.

I have often wondered why pious people so often regard a smile or a laugh as proceeding from the devil. I am sure that it doesn't. It is God's gift to His children and we ought to cultivate is as we grow older. Particularly at this time when fear and suspicion and bewilderment has seized the world the Church ought to be composed of those who laugh and sing. And it is a poor sport who demands that this shall be supplied to him when he does not supply his share.

IT IS RIGHT HERE that we might make pause. What does it mean to be a Christian? Does it mean that by virtue of your devotion to Christ and by means of His grace you are to be a potent force in lifting up the tone of society in which you live? Or are you a Christian in order to be a recipient of blessings which you do little or nothing to create? Are you a soldier of Christ or a pensioner upon His bounty?

What the Church needs today is a nucleus of faithful people who approach their religion as an adventure in overcoming obstacles by patient and determined effort; who recognize that behind any vocation there must be discipline, for it is through discipline that we acquire the ability to appreciate and appropriate the good or the true or the beautiful. Undisciplined Christians are as futile as undisciplined scientists or artists or musicians. It is only by conscious effort that we ever acquire those unconscious habits which are the final indices of character. Undisciplined soldiers have been accurately described as cannon fodder. Undisciplined Christians are likewise the victims of every assault made upon the Christian faith.

As I see it the Church is the one bright spot in our present muddle, for it gives us the keynote of life which is contained in the Sursum Corda. "Lift up

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your hearts" for the Lord God does reign and He and He alone can bring love and joy and peace out of this modern chaos. But in order to lift up your hearts in tribulation you have to keep your heads and train them to meet difficulties with serenity.

The Boy King

A STORY FOR BOYS AND GIRLS

By

EVELEEN HARRISON

ONCE upon a time there lived in Palestine a very powerful queen, named Athaliah, but for many years she had used her power in the wrong way. Instead of trying to help and protect her people, the Queen was so selfish and cruel that she put the people in jail, or chopped their heads off, if they did not carry out her wishes.

Her son, who was the real King of the country, was weak and foolish, and cared far more about having a good time than for learning how to serve his nation; so the Queen Mother had her own way, and made or broke laws just as she pleased.

At last the King had to give up his pleasure and go off at the head of his army to fight a battle, and not many days after a messenger galloped up to the palace with the thrilling news that the King had been killed.

"Now," decided the Queen Mother, "I will seize the kingdom for my own, and reign as I please." Then a dreadful thing happened. One terrible day she ordered the soldiers to kill the little princes of the royal house; and then, entering the great throne room, proclaimed that she was the monarch of the whole country.

How proud and secure the wicked Queen felt, seated upon an ivory throne, while all the nobles of the land bowed the knee before her! "All the princes are slain, and I only am left to reign as I wish." So thought the haughty Queen in the pride of her heart, but she had made a great mistake. For a baby prince had escaped.

There lived near the palace a good woman, a princess, sister of the King; she was married to the High Priest, who had charge of the beautiful temple, and they both loved and served God.

Secretly, on that terrible day, a maid servant had crept trembling into the room of the good Princess, and whispered to her the awful thing that the wicked Queen had ordered. Under cover of darkness, through secret ways, the Princess flew into the royal nursery. The baby prince Joash she loved dearly. Would she be in time to save him? Already the tramp of the soldiers' feet sounded down the passage.

"The baby! Quick!" called the Princess to the royal nurse. Up from his downy bed she caught the sleeping boy and rolled him in a dark silk coverlet. "The inner room, in the big chest—hide him!" she whispered, and thrust him into the arms of the nurse.

When the nurses entered, the nursery was empty. "He must be in the garden with the other children," said one. A hasty glance around and they were gone.

But at midnight, out of the back door of the palace, went the baby, hidden safely under the cloak of his aunt.

So as the soldiers bowed low before the Queen, and in answer to her question replied, "The royal princes sleep with their father," the wicked Queen smiled in her pride and power, but the baby prince was taking breakfast in his aunt's home.

For six long years the Queen reigned in triumph, and the little prince was hidden in secret. Then one day the high priest called a meeting of the five war generals, a very secret meeting, held in the innermost court of his palace. There he told them the great news.

Prince Joash, the rightful King, was alive, and the time had come to destroy the power of the wicked Queen, and to crown him King. The five war generals were glad, for they did not wish to serve the Queen, and with joy they answered, "Behold, the King's son shall reign!" Then they swore a secret oath to make him King.

Throughout the whole land the five generals (under cover of darkness, for fear of the Queen) sent secret messengers to the loyal soldiers of the late King. As they gathered at the meeting place, they were divided into three companies—one to guard the temple, one to watch over the palace—to prevent the Queen from interfering—and the third to keep order in the streets.

At last, when all was in readiness, the generals assembled in the outer court of the temple, surrounded by a large band of soldiers, officers and nobles—all eager to see the little prince. The door of the inner court was thrown open, and out walked the High Priest, dressed in his beautiful embroidered robes, with the golden breastplate, set with twelve precious stones, on his breast, and holding by the hand a little lad of seven years.

Straight into the centre of the great court the High Priest led Prince Joash, and up on a raised platform, that all the people might see him; then, kneeling down before the Prince, placed on his head the crown of gold, in his right hand the golden sceptre, and poured the sacred oil on his head, anointing him as King of Israel.

The trumpets blew a loud salute, and all the people shouted, "God save the King!" In her royal palace sat the Queen, feared and hated by her subjects. "What makes the trumpets to blow? Why all that noise and shouting?" she demanded. But no one dared answer her or tell her the truth. In anger the Queen descended from her throne and entered the temple court. There before a pillar stood the boy King Joash, while all the generals and nobles bent the knee before him.

"Treason! Treason! Conspiracy!" shouted the

*Kings, II.

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angry Queen. "Arrest that boy!" But not a hand was raised at her command. Her power at last was at an end.

The High Priest stepped forward: "Seize her, soldiers; take her out of the temple; let justice be done upon her!"

So the wicked Queen died, and the little boy of seven became King Joash, and was seated upon his father's throne, the throne of the Kings of Israel.

His uncle, the High Priest, and his good aunt guided him; and as long as they lived he was a true, loyal King and ruled his people in the fear of God.

THE SOMERSET HILLS SCHOOL

By

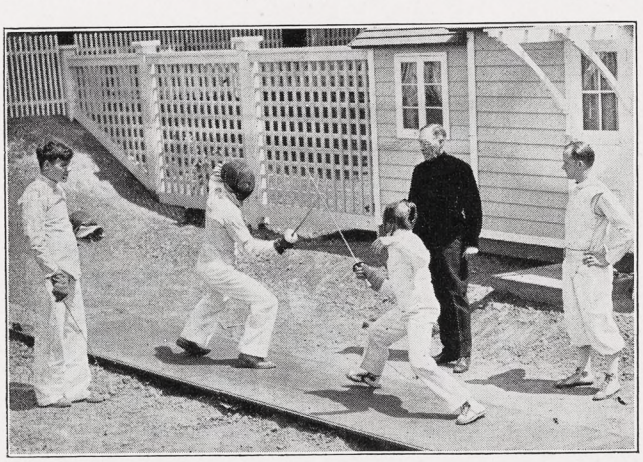
H. ADYE PRICHARD

ONE of the happiest and most successful of the smaller Church Schools is the Somerset Hills School, located at Far Hills, New Jersey, a community of country estates about forty miles from New York City. The School was founded by the Rev. James H. S. Fair in 1924. Mr. Fair is a son of the Very Rev. Campbell Fair, at one time Dean of Trinity Cathedral, Omaha, Nebraska; and was educated at Saint Paul's School, Concord, New Hampshire, Yale College and the General Theological Seminary. Before being called to organize this School he served as Chaplain at Saint George's School, Newport, Rhode Island.

With this background it would be inevitable that he would consider the spiritual training of those under his charge one of the governing features in his work. He believes that children, who are idealists by nature, will respond to the tenets of the Christian faith when they can be brought to realize that these tenets can be practical guides in every-day life. His aim, therefore, is to show them that the Christian life can bring real happiness and lasting satisfaction.

As guides to this end, he proceeds more by example, by the general atmosphere of the school life, and by personal discussion with individual boys, than by formal class instruction or emphasis on the importance of Church Services.

The School began as a Day School; but there was shortly imperative need for the opening of a boarding department, which now numbers about thirty boys. The total enrollment has grown from a dozen pupils to about fifty-five. The staff consists of a dozen teachers, fully competent to take care of boys ranging in age from six to seventeen years, with the obvious necessity of separate and different supervision.



FENCING IS A REGULAR PART OF THE PROGRAM

The School is housed in an old Colonial homestead, which has been enlarged and modernized, but sufficient of the home-like atmosphere has been retained so that the idea of the school family may always be kept at the fore. A boy does not feel he is merely a member of a group, but a valued and important member of an intimate circle.

The principle underlying this method of corporate life is the natural feeling that a boy will develop along more normal lines when he is prompted to understand and appreciate his true place in a fellowship than when he is merely the victim of disinterested rules and regulations.

Until 1931 the school specialized in preparing boys for the leading Secondary Schools of the East, and has sent boys to such schools as St. Paul's, St. Mark's, Kent, St. George's, Lenox, Hotchkiss, Exeter, etc. While this work is still strongly emphasized, a small group is now organized for college preparatory work. This group is primarily for boys who, for one reason or another, can do better work and be happier in a small informal school than in a large institution.

An interesting development of the past two years has been the acceptance of a few boys who are not planning to enter college, but who might receive real benefit from the associations of a boarding school. The work of these boys has been varied to meet their individual needs, and many of their classes have been organized along very informal lines. Languages are taught largely by the Direct Method, courses have been and are being started in such subjects as elementary psychology, finance and banking, mechanical drawing, mechanics, Current Events, etc. The experiment has been a distinct success, and these boys have contributed much to the success of the school.

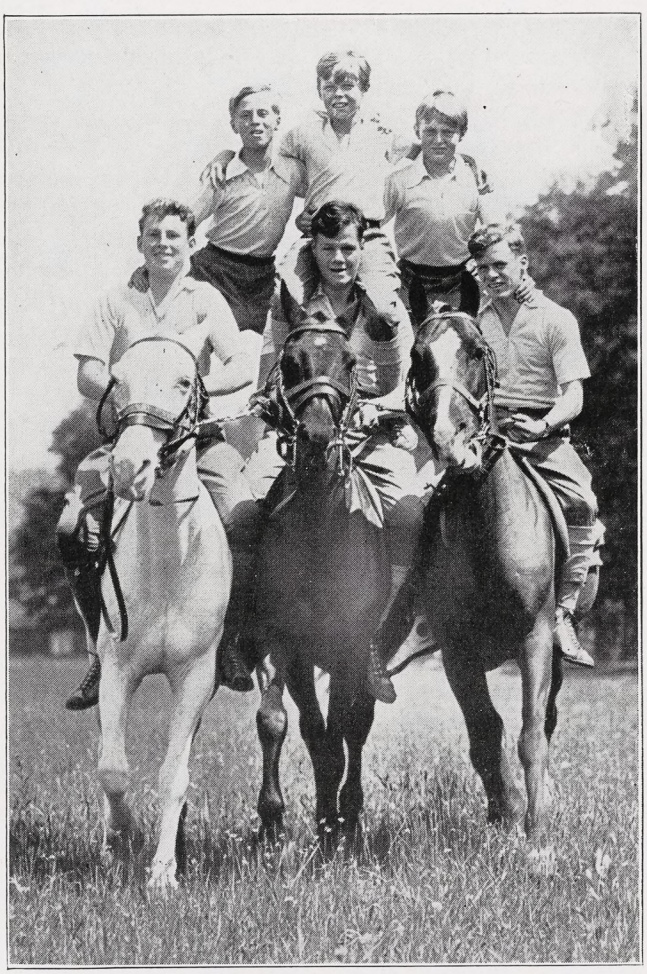
In the recent surveys for Scholastic Achievement, the school has always ranked at the top, largely on account of the individualized work that is done with each pupil. Scholastically, several goals are sought: first, to arouse the interest of the boy for his work and progress; secondly, to guide him into habits of independent study and thinking; and also to develop

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an intellectual curiosity that will lead him to a definite quest for knowledge. The teaching is somewhat informal, avoiding whenever possible the rigidity of set class recitations and formal fixed study periods. Modern methods of classification are regularly used to determine each boy's scholastic capacity.

The recreational program is a varied one, so that all boys may participate in sports of their own choosing. The school is regularly represented in inter-scholastic competition by teams in football, hockey, soccer, fencing and baseball; but the boys also play tennis, golf, etc., as well as learn rifle shooting, ride horseback and receive instruction in other out-door activities. The school has a private pond which is utilized for picnics, over-night camps, shooting, swimming, hockey, etc. Colonel Frank B. Edwards of the U. S. Cavalry has charge of the riding and fencing, and has introduced most comprehensive courses in both activities. The fencing team has won victories over several college freshman teams, although the boys average less than 15 years of age and have only recently taken up that sport. About a third of the school ride regularly with Col. Edwards and his assistant, and there are also special classes in theoretical horsemanship. Several of the boys assist in the care of the horse and gain that added experience. Many miles of well kept bridle paths provide unusual facilities for road rides with complete safety; and a well equipped fair grounds, with stables, show rings, paddocks, a full set of jumps, etc., gives opportunity for practice in jumping, fancy riding, drills, etc. By combining with Colonel Edwards Summer Camp in Canada, many of the boys have the same general management and instruction through the summer months as they receive at school during the year. Many of the boys remain for all or part of vacations to go on with this work under these ideal conditions.

At present the school is trying to meet economic conditions by establishing several Self Help Scholarships for boys who are able to earn part of their tuition expense, have demonstrated a definite sense of responsibility, and are capable of maintaining a high standard of scholastic achievement.



THEY DO THIS AT A GALLOP

Let's Know

By

BISHOP WILSON

In Perils

DON'T think that perils in spreading the Gospel ceased to exist several centuries ago or that they were confined to the jungles of Africa and the South Sea Isles. I have just been glancing over some of the correspondence of the Rev. James Lloyd Breck covering his missionary activities in Wisconsin and Minnesota less than a hundred years ago. In 1845 he writes of a night in Wisconsin as follows:

"In the simplicity of Western life, we did not think of bolts or bars for our doors and windows, and not infrequently these would remain open, even during the night, especially in very warm weather. On a very hot night, I think in August, about two o'clock, while in a doze, I was aroused to full consciousness of a breathing above me. My bed was immediately under the window in the basement of the chapel (north-east corner). Looking up I saw the glaring eyes of a wolf. With a scream I bounded to the floor, rousing all about me. Nimham sallied forth (sans culottes) with his rifle; but the beast had made off."

In 1853 he was opening work among the Indians in Minnesota and writes—"Our journey to the old Chief's residence was in many respects a novel one to me, for notwithstanding I have camped out, sleeping upon the ground for thirty nights in succession whilst traveling, yet this one had its peculiarities. . . . The intensity of the cold rendered large fires necessary to be kept up during the night, and hence it was quite impossible to use a tent. We therefore slept upon the ground, after clearing away the deep snow, wrapping ourselves in blankets, and lying down with our feet towards the fire. . . . The weather during this journey ranged from 12 to 18 degrees below zero. And yet we slept in the open air without peril to our lives."

He tells of Bishop Whipple sleeping out in the snow

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for three nights running and, in 1858, writes—"On Friday last (30th of July), we had a most severe hail-storm, such as has scarcely ever been known before. There were with the hail large masses of ice, which fell from the clouds, measuring from ten to twelve inches around, and weighing over a pound. I had such like in my hands. . . . It was the day after this great storm, that we went forth to meet an appointment for a Sunday service at Waterville, eighteen miles from the Mission centre. A Divinity student accompanied me. We were on foot, sometimes going through thick woods, and sometimes over prairies. We had each a knapsack upon his back. In these, besides a little change of raiment, we had prayer-books, tracts, and Sunday School books. We also took a little lunch with us."

He tells of trouble with Indians who had secured whiskey from the white traders—"The drunken Indian has visited us at our Mission House at various times. My own experience has been, to be kept at bay in Mrs. Breck's private room, by the drawn knife of the half-drunken savage, who entered to gratify his unreasonable demands. On another occasion, a heavy-framed, drunken Indian danced like a maniac in the midst of the broken glass of our front windows, which were smashed to atoms by himself and others, who would enter our house. . . . This man in the window demanded my life, and only by arts and with great difficulty, he was kept from bursting open Mrs. Breck's door with a great club."

We scarcely know what hardship for Christ means in these privileged days. Thank God for men like Breck.

The Beautiful Gate of the Temple

By

BISHOP EDWARD L. PARSONS

MANY years ago when I was an assistant in Grace Parish, New York, the Rector Dr. Huntington preached one Sunday a memorable sermon on the text "The Beautiful Gate of the Temple", that gate by which sat the lame man whom Peter and John healed. He spoke of the way in which Beauty becomes a gate to truer knowledge and the more perfect worship of God. The details of the sermon have long passed from my mind, not because they are forgotten but because they have been merged from year to year in a constantly widening and enriching experience of the truth of the preacher's message.

Beauty is a way to God. We are prone to forget it. Ascetic traditions from the Middle Ages and Puritan traditions from our nearer forefathers have conspired to throw such emphasis on God's goodness and perhaps on His truth that many of us have quite forgotten that beauty is as much a part of the Divine Being as either truth or goodness. God is for the Christian as he was for the enlightened Greek the Eternal Goodness, Truth and Beauty. That is to say that just as in Him is the Ultimate Reality and the embodiment of all moral ideals, so in Him is also the harmony, the proportion, the fine adjustment of matter and form or of spirit and utterance which constitute beauty. In God truth and righteousness are beauty and therefore the beautiful is likewise the true and the good.

When once that vision of the eternal beauty of God has dawned upon us the gates to the temple open on every side. The flaming rays of the sunset are from the brush of the Divine Artist. The glory of the shrieking tempest is His. His creative art unfolds the splendor of the snow-capped mountains, of the forest slopes and the restless ocean. Every glory of nature speaks of God.

We turn to man's creative art and the same is true. Every thing of beauty is not only a "joy forever" but a gate to enter upon eternal joy. "Art", says Consin, "belongs neither to religion nor to ethics, but like these it brings us nearer to the Infinite, one of the forms of which it manifests to us. God is the source of all beauty. . . . . The most exalted goal of art is therefore to reveal in its own manner the touch of the Infinite." Once more then as our eyes are opened these doors stand ajar here, there and everywhere. The loveliness of woods and fields in autumn as revealed in painting, the thrilling harmonies of great music, the lifting power of noble verse, are all ways by which the soul enters the temple. They all speak of God to him who has ears to hear. All art if true is handmaid to religion.

BUT since all art which is true art reveals God, religion when true to its best has always sought to make and open beautiful gates to the temple. No one can look in quiet thoughtfulness at the spire of Salisbury or the tower of Canterbury without being lifted to God. No one can gaze on the immense solidities of Durham without feeling surer of the underlying certainties of God; nor watch the sunlight through the windows of Chartres without something of the radiance of heaven in his soul.

And so it is of the furnishings of the Church.

Real beauty brings richer and truer knowledge of God. Cheap decoration, ghastly images, tinsel and gaudiness open no doors to the temple of Eternal Beauty, nor does shabbiness or that barrenness which springs from ignorance and which is utterly different from the austere beauty of a New England meeting-house or an old brick Church of Maryland.

If all this be true, if God is Eternal Beauty, then it

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must be our joy with increasing care and growing appreciation of beauty to open ever more and more beautiful gates that men may enter more easily the temple. "We must," says Dean Inge, "prepare hopefully for the next flowering time of the arts and make up our minds that when the radiance of the divine loveliness once more shines upon the minds of men, we will not leave this precious gift to be snatched by the world, the flesh and the devil."

Reaching Young Men

By

REV. F. M. WETHERILL

Founder Knights of Sts. John

HOW well we know each other in the Church School depends very largely upon our contacts outside the classroom. That a class of boys should have the pleasure and attraction of making friends in the school is obvious. The Knights of Sts. John affords this friendly opportunity. Teachers and rectors are looking for an organization which will not only win boys to the church, but will at the same time supply these young men with things to do in and about the church. Now, hiking and scouting are good in themselves. But they take the fellows away from the church to field and stream, and city street. Something which appeals to the "gang spirit" in the same way is the Knights of Sts. John. Yet it makes more loyal and better informed churchmen.

Initiations of this Order instruct young men and boys fourteen years and older in the ways of his church. This is exclusively an Episcopal organization. Other boys may join. The chapters are located in Episcopal Churches. Installations are held within the church. So a Disciple, Friend or Brother, according to his rank, is made familiar with the church and chancel. At the altar rail he is made a Sir Knight for his accomplishments for his Church.

Degrees are conferred for merits, earned and won. In this manner a young man is induced to become resourceful, ambitious and well rounded in achievements of a practical and churchly character. It is a manly way of getting the best out of boyhood. It has also the advantage of the boys being near at hand in their good times where they can get the value of the best the Church has to give.

Backed and endorsed by many of the leading bishops and clergy, the Knights of Sts. John is a decided force in a parish for the ideals and practical working of religious education. Friends working and competing together in the things most worth while in life, at the same time having a whole lot of fun, has won the imagination of leaders in religious and churchly education. Its adaptability to all types, sizes and location of churches is a factor in its favor, as well as a further assurance of its progress and endorsement.

A Manual has been published containing the sixty tests for degrees. Besides all this there is a chapter on "Things to Do." These will be beneficial in their diversified interests. These degrees maintain the interest of the boy growing up thru the 'teen years and into manhood.

As priests and laity were primarily interested in making gentlemen, so the Knights of Sts. John encourages the ideals and finer feelings of a Christian. Its spirit of knighthood emanates from the Christ. We put each young man through tests. Can they serve the Christ as a page or esquire would serve his knight? The principles of this Fraternity are based upon the word of God, not mere legends nor ideals, but particularly the Gospel according to St. John. Our young men through their sport, their Bible, their church doctrine and their hobbies, become fast friends. Their achievements have very definite recognition before God's altar. They are not only shown how to win souls but in the parishes where chapters have been established there are copious proofs that they have brought souls to their first communion.

According to the modern conception of religious education, we are trying to allow our young men to get religious expression as well as receive religious impression. The Knights of Sts. John does this more than any other organization in the world. Yet with it all they do the things that their best instincts make them fond of doing. They have a whole lot of fun in doing them.

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REVIEWS OF A FEW BOOKS THAT ARE WORTH ATTENTION

By GARDINER M. DAY

In *A Preface to Christian Faith in a New Age* Dr. Rufus Jones, the well known Quaker, has written a good summary of the trends of the best Christian thinking of the present time, but it nevertheless lacks the fire and incisiveness of a book like Dr. Reinhold Niebuhr's *Does Civilization Need Religion* of five years ago or the directness of a volume like Allyn K. Foster's *The New Dimensions of Religion* which appeared last year. All these are Macmillan books. The first two chapters, dealing with "Obstacles and Hindrances" to faith and "A reexamination of the Spiritual foundations", should prove immensely helpful to the layman who desires to learn the point of view of modern religious thinkers without having to wade through theological tomes. While the author points out that the mission of the Church must always be twofold, "the perfecting of personal character and the transformation and rebuilding of the social fabric", the lack of both emphasis upon and specific suggestions in regard to the latter makes the book as a preface to faith in the future disappointing.

No book has suffered more than the Bible from being read too much. People hear sections, often taken for special purposes out of the context, read in Church and Sunday School; some people have read blindly chapter by chapter from cover to cover in order to achieve a gold watch or some less material reward; others have had it read to them by pious parents; and still others have tried to read it with the aid of a commentary only to react against the mass of material or the meandering of the commentator. Evidently aware of this, Dean Inge has compiled a devotional Bible, which he has called *Everyman's Bible*, published by Longmans, Green & Co. He has placed the material most valuable in his estimation for devotional purposes under four general heads: God, Christ, The Christian Graces, and The Christian Experience. He has not only given a thirty page introduction but has also written notes to help the reader to a fuller understanding of more difficult sections.

For persons looking for a book to use for devotional reading I recommend *The Religion of Jesus and Love the Law of Life* by Toyohiko Kagawa published by The John C. Winston Co. Kagawa is one of the great Christian leaders of our day. This volume opens with a biographical sketch by Robert E. Speer and what a biography the life of Kagawa makes. Few men have pressed so much action and thought into so few years. The picture which this Japanese writer gives of Jesus is the more interesting to Occidentals because it comes from the mind of an Oriental. In the second half of the volume Kagawa treats such subjects as, The Evolution of Love, Love and Sexual Desire, Love and Romance, Love and Education and the Ethics of Love. Rufus Jones has well characterized the book in the following sentence: "It traces love up through lower unconscious stages, in forms of mutual aid and the sacrifice of the self for the group, to the joyous radiant, conscious dedication of the personal life for the sake of others, flowering at its highest and holiest culmination in the Great Galilean, through whom God's character as grace and love at last stands revealed in its full glory".

Dr. Fosdick is a man as well known for his devotional books as he is for his lucid and fearless analysis of the modern mind's approach to religious problems. Hence the latest volume from his pen, *As I See Religion*, published by Harpers, will be welcomed by all who know his earlier books. Although Dr. Fosdick's writing is generally termed "popular writing", he has been steadily building up year by year a constructive philosophic basis for his Christian faith. Hence in this volume we find emerging a genuinely workable philosophy of religion expressed in terms that the "man in the street" can fully appreciate.

In distinct contrast to these religious volumes I want to call the attention of WITNESS readers to an amazingly exciting book, *Way of the Lancer* by Richard Boleslavski in collaboration with Helen Woodward published by Bobbs-Merrill. This is the story of the experiences of a Polish Lancer in the Russian Army during the World War and the Bolshevik revolution. Commencing with the hanging of two spys in the first chapter the book is as thrilling as the best detective story from cover to cover. I wonder whether anyone could write a more vivid picture of the terrific upheaval the revolution caused. The author reveals how the suspension of the regular enforcement of law and order marked the occasion for everyone to achieve his own petty ambitions until a practical state of anarchy existed. The writer's deft characterization of human beings and extraordinary descriptive power make the scenes live. The entire account bespeaks the colossal waste which is always attendant upon a great social change.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I have been connected with THE WITNESS now for over twelve years. I know that because my daughter was six months old when I started on the job and she has had her thirteenth birthday. During that time I presume I have taken a slap at people in these notes ten or a dozen times. And out of the dozen I have been entirely wrong in fully nine instances. The day will arrive, I hope, when I shall cease taking slaps at anyone. The latest instance is the case of Bishop Ablewhite of Marquette. You may recall that a few weeks ago I picked on him for his address before his diocesan convention. He had urged rectors to cooperate with social agencies in recreational programs for the unemployed. Nobody certainly can object to that, but as I read the report that came to us it seemed to me that the motive behind the plan was entirely bad; encouraging people to play in order that they might forget their empty stomachs and thus keep them from becoming discontented. I hopped on the Bishop for this, remarking that what we need in this country is not less discontent but more, and that the Church should not be a party to any plan to give them a circus in order that they remain exponents of Mr. Hoover's doctrine of rugged individualism.

Now I have received the finest sort of a letter from Bishop Ablewhite, with a copy of his address enclosed. Not only do I fail to find any such motive stated in his address, but in his letter he says: "I heartily agree with you that we need more Christian revolutionary discontent and not less. I have preached and taught just this idea upon all occasions." Then turning to his address I find him saying: "Where masses of people are idle there should be something planned each week in the way of free, clean and wholesome amusement and recreation. Guild halls, basements and even the church itself can be used in various ways by curtaining or screening off the altar and sanctuary. The congregation, vestry and clergyman that sits back and assumes no leadership in such times cannot expect to hold the respect of the community or justify their existence. In this connection it would be well to speak of the church's duty in another direction. In various parts of the diocese we have groups of people who, for lack of nomenclature, we call Reds. I speak particularly of certain groups

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among the Finnish people. I have suggested to the Woman's Auxiliary that they make a special study of the background habits and history of these people. They are among us. Damning and saying that they should be put in jail will not help much. Here is a challenge to every rector and missionary—but above all a challenge to a small group of people in every parish who through prayer, study and love can perhaps help these people to think clearly. Not a program of Americanization, but a program for promoting Christian living, knowing that Christian living makes for the best citizenship in any country."

Now that, to my mind, is just fine, and I want to take back as far as possible what I said previously and publicly to apologize to Bishop Ablewhite for having created an impression about his address which was false. There is only one sentence in this address I wish might have been different. Where he says "help these people to think clearly" I wish he might have said "help each other to think clearly" for it is barely possible that these so-called Reds have something to contribute to the thinking of Christians. However that is a minor point, and one upon which, I rather imagine, Bishop Ablewhite would thoroughly agree.

* * *

Wild Life At
New York Cathedral

The Cathedral of St. John the Divine has received many valuable and highly interesting gifts from foreign nations; from various organizations and from about five hundred thousand individuals, but it has just received rather a unique testimonial. Not long ago, in the early morning, a large owl was noticed under the deanery windows. It was found to have a broken leg, but it was a magnificent bird. It occurred to Mrs. Gates, wife of the Dean of the Cathedral, to call the zoo and ask whether the owl could be sent there. The zoo welcomed the owl and, as the following testimonial shows, the creature is now a member of its interesting bird household:

THE NEW YORK ZOOLOGICAL SOCIETY
has received from
THE CATHEDRAL OF ST. JOHN THE DIVINE
the gift of
ONE BARRED OWL
for which it tenders a grateful acknowledgment
W. REID BLAIR
Director
New York Zoological Park

The Cathedral Close is, in reality, a bird sanctuary. In addition to the families of English sparrows, of starlings and pigeons, who are permanent residents throughout the year, in the spring, summer and fall robins, flickers, bluebirds, brown thrashers, juncos, chickadees, black and white creepers, downy woodpeckers, scarlet tanagers, orioles, thrushes, cedar waxwings, pheasants and owls visit us.

No statement relative to the other than human denizens of the Close should omit the squirrels. These scamper about the grounds and in the trees at will and are very tame. Not only will they approach their human friends to be fed, but they will climb up to second story window sills for nuts and have even been known to accept nuts while sitting on office desks.

* * *

Endorse Action of
Missouri Church Officials

A bit of a rumpus was raised by the service held some weeks ago at Christ Church Cathedral, St. Louis, under the auspices of the Christian Unity League in which ministers of several denominations joined in the service. A resolution has now been signed by 144 alumni of the Theological Seminary in Virginia commending Bishop Johnson, Bishop Scarlett and Dean Sweet for granting the use of the cathedral for the service and for themselves taking part in the service with the ministers of other Christian churches. "We believe," says the resolution, "that such an act of Christian fellowship is in harmony with the mind of Christ Who prayed that His disciples might be one, and that it is consonant with loyalty to the spirit of the Protestant Episcopal Church in its often expressed will to advance the cause of Christian reunion among the separated members of Christ's Church."

* * *

Consecrate New
Church at Covington

Bishop Jett consecrated Emmanuel Church, Covington, Virginia on June 26th, assisted by the rector, the Rev. Warren A. Seager and two former rectors, the Rev. G. F. Rogers of Ashville and the Rev. C. E. Buxton of Hague, Va. The sermon was preached by another former rector, the Rev. Thomas Semmes, now of South Richmond, Va. The church was completed in 1925.

* * *

Says Clergy Should
Know Psychiatry

The Rev. H. Ralph Higgins of St. Paul's Cathedral, Detroit, said at the opening session of the Racine Conference that it was imperative that the clergy should be reasonably well acquainted with the principles of modern psychology and the technique of psychiatry if they are to do their jobs properly in these days. "To a considerable extent," he said, "the psychiatrist already has displaced the spiritual advisor. People in difficulty have more or less unconsciously come to feel that the clergy are too closely tied to traditional prejudices and that they lack knowledge of and sympathy with the newer discoveries." The conference which has just come to a close after a two weeks' session was attended by over one hundred. Bishop Stewart was the preacher at the sunset services the first week, and Bishop Irving P. Johnson had these services the second week as well as a course for the clergy. The Rev. LeRoy Burroughs of Ames, Iowa, gave a very popular course on Church history. The Rev. Gerald G. Moore of Chicago was the conference chairman and the Rev. Walter Bihler of Chicago was the dean of the faculty.

* * *

Bishop Jenkins
Opposes Gambling

Bishop Jenkins of Nevada is taking the lead in pushing a bill which has been introduced in the legislature of that state which will eliminate legalized gambling. The bill if passed would outlaw all forms of gambling except betting on horse races and betting at purely social games.

* * *

Chicago Laymen
Discuss Prayer

Resolutions endorsing prayer may seem a bit strange to you but some folk probably have the resolution habit. In any case when a group of laymen met recently at St. Alban's School, Sycamore, Illinois, for the annual Houghteling Forum resolutions were adopted declaring that laymen should have a definite program for the prayer life. The first attribute of prayer, they decided, is a searching of one's self to see what is at variance with the will of God, and out of this should grow a definite and unceasing effort to correct the wrong. They also decided that one of the causes of the present economic situation is a loss of faith in personalities, in leaders, and until that is restored there can be no recovery.

* * *

Called to Trinity,
Covington, Kentucky

The Rev. William G. Pendleton has resigned as rector of Grace Memorial Church, Lynchburg, to accept a call to Trinity, Covington, Kentucky.

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Answer English Church Leaders On Question of Debts

The Federal Council of the Churches have made public the reply of its Administrative Committee to the manifesto signed by more than fifty Christian leaders of the major church bodies of England, who some weeks ago appealed to the churchmen of America and other lands "to press for the cancellation of reparation payments and of international war debts."

In its reply, the Administrative Committee of the Federal Council points out that although in its constituency "there is as yet no complete agreement as to a practical solution of the problem" there is a common mind as to the spirit in which the question should be approached. "Our primary interest as Christians," the reply declares, "is to release in the life of the nations the spirit of forgiveness and reconciliation to which the Christian Gospel summons us and which is the supreme need of the world today."

Strong emphasis is placed, also, upon the responsibility of the Church to "lay special stress upon its teaching of the oneness of the human family and the interdependence of nations."

After pointing out that "insofar as the European peoples are relieved of the burden of the debts, a corresponding burden is placed upon the American people," the Federal Council's reply to the English churchmen suggests that, although the United States would doubtless not be willing to assume this additional burden if it were urged on legal grounds, our country "ought surely to be willing to consider the matter when it is proposed as a question of Christian brotherhood and mutual helpfulness. Quite apart from the theoretical justification which might be made for continuing either reparations or debts, the statement declares that "the existing world situation renders attempts to continue them on their present basis futile and harmful" and expresses the judgment that a downward revision is necessary.

It is frankly stated, however, that the American people are not likely to be willing to make further reductions in the war debts unless the debtor nations "show strong determination to reduce their armaments." The amounts due the United States on account of the war debts are shown to be "far smaller than the expenditures of the debtor nations on their military establishments" and there is a pronounced insistence that a downward revision of the war debts should "go hand in hand with substantial reductions in the military and naval budgets of the nations."

* * *

Church Insurance Corporation Provides Life Pensions

The Church Life Insurance Corporation, which is as you know a subsidiary of the Church Pension Fund, provides life pensions for the clergy, lay officials and lay workers of our Church, and for their families as well. There have been inquiries about this so that we are very glad to present the information here. There are some apparently who are under the impression that only the clergy can have the advantage of the low rates of the corporation, whereas it is available for all doing Church work and also for their families. In addition to all standard types of life insurance policies and annuities, there are three unique types offered by the corporation. 1. Annuity income bond, which provides a guaranteed life pension of specified amount, beginning at age 65, purchased on the installment plan over a period of years. No medical examination is required. 2. Personal retirement policy, which provides a guaranteed income of specified amount, beginning at 65, at the same time giving full life insurance protection to one's family. 3. Immediate annuity, which provides a guaranteed life pension of specified amount, beginning at once. This is purchased by cash and is especially attractive for men and women of sixty or over. The office of the corporation is 20 Exchange Place, New York, in case you wish to get further information.

* * *

Summer School In the Parish House

The summer school of the diocese of West Texas was held in the parish house and educational building of St. Mark's Church, San Antonio. There was a fine faculty, including the Rev. Goodrich Fenner, head of rural work of the National Council, and Miss Helen Whitehouse, a field secretary of the Woman's Auxiliary. The attendance was only fair, which is at least an unique thing to say about a Church event.

* * *

Planning for The Campaign in Chicago

The diocese of Chicago has this business of an every member canvass on a well worked out basis which I am sure is worth passing on to you. They have it figured out even to the dates. For instance your parish chairman should be selected at once—should have been appointed two weeks ago as a matter of fact according to their schedule. Then before the first of September the

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chairman should select the best men for team captains. Before September 20th these men should select their assistants. On September 22 and 23 all the clergy of the diocese are to attend a diocesan conference. From the 23rd to the 25th each parish chairman and one assistant are to attend a diocesan conference. In October the laymen of the parish are to check over the parish lists, making sure that the addresses and telephone numbers are correct. A parish folder is prepared, including therein an adequate parish budget. This budget should be arrived at only after discussion with parish groups. It should not be the work simply of the vestry or the finance committee. Incidentally if there is an advertising man in your parish enlist his help to make the printed material attractive. The rector is then urged to preach four sermons during October and November on the Church Program. Between the dates of October first and November 10th parish or vestry conferences are to be held; "helpful last year; a practical necessity now". On All Saints' Day, or some other convenient date, have a day of Intercession for the work and workers of the Church. October 15 to November 10 have meetings for your canvassers and see that they know their job and their Church. Avoid or eliminate untactful, uninformed or apologetic canvassers. Discuss and prepare to meet situations this fall which are new. Arrange for thorough distribution by mail or effective messenger, about a week apart, the National Council folder, the diocesan folder and the parish folder. November 13; corporate communion and commissioning of the canvassers. Between November 13 and 27 have your Every Member Canvass. Have the canvass completed by November 27. Five elements of a real every member canvass, according to Chicago, are: 1. Willing and confident leadership. 2. Adequate parish budget and acceptance of whole quota. 3. Education by sermons, conferences, etc. 4. Individual apportionment. 5. Thorough canvass, which is the result of due preparation.

* * *

Indians Have Their Own Idea About Washington

According to Bishop Burleson, writing in the Spirit of Missions, the Indians have their own ideas about George Washington. So highly do some of them esteem him that they consider him to be the only white man who has gone to heaven, and even he hasn't really gotten in yet. On the other hand some tribes, possibly not treated too well by the General and his troops, do not have

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CONFIRMATION INSTRUCTIONS
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quite the same regard for him, as may be judged from the name they gave him which means Town-Destroyer.

* * *

Harrisburg Clergy Hold a Conference

Twenty-nine clergymen of the diocese of Harrisburg held a conference at Eaglesmere, Pa., June 27 and 28, with Bishops Brown lecturing on preaching, priestly ministrations and pastoral work. Discussions were led by Dean Treder, the Rev. J. T. Heistand of Bloomsburg and the Rev. F. F. Lynch of Corning, N. Y.

* * *

Successful Conference In Western Michigan

The annual summer conference of the diocese of Western Michigan was held at Montague from June 19 through the 25th with a full time enrollment of 116, with an additional 50 taking courses part time. What's more the conference met expenses and carried over a balance to help with next year's gathering.

* * *

Bishop Oldham Hits at Nationalism

Preaching at the Cathedral of St. John the Divine, New York, on July 3rd Bishop Oldham of Albany said that there was need in these times for clear, detached, sincere thinking, divorced from prejudice or party shibboleths, and that this applied particularly to the international situation. "The world is one, yet we witness a recrudescense of narrow nationalism which bids fair to rob mankind of all the blessings that might result from the tremendous discoveries of science and the great achievements of industry." The service at which he preached was for students of Columbia University attending the summer school and was attended by several hundred of them.

* * *

Synod of Second Province To Meet at Syracuse

The synod of the province of New York and New Jersey is to meet in Syracuse in November. It opens on the 15th with a service at St. Paul's. The following evening there will be held the dinner for delegates and their friends. The program otherwise has not as yet been announced.

* * *

Indian Boys and Girls Have a Summer Conference

A new venture in South Dakota this summer was a Young People's week-end conference for the Indian boys and girls from the ten chapels of the Crow Creek and Lower Brule missions. Their homes are so scattered that it is difficult to get a group together, but with careful planning and by calling for many who had no means of transportation, the Rev. David Clark and Sister Horner, Church Army worker, gathered seventy of them at Fort Thompson. Such a gathering means a great deal both socially and religiously to these young people, some of whom go for weeks without seeing anyone and with no change of any kind.

* * *

Teachers and Parents Hold Meeting in Eau Claire

An institute in religious education for teachers and parents of the diocese of Eau Claire was held recently at Rice Lake. There was a discussion as to how best to inculcate ideals in children; how to hold a children's mission; how to train people to be generous with their cash; and how to improve the small school.

* * *

Imagine! No Deficit And a Balance on Hand

The board of trustees of DuBose Memorial Training School, a school in Tennessee which prepares older men for the ministry, held their annual meeting the other day and the treasurer reported that they closed the year without a deficit and with a balance of cash on hand; that the school owes no debts whatever; that the capital investment has not decreased a single dollar, and that the income from investments likewise has not decreased. Now can you imagine that. There is genius mixed up in that somewhere.

* * *

Headlines, As You Know Often Misinform

For instance there is this headline that recently appeared in a newspaper of Utica, N. Y.:

St. Anthony Defeats
Our Lady of Lourdes
in Sharp Slug Fest

To the uninitiated that of course brings up a mental picture of the enemic St. Anthony swinging his fists about wildly, much to the discomfort of a sainted lady. In reality it was the heading over the report of a baseball game between teams representing Roman parishes by those names.

* * *

Large Attendance At Wellesley Conference

The attendance at the Wellesley Conference, which closed last week, was close to four hundred. This is somewhat less than the highwater mark of last year but is nevertheless encouraging considering the times. The faculty was, as always, particularly strong, with added attractions in the way of popular evening lecturers. There was also in session at the same time in another build-

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ing on the campus a conference on international affairs sponsored by the Quakers. Each evening they held a public meeting, addressed by such leaders as Norman Thomas, Socialist candidate for President, Hamilton Holt, and other distinguished people. Several of these meetings, particularly the one at which Norman Thomas spoke, were largely attended by those attending our Church conference. The preacher at the Sunday service was the Rt. Rev. Frederick Budlong, bishop coadjutor of Connecticut.

* * *

Parents Inflict Strange Name Upon Child

Since reporting here of the young man, about to be baptized, who told Bishop McCormick that his name was Halley Comet, we have received a number of stories about strange names. The latest comes from the Rev. Joe Harvey of Alabama who reports that a child was born into the home of a family named Horn on the day of the cyclone of March 21st. The parents therefore promptly named the child "Cyclone Elam Horn". Joe isn't sure but he thinks the child has a brother named "Gabriel Horn."

* * *

Parish Chairmen Meet in Georgia

The parish chairmen of the diocese of Georgia met for two days recently at St. John's Church, Savannah, to discover just what their job was to be in the fall. They received their instruction, mind you, from a mere woman, Miss Edith D. Johnston, who directed last year's canvass at St. John's and made a particularly fine job of it. Bishop Reese also had a hand in the conference, which was received so enthusiastically that before adjourning they organized the Parish Chairmen's League, with Miss Johnston as president. Incidentally Miss Johnston is again directing the canvass at St. John's and has it already well under way. The other day the Rev. Robert Emmet Gribbin, Winston-Salem, was the special preacher on "I am a debtor", with a missionary talk that evening at a men's forum.

* * *

Good Attendance At Bethlehem Summer School

The Bethlehem Summer School opened on June 26th with an enrollment of about one hundred, which is considered good for these days. There was a faculty of seventeen.

* * *

Large Attendance At Concord Conference

The attendance at the Concord Conference, sponsored by the first province, and held at St. Paul's

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School, New Hampshire, was about two hundred and fifty, which is the average enrollment.

* * *

Speaking on Alaskan Work

The Rev. William R. Macpherson, missionary at Anchorage and Seward, Alaska, is supposed to be on a vacation, visiting relatives in Oregon. But he is combining business with pleasure by delivering a series of addresses on the work of the Church in the romantic Northland, all illustrated with fine picture slides. Some of his most interesting pictures show the wild life in Alaska, since his charge takes him into the Kenai region, a rugged section which abounds with wild life of all kinds, including the Kodia bear, the largest carnivorous animal in the world. There is also abundance of moose, mountain sheep, goats, caribou, numerous fowls and birds—a hunter's paradise. Mr. Macpherson is to return to his mission field next month.

* * *

New Dean for Albany Cathedral

The Rev. Charles Smith Lewis, rector at Plattsburgh, N. Y., has accepted the call to be the dean of the Cathedral of All Saints, Albany. His immediate predecessor is the Rev. George L. Richardson who resigned to accept the rectorship of the parish at Peterborough, N. H. Mr. Lewis was formerly the dean at the cathedral in Indianapolis.

* * *

Bishop Fiske Tells The Laymen Their Jobs

Bishop Fiske of Central New York gave the headline address at the convocation of the third district of his diocese, which recently met at Norwich. His subject was "If I were a layman". There were delegates from ninety parishes and missions present.

* * *

Work Grows In Cuba

There were 261 confirmations in Cuba last year. There are 2,387 communicants; 6,783 baptized persons. Bishop Hulse has five postulants and two candidates for holy orders, and has had applications from others but feels it unwise to encourage more until better provision may be made for their future work.

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Rev. J. Herbert Smith, Associate Rector
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Sundays: 8, 9:30, 11 and 8.
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Sunday Masses: 7, 9, 11 (High Mass).
Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

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

The Heavenly Rest and Beloved Disciple, New York
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Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
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Sundays: 8 and 11 A. M.

St. Bartholomew's Church
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11 A. M., Morning Prayer and Sermon.

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Trinity Church, New York
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Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Grace Church, Chicago
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Rev. Wm. Turton Travis
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Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Mark's, Berkeley, California
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Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

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.

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Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
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Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
July and August
Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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Influence of Church Schools Can Never be Tabulated

THE FULL history of the influence of the Episcopal Church on the educational life of America will never be written. It can never even be fully estimated. The Church, through its many private schools preparing boys and girls for college, has influenced young people of the country during the years that are extremely important.

No matter where boys or girls may go to college—or what they may do in later life — they can never forget the impress of the moral standards set up during secondary school days.

To the hundreds of teachers and principals of such schools the Church may never erect a monument of stone or bronze, but in the minds and hearts of pupils and their parents these faithful men and women will ever be held in high esteem.

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These schools, together with those whose notices appear elsewhere in this paper, are recognized schools of the Church. Information about them may be secured from the School Bureau, The Witness, 931 Tribune Building, New York.

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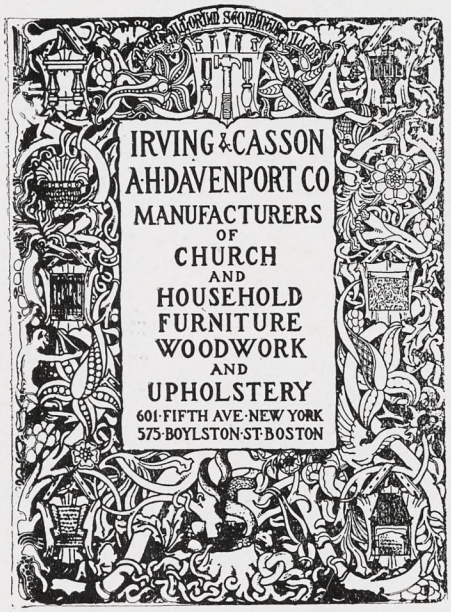
CHICAGO, ILL., JULY 21, 1932



CHATHAM HALL
The Afternoon Social Hour

Circulation Office: 6140 Cottage Grove Avenue, Chicago Editorial and Advertising **Office:** 931 Tribune Building, New York City

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THE WITNESS

A National Weekly of the Episcopal Church

Editor
IRVING P. JOHNSON

Managing Editor
WILLIAM B. SPOFFORD

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is $2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

COWLEY FATHERS, in their magazine, comment interestingly on the Bible as it is being produced by the twentieth century publisher. "Pious persons of a puritanical turn of mind," writes the editor, "have made it almost impossible to present the life of Christ in its native attractiveness. Podgy-looking Bibles with lap-edges and a garter around them, their text besprinkled with a. b. c.'s, x. y. z.'s, and other tiresome reference marks, are enough to frighten anyone from reading them. If only the Gospel could be published as a 'Borzoi' book we might find that there is more real flaming youth in the life of Jesus Christ than in any other life written or unwritten."

DR. WILLIAM C. THAYER, retired rector of the famous St. Mark's School, some weeks ago made a survey of Church Secondary Schools for the department of religious education of the National Council. He visited sixteen schools in all; ten upon special invitation, seven of which are receiving appropriations for the general Church, and six self-supporting schools which he visited for comparative purposes. His report mentions many notable successes and gives genuine tribute to the sacrificial service which is being rendered by those serving the Church in this field. The academic standards in practically every school he found to be high and the management efficient. Any fault he had to find with them on the latter score was on the ground of too great generosity in giving special rates. We have every reason to be proud of our Church schools, all deserving of our support in students and cash.

PERHAPS YOU FEEL that you have a handsome nose, but ask opinions as to that in Africa. White people's noses, so long and pointed, look very queer to African children. A missionary in Nyasaland was assured the other day by the children of his mission that we white people pull and stretch our noses into their present form. God, they said, simply never would have made them so funny.

CHURCHMEN INTERESTED in the relationship of the Church to social and industrial questions will do well to send to the national office of the Presbyterian Church, 518 Witherspoon Building, Philadelphia, for a copy of a leaflet containing resolutions passed at the General Assembly of that Church, which met in Denver during May. It is a courageous and masterful statement which calls attention to the stupidity of our present economic situation. "The resources of the earth are still unimpaired, the means of production and distribution never so abundant. Despite these incontrovertible facts, we are faced with the facts of world-wide involuntary unemployment, and that in every land multitudes lack the very necessities of life and must depend upon doles and charity or starve. It is not the harshness or the niggardliness of nature which is oppressing us, but our own incompetency and wrong-headedness which hinders us from making wise use of the fruitfulness of inventive science and equitable distribution of the products of industry. Surely this is an arraignment of the present economic system under which the trade of the world is maintained, which calls for immediate revision and adjustment." But send for the leaflet and read it in its entirety. Its title is "Social and Industrial Relations." No price is given which leads us to assume that it is freely distributed, but since Presbyterians are no more flush than Episcopalians these days it might be well to enclose a postage stamp.

A LITTLE BOY at St. Simeon's Mission for colored people, Glendale, Ohio, where the Sisters of the Transfiguration teach in the Sunday School, was retelling in his own words the feeding of the five thousand. All went well and accurately until he came to "There is a lad here," his version of which was, "There is a boy here and he has five loaves of bread and two pork chops."

METHODISTS ARE MAKING no bones about condemning capitalism and they are not hesitating to urge Methodists to forsake the two old political parties. A movement has sprung up as a result of their Call to Action Conference, held some time ago in Chicago, which has resulted in local conferences in various parts of the country. One was recently held in California which declared flatly that "the declaration of principles and the economic aims of the Socialist Party of America most nearly coincide with the principles for which we stand." But this endorsement of socialism did not go through without a fight; but it was a fight from the left rather than the right, since a number of those attending the conference were of the opinion that church people should support communism.

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RIDING IS A FAVORITE SPORT AT CHATHAM

A SCHOOL OF THE FINEST ART

By

DR. EDMUND J. LEE

WHAT is education? Is it not preparation for life; the equipping of the rising generation with the best in the cultural heritage of the race that they may start from the vantage ground attained by past generations and lead the progress of humanity onward and upward? In the field of education the secondary, or college preparatory school, holds a strategic place. It comes in the fateful years of adolescence, when character is taking shape for life. Before college is reached the battle is generally either lost or won.

Now the Church School is founded on the conviction that religion is not only an essential part but the most important part of education; that unless truth is presented from the religious standpoint it is only partial truth and cannot be fully understood. Furthermore it holds that fellowship with God, the essence of religion, is the glory of human life and the only true method of self realization.

This is our philosophy of education, which we may also express in the words of our title that a Church School should be a school of the finest art. An art seeks to embody conceptions of truth and beauty through some medium capable of giving them expression. What medium so fine as the human spirit, and what art so high as that which issues in beautiful characters and noble lives?

Let me now record what we consider our assets as we seek to embody this philosophy of education in the life of our school at Chatham Hall. First a location ideal for healthfulness and beauty in one of the loveliest parts of Virginia. A superb climate, not too hot and not too cold, allowing out-of-door life the year round. An altitude of 800 feet giving that invigorating air that makes for vigorous health. All that nature can do for a school she has done for Chatham Hall.

Secondly we would mention fine equipment. We have inherited this and must thank those that have gone before us. The school buildings, surrounded by a grove of magnificent trees, crown a hill in the midst of a 200 acre estate. These buildings are equipped with everything necessary for the varied activities of the modern school. In addition we may mention our courts and athletic fields for all forms of athletics, our swimming pool, and golf course, our barns and stables for our dairy herd, and our 20 horses, with the farm and gardens that furnish sustenance for man and beast. The mention of the 20 horses suggests what is unquestionably the most popular sport at Chatham Hall. Three-fourths of our students are horseback riders. The surrounding country is perfectly adapted to the sport, and our wonderful riding master has found and developed 200 miles of bridle trails within ten miles of the school.

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THERE IS PRACTICAL TEACHING AT CHATHAM

BUT a school is not buildings nor equipment. More important than all these are its teachers. These are carefully chosen for a knowledge of their subject and ability to impart it; a love of their profession and a love of youth that is a continual urge and inspiration.

We are of course a college preparatory school. We prepare carefully for College Entrance Board examinations, while our graduates enter without examination all colleges that admit on certificate. Most of our students go to college. We are however even more interested in preparation for life; the training of the faculties of body and mind; the opening of doors into the great fields of science and literature; the bringing of our students face to face with the great problems of their day and generation and leading them to think constructively in regard to them with a sense of responsibility to aid in their solution.

Our next asset is "atmosphere". It is hard to overstate its importance. It sustains the life of the school. Our atmosphere, as we seek with some success we think, to maintain it, is one of good will and friendliness; an atmosphere of freedom under law, equally removed from too much restraint, and from the liberty that degenerates into license; the atmosphere of teachers and students working together to produce the finest richest life for all. Our atmosphere engenders a spirit of joyfulness which we think is the finest medium for development and which St. Francis declares to be a great defense against the Devil.

OUR last asset, mentioned last, but really first is religion. This is the informing spirit of the whole. It is because of our sense of its transcendant importance, however, that we seek to avoid that overemphasis that creates a distaste and defeats its own ends. We do not spend as much time in chapel as do most Church schools. We try however to make these services deeply vital. The students share in them, and in our four years at Chatham Hall we have been rewarded by a growing spirit of reverence and a deepening sense of reality.

One of the school regulations is that every student should take a course in religious education. This work is taught by one of the finest teachers in the school and the whole course is so thorough that it is accepted as a one unit credit for college entrance by most of the leading women's colleges.

Deeper than all this however, we seek, without violating the sacredness of personality, to lead our students individually to that effort of faith which lays hold on God and to the adoption of those principles of sacrificial living which we associate with the name of Christ.

In closing let me return to the idea of our title that a Church School should be a school of the "finest art." Chatham Hall is dedicated to the pursuit of beauty in character and life and finds its ideal and the perfection of this beauty in the life and character of Him who said "I am in the midst of you as He that serveth."

The Meaning of the Real Presence

By G. A. Studdert-Kennedy

A reprint in leaflet form of this famous article

5c a copy — $1.00 for 25 copies

WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

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"NEVER UP; NEVER IN"

An Editorial by
BISHOP JOHNSON

THE game of golf has been defined as the effort to put a small ball into a small hole with instruments very ill adapted for the purpose. This isn't a bad definition of the game of life. If you will consider your own personal objective as a small ball and your bounden duty as a small hole, you will agree with me not only that it is a difficult task to find your duty and do it, but also that the tools in your bag are not always adapted to the purpose. Of course the trouble is that we don't keep our eye on the ball, and we don't follow through and we lift up our head at the critical moment and so the ball doesn't sink. In other words the essential quality in playing good golf or in doing one's duty is that quality known as concentration. As the Master put it, you cannot serve God with your eye on Mammon.

I wonder if the world is not in a mess today because of the fact that greed has distracted Christians from keeping their eye on the true objective of the Christian life. They have been directed by the pomps and vanities of this wicked world. Instead of sacrificing everything else to the one purpose they have tried to serve God while watching the stock market. You really can't have two chief objectives and achieve either. A covetous Christian is hopelessly handicapped. He doesn't make a good speculator and he is a mighty poor Christian. He is apt to fail in both. He has too much conscience to be ruthless and too little to be devout. In the language of golf he is a dub in both.

You can't play golf and contract bridge at the same time, and do either successfully. Each requires concentration and each calls for different qualities. In the game of golf there is an expression that one hears frequently on the links. A player sizes up the distance from his ball to the hole and then fearful that he may overshoot, he holds back and when the shot is made he finds that he is only half way to the hole. His partner will probably remind him that if one is never up he never can hope to go in. *"Never up! Never in!"* It is true that if you reach the hole there is a chance of sinking the ball, but if you fail to hit it hard enough there isn't a chance of your dropping it in. In other words timid people make poor scores at golf. They make poor records in any game. "Never up! Never in!"

WHEN one contemplates the courageous spirit of adventure which caused the Apostles, who were Jews, to leave all and follow Him, we understand why the gospel had such tremendous force in the Apostolic days. It was a sublime illustration of what it means to the world for a group of men to be animated by high courage. They not only sacrificed their possessions but they gladly laid down their lives in the cause which they regarded as preeminent. It is certain in the light of subsequent events that their personal sacrifices gave to the world more joy and peace than they could have imparted if they had lived comfortable and indulgent lives. Of course it makes a difference what you want to do with your life. If you aim to pamper yourself then the Apostles' lives were dismal failures; then Christ's life was a useless tragedy. But if you desire to contribute something to the world because you have lived, then their lives were lifted out of the drab obscurity in which peasants toil and die into the most glorious manifestation of personal service. But they won their exalted honor because they had the courage to risk all in their venture. Contrasted with them our timid efforts to follow Christ are like the half hearted strokes by which a timid golfer approaches his goal. We venture so little and consequently we get so little in return.

The immediate task which faces Christians today is not one of selling all that they have. One couldn't get much for it if they did. It is not one of inviting martyrdom. The Church is not heroic enough today to invite persecution. It is one of carrying on in spite of grave difficulties.

There are certain objectives which the Church must maintain or its lamp will go out amongst us. The Church must not exist merely for itself. To do so is to defeat its purpose. When the Master founded it, He supplied it with a charter. The little Church in Jerusalem had no money, no influential members, no knowledge of drives, but still it had its commission to go unto all the world and preach the gospel to every creature. No wonder that the Apostles lingered in Jerusalem appalled by the task to which they seemed so inadequate. I have no doubt they reasoned that there were many many souls to convert in Jerusalem, why go elsewhere? It took a severe persecution of the Church in Jerusalem to drive them out. The Lord had to add Paul to the company of the Apostles in order to start work among the Gentiles in Antioch. Having no other assets, they depended upon healing the sick and providing for the poor in order to further their enterprise. But they finally did the task. When Philip went down to Samaria to preach Christ unto them there was no Board of Missions behind him and no wardens and vestrymen to greet him. Possibly if there had been the work would have stopped there, for the Board would have sent word that they already had a deficit and the vestrymen would have said they were having trouble hiring the necessary musicians and building the much needed parish house without attempting any further expansion. Moreover we love Philip and Philip loves us and so long as we pay

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his salary we shall expect him to devote all his time to us.

LET us face the facts. We are trying to hole out on the task the Lord has given us. We must concentrate on that. In golf you cannot pass; no matter how difficult your lie you must make the stroke or lose the hole. It is not enough for the individual Christian to support his parish. He must also help to keep the ideal before the Church, no matter how poor or how inadequate his support may be. We must remember that our task is not to dig in but to advance. When we lose sight of that objective our parishes will become monitoriums of decadent respectability. The people without a vision perish and how can we hope to win the game if we refuse to hit the ball? When we cut down our quotas to keep the parish up to its standard of parochial comforts we are foozling an approach. Half measures merely illustrate the truism of golfing. "Never up! Never in!" You cannot move the ball. You are expected to hole out from where you are with the instruments with which you are provided. It is a poor sportsman who is willing to quit the game because the play is difficult.

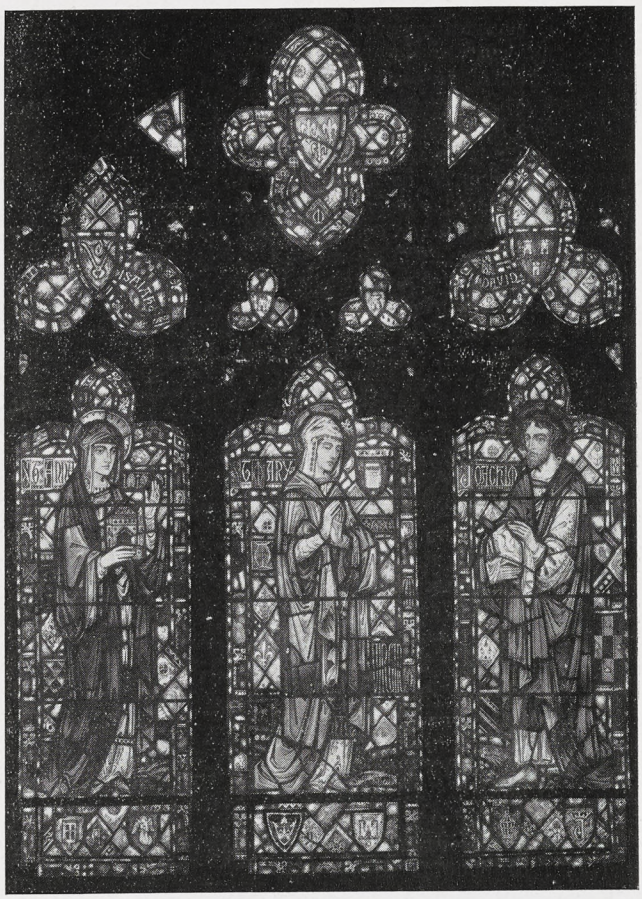
The Art of Stained Glass

By

ELEANOR H. WILSON

"NO ONE of the artistic crafts is more rigorous in its demands upon the artist than is that of stained glass, for he who makes the water-color design should be absolute master of all the processes that follow," says one of the master craftsmen,—in other words, he should be able to design, cartoon, superintend the color selection of and paint the window himself, even though through force of necessity other heads and hands may be called to aid him.

Ernest W. Lakeman of New York received his early impressions and training in the making of stained glass in a small studio in the north of Ireland, thus obtaining a first hand knowledge of all the different stages in the process of window making, and it is upon this principle that his Studio is conducted. He chose this as his life work because of his natural love of color and the possibilities which glass offers with its endless scope in the developing of color sense. His chief source of inspiration is the early English glass, particularly that of Canterbury and York Cathedrals. He believes it possible to produce under modern methods the glorious color effects found in the work of ancient times, "although the magnificence was to my thinking", he says, "not so much due to the quality of glass used as to the inspired arrangement of it; the mellowing effect of centuries has done much in supplying the subtle and elusive charm found only in the old work."



WINDOW IN LADY CHAPEL
Chapel of the Intercession, New York

Before opening his own Studio three years ago, Mr. Lakeman was associated with Henry Wynd Young, Inc. where he designed and executed windows now in the Cathedral of St. John the Divine, Bishop Freeman Chapel at Washington and many others. His recent and best work is to be found in Christ Church, Manhasset, Long Island, which he is slowly filling with glass, also in the Lady Chapel of the Chapel of the Intercession, N. Y.; the comprehensive plan for which was prepared by Dean Milo Gates while vicar of that parish.

The window reproduced is one of two in the Lady Chapel. In each of the three lancets a simple figure in full color is silhouetted on a grisaille background,—in the center, St. Mary the Virgin, in an attitude of devotion, symbols surrounding her,—Isaiah's Book of Prophecy, the Royal Crown and the Tower of Ivory. On the left St. Anna (Mother of the Virgin) supports the Golden Gate, associated with the Virgin's birth; on the right, St. Joachim (Father of the Virgin) holding his Temple offering of two doves, the initial "J" beneath the Royal Crown indicating his direct descent from the House of David. The general color scheme has been arranged with the idea of preserving the necessary amount of light in the small chapel and at the same time maintaining a brilliantly colorful effect.

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JAMES OF ULM
Patron Saint of Glass Painters

Another example of Mr. Lakeman's work, having especial appeal to lovers of stained glass, is the window representing the patron saint of glass painters the Blessed Jacques L'Allemand, or James of Ulm, 1410-91, the only glass painter to receive the honor of beatification. He is shown supporting in his hands the arms of the early glass painters' guild, viz. the ancient form of grozing irons crossed, together with four glazing nails similar to those used in the craft today. The four smaller figures in the insets on either side are St. Eloy, patron of smiths and metal workers, St. Joseph, patron of carpenters, St. Wolstan, patron of architects and St. Thomas, patron of builders; thus are represented the four main structural elements supporting the craft. The architectural features shown as background are treated in a free and whimsical manner; on the right a tiny mason figure is engaged in completing the stone fabric, surmounted by the text,—"Except the Lord build ye labor in vain." Below St. Thomas, who is shown with his emblem, a builder's square, is seen the mason's helper with his hod of mortar to complete the work. The effect of the whole is one of silver and gold with passages of pure color.

Just Souls

By
C. RUSSELL MOODEY

Headway is heartway—
A spirit persisting
In high initiative
That broods with Christ
Life and happiness.

IT DOES one good to pause at times and watch a hen mother her chicks. There is something fascinating the way she struts around the farm as if she were in complete charge. I have a particular liking for the hen that has shown initiative by stealing her nest, and her triumphal march back to the barnyard is quite a spectacle. How proud she is of her brood, and why not? She went away alone—and came back with twelve little downy forms full of life. And what a thrill they get in their new surroundings! They toy with the worm, and chase the bugs. Now and then they get lost and their plaintive call is answered by a few guttural clucks from the mother, and they come bounding back with wings outstretched to their feathery haven. "Brooding" in this sense is a great creative art that turns in positive results.

When a man goes away to brood he seldom if ever comes back. There is no triumphal march for him, or anything like it. He broods over his weakness—his losses—his mean deal at the hands of fate. In his foolish moments he feels like ending it all, and the tragic record of suicide today is sufficient evidence of his folly. He has lost the art of creative living, and the lack of moral initiative has caused him to surrender the most precious thing he owns. The world will try and bolster up his previous record and reputation out of respect for his past but it isn't long before his good deeds are veiled in the shadow of his weakness. History will say he committed suicide—he took his life.

Brooding has a place and part in our Christian Faith. Some of us, like the hen on the farm, set out to create something. And with the Christ Spirit supporting and directing us we make headway. We have initiative—we want to do things. The success of our effort leads into a triumphal march full of exalted moments and happiness. But there are others who take their life not in the spirit of sacrifice but because of the persistent desire to end their days. They have failed miserably and now they yield to their weaker nature. They sometimes continue on in the flesh but their spirit is dead. It is all a matter of persistent initiative, and to brood with the Christ means happiness and positive results.

THIS UNEMPLOYMENT
By V. Auguste Demant
$1.25 a copy
WITNESS BOOKS
931 Tribune Bldg. New York City

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IMPORTANT BOOKS DEALING WITH THE PRESENT CRISIS

Reviewed by GARDINER M. DAY

"If a man does accept in any sincerety a faith in Jesus and Jesus' God, whether he calls himself orthodox or modernist, it is impossible to see how he can be at peace with the present social order whose God is profit and whose largest social loyalty is the inadequate and divisive loyalty of nationalism". Thus speaks Norman Thomas in a chapter on The Church in his latest volume, *As I See It* published by Macmillan. The book is much shorter and lighter than *America's Way Out* but none the less serious. It is a collection of essays and addresses written during the spring and summer of 1931. It is unfortunate that its appearance was delayed, nevertheless the drift of affairs during the past year has been one which supports rather than weakens the author's arguments. The first chapter is aptly called "Reconsiderations" and is largely Mr. Thomas' reflections upon the reception by the reviewers and critics of his earlier book. The poll of reviewers found them according to themselves usually in general agreement with the writer and seldom becoming sufficiently specific to mention clearly their points of disagreement. Most of them misunderstand what the Socialist means by the class struggle and the author is at pains to relieve them of this difficulty. "Not vengeance on a middle class but absorption of it into a classless world of prosperous workers for the common good is our socialist hope". Mr. Thomas believes that the coming decade will see American drift steadily toward Fascism and he fears the inevitability of violence. Upon this latter difficulty he writes: "The responsibility for violence is never chiefly on those who rise at last against oppression. It is rather on those whose selfishness, apathy and stupidity, make them stand unyieldingly for their privileges at no matter what cost of violence—usually vicarious!"

Chapters on Disarmament, Liberty, and Planning contain many a cutting observation, while the chapter on New York City is one of the best in the book. The chapter on The Church is concerned largely with explaining the relation of the socialist and the Christian. The essence of Mr. Thomas' impatience with the Church is implied in these two sentences: "The man who says that he lives by the Golden Rule only conceives life in its visible personal relations. He has no conception of how completely the Golden Rule is denied by the rule of gold which is the master of economic life." The volume closes with a delightful description of the Christian home in which he was reared but from which his conscience has forced him to stray. Born and bred in the Christian Church, a friend of the Church, Mr. Thomas now stands challenging it to make a really whole-hearted attempt to build the Kingdom of God here on earth.

Another volume which may well be read in connection with the above book is *The Road Ahead* by Harry Laidler, the Executive Secretary of the League for Industrial Democracy, published by Thomas Y. Crowell. It bears the sub-title, A Primer of Capitalism and Socialism, and is a description of our present society in contrast to an ideal Socialist society, written avowedly for the "intelligent boy and girl". If many people of the younger generation read books like these, the leaders of that party will not have the difficulty which has hindered them in the past, namely that so many people have an entire misconception of what a socialist means by socialism. While this book shows a certain resemblance to New Russia's Primer, it is sufficiently different to stand upon its own feet.

A couple of weeks ago I spoke of books in connection with the Church School. I omitted to mention then a book which every teacher ought to know: *How I Learn to Teach Religion* (Harper) by Prof. Blanche Carrier of the University of Pittsburgh. It gives a clearer explanation of the modern experience-centered teaching method than any other volume I know and the fact that it has run through some nine editions is further testimony to its value.

BROTHERHOOD PARTY SAILS FOR JAPAN

Among those who sailed for Japan from Seattle on July 13 to attend the conference of the Brotherhood of St. Andrew were Bishop Taitt of Pennsylvania, Mr. Paul Rusch of St. Paul's University, Tokyo, who is in charge of the party, Miss Anne B. Blackwell of New York, Rev. Rodney F. Cobb of Rock Island, Illinois, Mr. E. B. Danson of Glendale, Ohio, the Rev. Richard Lief of Boston, Mr. Eric W. Gibberd of Glendale, Ohio, Ven. L. P. Hagger of Detroit, Rev. and Mrs. Harris Masterson of Austin, Texas, Mr. and Mrs. W. C. Smith of North Adams, Mass., Mr. J. H. Stansbury of Baltimore, Rev. Wilson Sutton of New York, Mr. A. A. Traster and Mr. Robert F. Weber of Detroit and Rev. J. W. Watts of Bala, Penna. The party is to return to Seattle on August 23rd.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The fifteen commissioners representing the Laymen's Foreign Missions Inquiry who have been studying foreign missions in the Far East since last fall for seven Protestant church denominations, with the aid of John D. Rockefeller Jr., have returned to this country with the bulk of their task completed. A comprehensive report will be issued some time in the fall.

The Rev. Dr. William Pierson Merrill, minister of the Brick Presbyterian Church, who was one of the commissioners, arrived in New York last week from San Francisco. At his summer home, in White Plains, he refused to discuss any of the findings of the commission, but described freely the economic and social conditions found by the party of thirty in its extensive tours in India, China and Japan.

Dr. Merrill was particularly impressed with the intellectual and higher social classes of China, and expressed the belief that if other nations would stay out of China, even for as long a time as fifty years, that nation would develop into one of the highest order. In every country, he said, the commissioners were impressed with the respect shown to Christian people and Christian institutions.

"Everywhere we found matters greatly disturbed," he said. "In India the nationalist feeling is boiling over and seething, but it is very difficult to form any judgment there. I have a feeling that the larger classes of India will never be satisfied with anything less than a dominion status, such as Canada has, or even complete independence. There is also a danger that, at most any time, all of the complex parts will fly apart.

"I think the really critical fact is that so many intellectual and high-minded leaders of India are determined on a large measure of independence. At the same time, both sides are using a memorable amount of restraint. A great many changes are coming in Indian life, and a large number of these are due to Christian missionaries. The lead, however, has been taken by Hindoos and Moslems as well as Christians.

"In China, things are, so to speak, in a mess. It is said there are 3,000,000 men under arms, divided in loyalty to different leaders and sets, and the government has only a faint control of large portions of soldiers. On the other hand, the intelligent

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men and women impress me as being of the very highest order. Cultured Chinese are of the highest type in the world. I had a great deal of respect for the Chinese before I went there, but my respect has increased since being there.

"Comparatively few of the Chinese have grasped the nationalistic idea. I have a feeling that if other nations would let China alone, for say as much as fifty years, it would work itself out. I think the Chinese are a remarkable people. They have a high appreciation for arts and culture. Returned students stand out and the Christians have had a great influence. Although the Christians number but one-tenth of one per cent of the population, they number 11 per cent in the Chinese Who's Who.

"Japan, on the other hand is the very incarnation of loyalty to the nation. It has seen the most remarkable upbuilding of national loyalty in the world today. We found the Japanese very sensitive to the attitude of America toward them. We of course, were not qualified to speak so we tried to be quiet, and see all we could see while there.

"We were met everywhere with the greatest courtesy and kindness. It's no mistake to say that in all three countries there are thousands who are Christians in everything but name. Because of family ties, and for other reasons, they cannot call themselves Christians, but in fact and in point of view they are Christians."

The commissioners will meet for two weeks in Maine during August to compile their report, and then it will be presented to the Laymen's Foreign Missions Inquiry. After that a report will be made public. The denominations participating in the survey are the Presbyterian Church of the U. S. A., the Reformed Church of America, the United Presbyterian Church, the Methodist Episcopal, the Congregational, the Protestant Episcopal and the Northern Baptist.

Other members are Dr. Arlo A. Brown, president of Drew University; Dr. Charles Phillips Emerson, dean of the medical school of Indiana University; Dr. Henry S. Houghton, dean of the medical college of the University of Iowa; Albert L. Scott, New York; Mr. and Mrs. Harper Sibley, of Rochester; Dr. Frederic C. Woodward, of the University of Chicago; Dr. Orville A. Petty, New Haven, Conn.; Dr. William Ernest Hocking, of Harvard University, chairman and Mrs. Hocking; Dr. Henry C. Taylor, of Burlington, Vt.; Edgar H. Betts, of Troy, N. Y.; Dr. Clarence A. Barbour, president of Brown University; Dr. Rufus M. Jones of Haverford College, and Miss Ruth F. Woodsmall, of Indianapolis.

* * *

Western and Seabury Consider Uniting

A conference has been held between the trustees of the Western Theological Seminary and Seabury Divinity School looking toward the uniting of the two institutions. No announcement of results of their deliberations has been given out but it is understood that progress is being made. The Western is located in Chicago while Seabury is at Faribault, Minnesota.

* * *

Atlantic City Rector Dies

The Rev. W. W. Blatchford, rector of St. James' Church, Atlantic City, New Jersey, for the past thirty years, died suddenly the afternoon of July 9th. Mr. Blatchford had suffered for a good many years from arthritis but had nevertheless carried on his work.

* * *

Austin Organ Goes to the Holy Land

A four-manual concert organ has been shipped to Jerusalem to be installed in the elaborate group of buildings soon to be completed by the Y.M.C.A. there. It is the largest organ ever shipped to that part of the world. It is to be installed in the Golden Hall of Friendship, "where Moslem, Jew and Christian will mingle together in functions of education, recreation and religious nature." The anonymous donor of the instrument specified that it should be American built and the Austin Organ Company was chosen as best fitted to build an organ to meet the exacting conditions caused by the extremes of dampness and alternate dryness, of heat and cold.

* * *

Cheerful News About Finances

To be able to announce to the world that "We owe the banks no money" is an event these days, for the Church no less than for a business establishment. The vice-president-treasurer of the National Council, Lewis B. Franklin, made such an announcement the other day in behalf of the Council. He writes:

"How long we remain in this satisfactory situation depends on you. As of July 1st we had slipped quite a bit as compared with June 1st and are now $83,711 below the proportion due on "Expectations." Last month we had 57 dioceses and districts out of 99 in the 100 per cent class, now the number has dropped to 41.

"Just before the end of June a diocesan treasurer had nearly $12,000 ready to send us when the bank in which the money was deposited closed. We will probably be borrowing money before long and the safest use for money is in the payment of one's debts. So please keep your parish treasurers on the job this summer and then remit to us frequently. We will put the money at work without delay."

He makes the further announcement that the Deficiency Fund (Whitsunday Offering) had reached $241,576 up to July first.

* * *

Meet to Discuss Church Rural Work

The second regional rural conference of the province of Sewanee met at All Saints College, Vicksburg, Miss., in June for a ten day session. There were four distinct divisions, worship, study, special lectures, inspiration. One of the features was also the visits to rural missions and parishes where services and meetings were held. The conference made several definite recommendations to the Church in regard to rural work through a report of a findings committee which was adopted by the entire conference. First it stresses the value of such conferences and urges that they be held in other parts of the country. They urged the teaching of rural sociology in our theological seminaries, and congratulated the General for being the first to do so. They urged preaching missions in rural communities; the seeking out of isolated Church people so that they may be definitely tied up with the Church; the holding of classes and round table discussions on the economic situation; a real study of the condition of tenant farmers—in other words it was a very lively conference, capably led, and tackling real problems. Among the leaders present were Bishop Green of Mississippi, Professor R. J. Colbert of the University of Wisconsin, the Rev. Goodrich Fenner, rural secretary of the National Council and the Rev. Val H. Sessions, who is the capable editor of the Rural Messenger, Church paper, and a leader in all efforts to improve the lot of the farmer.

* * *

Teachers Have Meeting Every Week

A fine letter comes from a parishioner of St. John's, Hampton, Virginia, which is another one of those steady, plugging-away parishes that are the backbone of the Church. And St. John's has been plugging away for a very long time, as the first church was built between 1612 and 1620. The quiet existence of this history parish has been interrupted by three wars—the Revolution, the

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war of 1812 and the Civil War—with the enemy quartered in the church yard during the last two. But the point of the story is not to relate ancient history, as glorious as it is, but to inform you that a class of 114 was confirmed there recently, presented by the Rev. A. A. Pruder, a retired Army chaplain, who is now in charge. A class that size may not mean so much to a large city parish but believe me it is a real event for a comparatively small parish. But as fine as this is I think that the real news of the letter was contained in an afterthought in the form of a "P. S." This informs me that once a week for over forty years some of the officers and teachers of the Sunday School have been meeting for prayer, discussion of the needs of the school and for teacher training on the points to be emphasized in the lessons for the following Sunday. This Teachers Circle has not been interrupted for over forty years. Sometimes there have been but two or three there, but the average attendance is around twenty. The writer of the letter says: "We are not a great church but we have some wonderful traditions" and one may well believe it. Certainly this Teachers Circle must have developed a real Sunday School.

* * *

Springfield Loses Elderly Clergyman

The Rev. W. H. Tomlins, oldest clergyman of the diocese of Springfield, died at the home of his daughter in Granite City, Illinois, on June 30th. He had spent practically all of his ministry in the diocese, having served at East St. Louis, Carrollton and Granite City.

* * *

Ordain Four Men in Chicago

Three deacons were advanced to the priesthood and one seminarian was ordained deacon by Bishop Stewart of Chicago on July 17. The service was at St. Luke's, Evanston. The Revs. W. D. McLean, Jr., Henry T. Bakewell and A. E. Taylor were ordained priests and John Strachan was ordained deacon.

* * *

Dollars and Yen in Offering

An envelope containing $8.00 in United States currency and $5.00 in Japanese yen was handed to Dean Beal of St. Paul's Cathedral, Los Angeles, recently by the Rev. Franklin T. Osborn of Rio Grande, Brazil, when he visited the Cathedral. The money is for St. Mary's Japanese Mission, Los Angeles, and is the offering given on board the Japanese liner, "Buenos Ayres Maru" at a service conducted by the Rev. Mr. Osborn. Mr. and Mrs. Osborn and their four children passed through Los Angeles on their way to Idaho, where they will spend their furlough with Mr. Osborn's father.

* * *

An Unusual Gift for Confirmation

I hope you don't mind my baseball news. The simple fact is that one item on the subject brings others, and they are usually too good not to pass on to you. One arrived this morning from the Rev. Allen Jacobs, rector at Duxbury, Mass., who relates of taking two boys of high school age to see their first big league game. There they met the picturesque Rabbit Maranville, captain of the Braves, and the rector informed him that the boys were to be confirmed the following Sunday. And low and behold on that day a package arrived by special messenger. It was opened with trembling fingers and was found to contain two autographed baseballs, with a message on each one congratulating the boys "on this memorable day." Nice of the Rabbit, what? Then my little item about Bill Terry, managing first-baseman of the Giants, being a vestryman brought this further information. When his parish in Memphis announced a campaign for funds to paint the church Bill Terry supplied all the cash and also bossed the job. It is also reported that he has a suppressed desire to sing in the choir but is prevented since he hasn't the time for rehearsals.

* * *

Joseph Fletcher Returns From Study in England

The Rev. Joseph Fletcher, author with Mr. Spencer Miller, Jr., of "The Church and Industry," brought out a few years ago by the social service department of the National Council, returned to this country on July 18th after two years of study at the London School of Economics, a large part of which was under the direction of R. H. Tawney, famous Christian economist.

* * *

Disaster May Be Ahead Says Rector

Speaking at the Racine Conference the Rev. Don Frank Fenn of Baltimore declared that supreme disaster is ahead for society unless larger consideration is given to the welfare of the masses.

"Even though we call this nation of ours a democratic society, it still maintains in practice the ancient theory that society exists for the support of the privileged," he stated. "It is because of the selfishness and the desire for unusual accumulation of wealth that the present troubled

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state of suffering has been brought about. Even our government recognizes this theory of society in the fact that though our creed is government for the people and by the people, yet in practice we find that it seems to be government by special interests for special interests through strong lobbies maintained in Washington."

* * *

First Service Held on Cathedral Site

The first service held on the site of the Cathedral Center, Cedar Grove, New Jersey, in the diocese of Newark, was the baptism of the infant son of Mr. and Mrs. John Fletcher of Montclair. Bishop Stearly officiated, assisted by the Rev. John M. Horton of Paterson. To Mr. Fletcher is due in large degree the acquisition of the cathedral site.

* * *

Aged Parson Preaches Through a Newspaper

The Rev. Albert E. George, for over fifty-four years in the ministry, is now closing his ministry in the editorial room of a Boston newspaper, contributing a column each day on the Bible. Mr. George is seventy-six years of age.

* * *

California Goes in Heavy for Church Insurance

One hundred and fifty-two churches and institutions of the Church in the state of California have placed their fire insurance with the Church Properties Fire Insurance Corporation. The annual report of the Corporation, recently issued, shows that $42,500,000 insurance has been written on property of our Church, with total premiums of $580,900 and losses totalling only $19,000. It is a notable record.

* * *

Bible Class Develops Into a Real Mission

Some weeks ago we had a little item here about the breaking of ground for the new building for the Japanese Mission of St. Peter's in the White River Valley of the diocese of Olympia. There is a real story behind the enterprise. It seems that years ago a Japanese house boy working in the home of the Rev. R. J. Arney in the White River Valley asked whether he and some other Japanese boys might not have a Bible class. This mission is the outgrowth of that Bible class and the boy who asked for it is the Rev. Gennosuki Shoji, now priest in charge of the work. The Japanese farmers turned out in great force for the ground-breaking ceremony which was conducted by Bishop Huston. The Rev. Dr. Herbert H. Gowen, professor of Oriental languages in the University of Washing-

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ton, author of learned and fascinating books, and priest in charge of St. Barnabas Mission, started this Japanese mission twenty-five years ago. Most of the farmers in the Japanese colony in the valley are Buddhists, and when that Church's former missionary, a Japanese clergyman, died there some months ago, the diocese thought perhaps the Buddhists would take the opportunity to secure a teacher of their faith, but instead they asked for another Christian teacher for their children.

* * *

Tennessee Leaders for Newark Conferences

Bishop Maxon of Tennessee and the Rev. Oliver J. Hart, rector of St. Paul's, Chattanooga, did such a fine job in conducting missions in the diocese of New Jersey this spring that they have been asked to lead conferences this fall in the neighboring diocese of Newark. A layman's conference is to be held Sept. 10 and 11 and a clergy conference the 12th-14th, both at the Girls' Friendly Holiday House at Delaware. Then a conference for women is to be held at Grace Church parish house, Orange, on the 15th and 16th. All of these conferences are in preparation for a Teaching Mission to be held throughout the diocese in October.

* * *

Vacations for the Poor Given by Mission Society

Boatloads and trainloads of children and mothers, most of them from families of unemployed men, have been going out of New York City for vacation days at the country relief centers operated by the City Mission Society of the diocese of New York. In addition to the mothers and babies there are vacations for older boys, with 106 of them leaving the other day for the Society's camp near Tuxedo. Then a party of small children, in need of special medical attention, are at Rethmore Home, near Tenafly, New Jersey.

* * *

Have Interesting Services at Mamaroneck

The month of June was a memorial one at St. Thomas's, Mamaroneck, New York, because of the many interesting services and customs that have been introduced in this historic parish by the rector, the Rev. Frank Dean Gifford. On the first Sunday of the month, for instance, all couples who were married in the parish had a "Harmony Reunion Service," with a sermon on harmony in human relations. The point, I take it, is that of reminding married couples occasionally of their marriage vows, which may not be a bad idea at all. Then on the following Sunday there was a young people's corporate communion, followed by a breakfast; a parish anniversary service later in the day with a reunion of older parishioners and still later the annual June babies' service. At this service a boy barely three years old acted with a five year older as usher and marched around the church with the offering plate like a real veteran, having received his training in the kindergarten service held each Sunday. The third Sunday was the rector's anniversary, with a reunion of all those whom he had presented for confirmation. The last Sunday in the month marked the commencement service of the Church School.

* * *

Dean Bonell Has Narrow Escape

The Rev. B. W. Bonell, dean of St. John's College, Greeley, Colorado, had a narrow escape the other day while driving from Yellowstone Park to Seattle. While passing along a stretch of high narrow road a rear tire picked up a nail and the sudden puncture threw the car over an eight foot embankment. The car crossed a gully and ran into the opposite bank, but fortunately did not

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turn over. The impact however shook up Dr. Bonell considerably, necessitating complete rest for several days before continuing his journey.

* * *

Former Congressman's Son Ordained Deacon

John R. Ramsay, Jr., son of the former congressman from New Jersey, was ordained deason in June by Bishop Stearly. He is a graduate of Princeton, the Harvard Law School and the General Seminary, and is to be an instructor this coming year at the Western Theological Seminary.

* * *

Clergymen Delegates at Socialist Convention

Two clergymen were official delegates to the state convention of the Socialist party of the state of New York, held recently at Utica. One was the Rev. A. G. H. Batton of the diocese of New York, and the other the Rev. A. L. Byron-Curtiss of Central New York, who was one of the speakers at the banquet held in connection with the convention.

* * *

North Texas Holds Summer Conference

The fourth annual summer conference of the district of North Texas was held at the new student center at Lubbock, with a good attendance. The courses were given by Miss Margaret Williams, Miss Helen L. Whitehouse, the Rev. Bradner Moore, student pastor at Lubbock, and Bishop Seaman. Mr. Moore was in charge of arrangements and managed affairs so efficiently that the cost to each one for a five-day conference, including board and lodging, was but six dollars—and a surplus remained after all bills were paid.

* * *

Younger Girls Meet in Michigan

A conference for younger girls of the diocese of Michigan was held at the Girls' Friendly Holiday House, Pine Lake, July 2 to 9. There were thirty girls present from sixteen parishes. The object of the conference was to train younger girls for leadership in the Church.

* * *

Missouri Dioceses Hold Conference

The dioceses of Missouri and West Missouri jointly held a successful summer conference for a week in June at St. Stephen's College, Columbia, Missouri. This was but the second year of the conference but the enrollment was 182. The faculty consisted of Bishop Spencer, Bishop Scarlett, the Rev. Richard M. Trelease of Kansas City, the Rev. C. W. Sprouse of Kansas City, the

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Rev. M. B. Williams of Marshall, Mo., the Rev. Karl Block of St. Louis, Miss Lynette Giesecke, director of religious education at Little Rock, Arkansas, the Rev. David M. Haupt of Columbia, Mo., and the Rev. W. W. S. Hohenschild of St. Louis. The conference was looked upon as an outstanding achievement of the two dioceses for the year.

* * *

And Proud May He Well Be

A newly constituted genus of orchids has been named *Denslovia* for one of our Seminary professors, the Rev. Dr. Herbert M. Denslow, recently retired after nearly thirty years on the faculty of General Theological Seminary. He is held in high esteem in botanical as well as theological circles.

* * *

Peninsula Conference Largely Attended

The 14th annual session of the Peninsula Summer Conference met at Ocean City, Maryland, June 26th to July 1st, with an enrollment of 251, representing ten dioceses. The conference opened with a service conducted by Bishop Davenport of Easton, with the sermon by Bishop Cook of Delaware. He was also the chaplain of the conference and gave a course on the life of Christ. Bishop Davenport gave a course on rural work; the Rev. Franklin Clark of the Church Missions House gave a course on China; the Rev. James A. Mitchell, professor at Alexandria, gave a course on worship and another Alexandria professor, the Rev. A. C. Zabriskie, gave a course on personal evangelism.

* * *

Church Consecrated on Fiftieth Anniversary

The Church of the Good Shepherd, Elizabethtown, N. Y., was consecrated on July 7th by Bishop Oldham of Albany, the date being that of the anniversary of the founding of the parish fifty years ago.



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Daily: 7:15, 12 and 3.

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Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

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3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
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8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
July and August
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Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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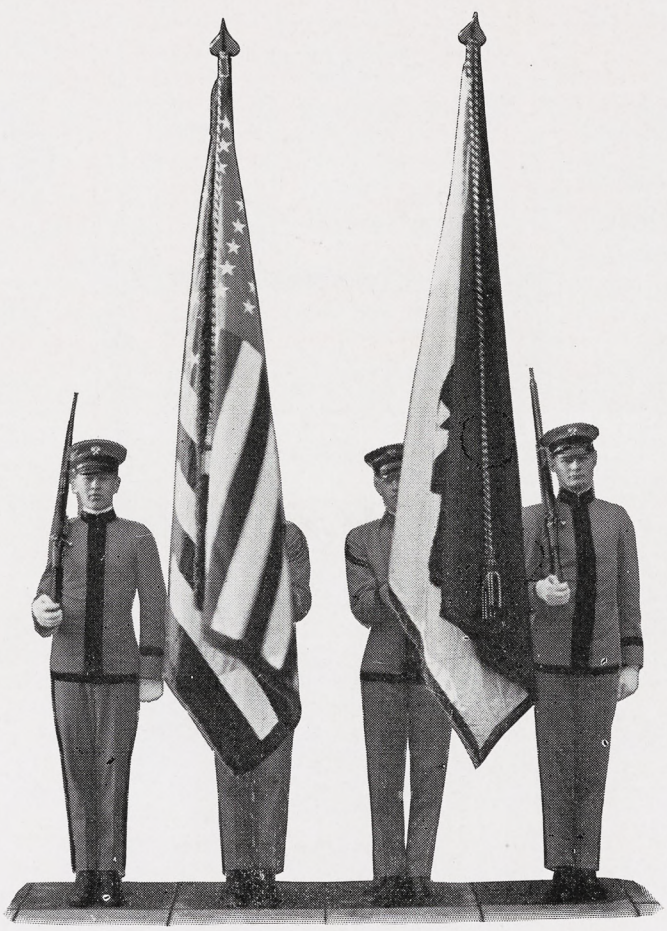
THE WITNESS

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The WITNESS

CHICAGO, ILL., JULY 28, 1932



THE COLOR GUARD
At Shattuck School

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THE WITNESS

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Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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EACH YEAR the Federal Council of Churches, through its social service department, issues a Labor Sunday Message with the request that it be read in churches on Labor Sunday or on the first available Sunday thereafter. The message for 1932 is printed in this number of THE WITNESS and we would suggest that it be read in our churches on September fourth. The Federal Council also offers other suggestions for the observation of the day; special sermons dealing with the relation of Christianity to industrial problems; special prayers seeking divine aid in building a brotherly economic order; a union service at which the speakers might well be a representative of labor, with special delegations representing various labor organizations attending the service. In a number of cities outdoor services are held, sponsored jointly by the churches. At the Cathedral of St. John the Divine and also at Washington Cathedral there are great services on this day, when the addresses are made by outstanding labor leaders. The Federal Council also suggests that plans might well get under way that day for a study of unemployment, its causes and suggested cures. And we would like to suggest further that something concrete be done on Labor Sunday for the workers. Organizations of the parish might prepare a box of clothing to send to the miners in Kentucky or West Virginia —or to some group that is no doubt at the very parish door. Collections also might well be taken at the Labor Sunday service for some struggling workers organization or the unemployed of the city or parish.

IF YOU ARE INTERESTED in knowing how men should be trained for the ministry in the opinion of bishops, you should secure a pamphlet recently published by the Philadelphia Divinity School. It is called "The Bishops' Advice on Training for the Ministry" and is a symposium of opinion, with a foreword by Bishop Cook of Delaware in which he explains that each bishop was asked two questions; first, to mention those clergymen whose work for the Church had been most effective and notable; and, second, what elements in the known training of these men had been of the greatest formative importance. The pamphlet would have had more human interest if the notable clergymen named by the bishops were listed, but to have done this would probably have brought the wrath of the scorned upon every bishop's head. The pamphlet has been confined therefore to the publication of the answers received to the second question. With ninety bishops contributing one finds, of course, much divergence of opinion, with some presenting a complete three year course of study that men should take in the seminary, while others merely make a suggestion or two. Bishop Fox, for example, knowing that progress is slow, would start improving the parsons by giving them a course in modern business methods and teaching them to be prompt in answering letters. Deep conviction, devotion, an honest concern for the sick and suffering, social vision, more attention to the reading of the service, better preaching, deep spiritual experience, integrity, industry—the virtues are all listed in the little book, and since many of them are not distinctly clerical virtues it could be read profitably by the laity as well as the clergy.

MR. W. H. DEWAR is a Y. M. C. A. secretary of Canadian birth who was anxious to become an American citizen. Appearing before Judge Alfred A. Stein in Elizabeth, N. J., he was asked to present a written statement giving his position in regard to war and peace. This he did in the following language: "I have no reservation whatsoever about bearing arms in defense of the country. Should the government, however, undertake war 'for the solution of international controversy' I could not guarantee now what my conscience might dictate under such circumstances, or should the government enter any war that is used 'as an instrument of national policy' in expressing our relations with another nation I could not give assurance now as to what my position might be at such a time". In presenting his statement to the judge Mr. Dewar called attention to the fact that the quotations were taken directly from the Kellogg Peace Pact. Nevertheless Judge Stein said that on the basis of previous decisions he would have to deny Mr. Dewar's application for citizenship. According to the Kellogg Pact the United States has renounced war as an instrument of national policy. But it objects, apparently, to having its prospective citizens do so. We have one position, it seems, for consumption abroad and another for home use. No wonder people by the thousands are going to the New York musical comedy "Of Thee I Sing" to roar at their own government. As one reviewer put it, "The play is funnier than the government and a lot less dangerous."

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LABOR SUNDAY MESSAGE, 1932

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America)

ON LABOR SUNDAY, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the Churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

RELIGIOUS prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for under-paid, irregularly employed workers, crowded in unsanitary tenements, shacks or company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed towards that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither sound statesmanship nor Christian goodwill.

IT IS becoming more and more clear that the principles of our religion and the findings of the social sciences point in the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World cooperation is becoming more and more a practical necessity.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies, and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; cooperative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to cooperate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

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A WINTER SCENE AT SHATTUCK

SHATTUCK

A Western School With Traditions

By

C. W. NEWHALL

THIS year Shattuck School celebrates the 72nd anniversary of its founding in 1860 as a small mission school in a frame building in the frontier town of Faribault. As we look back over these 72 years, seeking for the reasons why Shattuck has endured and prospered when other schools have failed, we find them in the soundness of the principles upon which the school was based, in the establishment of a solid foundation upon which to build future traditions.

James Lloyd Breck, the pioneer missionary who started the little mission school, and Bishop Whipple, who helped it grow and develop, were men of unusual faith and vision. There were few precedents for the work they were proposing to do—there was only one American school that might be taken as a model of the sort of school they planned to build, and this school, St. Paul's at Concord, New Hampshire, was only two or three years old. Bishop Whipple and Dr. Breck had confidence in the fundamental soundness of their belief that back of any education of real value there must be the influence of the Church. To supplement this influence in the building of character there must be high standards of scholarship, and a firm discipline.

Upon these simple principles was Shattuck founded—the insistence upon them is very clear through all of her early history. As the school grew in numbers and reputation, these basic principles became part of the growing body of Shattuck traditions—a priceless heritage from the founders of the school. As the Shattuck life grew more complicated, other traditions were gradually added—traditions of excellence in military drill, traditions of sportsmanship in athletics, traditions growing out of various school customs and practices. And so we have the school of the present time a composite of traditions, some a legacy from the early ideals of the founders, other growing out of the changing conditions in the school as it grew and developed.

One of the oldest and most cherished of the Shattuck traditions comes down to us directly from the English schools which have been the models for most of the American Church schools. It is the one which decrees that the older boys in the school, the members

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of the graduating class, shall exert a strong leadership for the right through their example and influence. So well is this precept ingrained in the consciousness of the school that even the youngest new boy realizes that the school spirit for any given year is but the reflection of the attitude of the Senior Class.

Within three or four years after the founding of Shattuck by Bishop Whipple in 1860, the Bishop visited some of the famous schools of England seeking for ideas that he might incorporate into the school that he was starting in Faribault. Among others with whom he talked were the Archbishop of Canterbury, who had been the Headmaster of Harrow, and the Bishop of London, who had succeeded Dr. Arnold at Rugby. In his autobiography, Bishop Whipple states that the advice he received from these distinguished school men might be summed up in the one sentence: "Remember that your school has as real a life as an individual—its character is the sum of all of its traditions."

RELIGION AND HEALTH

By

ELWOOD WORCESTER

OUR work in behalf of sick people is primarily religious in aim though scientific in method. Great as is our interest in psychotherapy as a science, greater still is our interest in the spiritual life. Our primary thought in regard to the men and women committed to our care is dominated by the moral and religious motive. We wish not merely to help make them well, but to make them better, to open to them the door of a larger, freer, happier and more useful life. We would restore to them the gift of self-mastery, so that they may better consecrate themselves to the work of life in a spirit of love to God and man. The purpose of our work is to deepen and strengthen the religious instinct, and in doing this we try to remove the forces that make for nervous misery and disorder. And we believe that in the Christian religion we have a therapeutic and prophylactic power of the first importance.

We know that religion has emotional elements. Are not love, faith, hope, peace, repentance, the deepest feelings within the compass of our experience? Are they not definite psychic states? And as such must they not have definite nervous and physiological effects? Thus it turns out that we can deny therapeutic power to religion only by first of all depriving religion of some of its essential elements. But let us turn to the actual history of the Christian religion for light on this question. Now the essential quality of a religion is expressed in the spirit and life of its founder. We must then look at the life and activity of Jesus Christ if we would understand the capacities and aptitudes of the religion which He created. And the fact is too obvious to be denied that He appeared both as Teacher and Physician. His work as a teacher has received large recognition in the Church, especially since the Reformation. His ministry as a Physician has been, since the fourth century, ignored or explained away as allegorical by believers, and denied as fictitious or mythical by unbelievers. That Jesus Himself attached great importance to His healing activity is plainly shown in the gospels. When, for example, John the Baptist sent two of his disciples to ask "Art thou the Coming One, or are we to wait for another?" Jesus answers, "Go, report to John what ye hear and see; blind men receive their sight" etc. He asks that His ministry which founds the kingdom should be judged by its saving, healing, redeeming quality. It is not that He emphasizes His healing deeds as signs of supernatural power, but that He points to them as tokens of boundless love and pity. As Harnach remarks "By vanquishing and banishing misery, need, and disease by the actual influence which Jesus was exerting, John was to see that a new day had dawned."

ACCEPTING, then, as in all essential matters correct, the narration of Christ's healing work common to the first three gospels, let us ask what, in a general way, we may learn of the Lord's idea of disease and His treatment of it.

He does not deny the reality of the diseased state. For Him, disease is not the figment of "mortal mind." He does not confound sickness and sin and refer both to a false belief. Disease He calls disease, and health He calls health. To Him all evil and misery is something terrible. It is part of Satan's realm. But He feels the power of the Saviour within Him. He knows that progress is possible only by overcoming weakness and healing disease. He raises no speculative question as to the origin of sickness. He appears to regard sin and suffering not always as cause and effect, but rather as two elements in the kingdom of Evil, to overthrow which He has come into the world. His aim throughout is practical. He knows Himself armed with boundless faith in God, and he knows that in answer to faith God stands ready to give all men forgiveness of sins, love, joy, peace, and the self-control that is the secret of health.

He speaks to man as a whole. He is not careful to distinguish between moral and physical states. The redemption He preached is a redemption of the whole man, body, soul and spirit.

His healing acts required the forthputting of power. They were not wrought by a sort of omnipotent wave of the hand. "This kind," He says, "can come forth by nothing save by prayer"—prayer which has power

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to move God. He does not undertake to cure a disorder without making inquiry into the nature of it.

His personality has the great instrument of healing. Occasionally He does not disdain the use of physical agencies.

He demands faith on the part of the sufferer or of his friends or of both as the psychological medium for His healing power. (St. Mark) The profound truth of the observation is confirmed by modern medical science. Today we know that the faith of the patient, whatever the nature of the disease may be, is the most powerful ally the physician can count on.

Christ did not distinguish, as modern medicine does, between organic and functional diseases, or between curable and incurable diseases. To some of His cures there are no authentic analogies in modern time. Yet it would be a mistake to reject these narratives of the gospel history, because we do not know how far mind can influence body, nor can we estimate the power over disease of such a personality as Christ. Dr. Schofield says, "Believing as we now do that our old division into functional and organic diseases is merely the expression of an ignorance, and that all diseases, even hysterical, probably involve organic disturbance somewhere, we are prepared to believe that faith and other unorthodox cures, putting into operation such a powerful agent as the unconscious mind, or the 'forces of nature' *are not necessarily* limited to so-called functional diseases at all."

Christ does not claim a monopoly of healing power. He admits that our Jewish teachers had the power of exorcism. They, too, could cast out demons.

THERE was one type of disorder prevalent in Palestine in our Lord's day (demon possession) in the treatment of which He was particularly successful. This belief arose in times when as yet the pathology of the nervous system was unknown, and when at the same time there was a widespread doctrine of demons and their activity in human life. When the friends of the mentally or nervously disorganized person saw the strange alteration in his behaviour and speech, when they noted the moral change which had passed over him and heard the ravings from his lips, they naturally enough attributed these abnormal phenomena to the presence and potency of an evil spirit that had entered into him and taken possession of him. The belief in demons prevailing among the Jewish and Gentile peoples would by the power of suggestion seem to create and perpetuate the disorder of demon possession. Wherever at the present day there is a profound belief in the activity of spirits, the same phenomenon appears. Missionaries today heal these cases chiefly by prayer in the name of Jesus, the spirits confessing His name and departing from the sufferer. The very belief in spirits is itself a malady, which, if uncontrolled by faith in God, is capable of producing the phenomena described. It assumes an outer form, as it were, and becomes an objective power ruling the minds of men, and gathers to itself special strength when allied with morbid moral and physical tendencies. It is worth noting that in his treatment of the demoniac he does not blame him as though his miserable state was the penalty of sin. He regards him as a victim, as enslaved to forces over which he has no control. Hence it will be observed that Christ does not ask for faith as in the cases of ordinary sickness, simply because the physical energy requisite or implied in faith was not possible. The man had lost self-control. He believes himself to be the slave of a demon, and the belief deepens his wretched state. Hence the Lord addresses the demon, because only by doing so could He carry conviction of cure to a mind full of belief in the reality of demon possession. The result of our study, cursory though it has been, is to prove that the weapons which Christ used in His struggle against physical and mental disorder are in a measure open to every Christian. Here as elsewhere He shows Himself to be a true Son of Man. His inspiring motives and spiritual qualities are imitable. His faith in God and in the latent power of the human soul, his boundless hope, his self-restraint, his sane outlook on life, his quiet steadiness amid an overstrained and neurotic society—all these are human qualities, and he who has them exercises a healing and uplifting influence wherever he goes. Religion (I would rather say spiritual faith) is the most powerful of all preventives of nervous malady, and if properly interpreted and applied can help the sick back to freedom and health.

The Wonder Jar

By

EVELEEN HARRISON

IN DAYS long ago there lived in the hill country of Palestine a woman who had two sons. They were very poor since Father died; sometimes they did not have enough to eat, but they had each other, and a tiny home on the edge of the village, and so they were happy.

One day a big man came into the house, and had a long talk with Mother, and afterwards she drew the boys to her arms and told them with white and sorrowful face that this would be the last day in their dear home—and worse than that, the last day with their Mother.

For there was a big debt to be paid, and no money.

And Oh, the horror of it! the little boys were to be sold as slaves by the cruel man to whom they owed the money. Sold as slaves! Chains to be put around their hands, they would be carried far, far away; perhaps never to return!

In an agony of terror the boys clung to their Mother; was there no help?

The little room they called home was very dark and cold that morning—no furniture, not even a table or

* II. Kings, iv. 1-7.

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chair—nothing but the mattress they slept on, rolled up in a corner, and the big brown stone jar that held oil for their food, now almost empty.

Oh God! was there no help? Must she lose her boys forever?

Suddenly a thought came. She rose to her feet in haste; the great prophet Elisha, down in the village, or on the mountain top—it might be that he could show her a way out of this sorrow!

Tenderly she kissed her boys, as they clung to her.

"I will return quickly; watch for me, there is one hope."

So she waved goodbye, and covering her head and face, hurried down the village road.

The old prophet was deep in prayer when the widow bowed to the ground before him and laid hold of his feet.

"Tell me thy sorrow." said the kindly old voice.

And the sad story was told—one short day and the home would be gone, and her little lads sold into slavery forever!

With eyes of sympathy the old prophet listened. He had no money and knew not where to turn for it.

"What wilt thou have me to do?" he asked sadly.

The woman looked at him with anguish in her eyes.

"Tell me," continued the prophet, "what hast thou in the house?"

"Not anything," replied the Mother sadly, and slowly she rose to her feet.

There seemed no help — even her last hope was gone.

"Not anything in the house," she repeated as she turned to go, "save a jar of oil."

A great light came into the eyes of the old prophet. A jar of oil—then he could help her! Quickly he spoke.

"Go, borrow thee vessels, empty vessels, plenty of them from thy neighbors — shut the door upon thee and thy sons, and pour out oil into *all* the vessels."

A gleam of hope came into the Mother's eyes. Could it be possible? Would God work a miracle for her, as He had done in the days of old?

At least she would obey the voice of the prophet as a command from God. Hardly could she walk quickly enough, so did her heart beat with hope and fear.

As she turned the corner near home, the little lads ran out to meet her. At the sight of a smile on her face they broke into a shout of joy.

Mother had found a way out. As she bent to kiss the eager little faces, she whispered: "Go ask the neighbors for oil vessels, all they have. Go into every house you can reach. Hurry! hurry! bring them to me!"

Up and down the village streets, in the hot sunshine, went the eager little feet.

"Vessels for oil? Empty vessels? Yes, surely, but what wilt thou do with them?" exclaimed the neighbors, as they filled the outstretched arms of the little lads.

"We know not, but are obeying Mother's will," was the answer.

At last every inch of space on the little floor was covered with all kinds of oil pots, thin and fat, small and big, wide and narrow, until there was no more room.

Then Mother shut the door, and with a prayer in her heart, she lifted the old jar of oil—so little left in the bottom — and all these empty vessels? Her faith trembled.

But the boys on each side held up the borrowed vessels—the perfect confidence of childhood shining in their eyes.

Often Father had told them in the old days, of the wonderful works of God. The dry path through the sea—the food from Heaven in the wilderness—the guiding pillars of cloud and fire—water flowing out of the rock! Why not such a little thing in comparison as filling a few empty jars with oil to save a little home?

And she poured out the oil,—one, two, three, four, five; one after another the boys held jars up empty, and put them back full.

Each time the Mother glanced with fear into the old jar of oil—always a little remained.

Vessel after vessel was filled. How the little arms ached, and the backs grew heavy with lifting.

But their hearts became lighter and lighter. Merry laughter sounded in the once sorrowful room.

Even Mother's face wore a smile of joy. "Bring me another vessel and another," she called. At last they cried, "There is not a vessel more!"

And then the oil was stayed.

The sun shone through the tiny window into a room full of vessels filled to the brim with precious oil, and on the heads of Mother and sons bowed in thankful prayer to God.

Oh, the wonderful love of God! her boys were saved!

"Come, let us go tell the man of God," the Mother said.

"Go sell the oil, and pay thy debt," said the prophet Elisha, and may the Lord bless thee and thy family."

The Meaning of the Real Presence

By G. A. Studdert-Kennedy

—o—

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—o—

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—o—

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A CAPABLE BOOK ON THE RUNNING OF CHURCH SCHOOL

Reviewed by GARDINER M. DAY

How many rectors or church school teachers have become disgusted with a text book and have desired to change but did not know how or where to find a better one. How many times rectors wish that they knew what method other parishes employed in meeting some problem in the Church School. Is it better to have small classes or large ones? How can the parents be more thoroughly interested in the work of the school? Which is the best course in the Life of Christ for the junior-high age? What is the best method of keeping records? How can the growth in Christian learning and practice be successfully measured so that it can be determined whether the Church School is really accomplishing anything? The answers to these and hundreds of other questions concerning the Church School can be found between the covers of a volume published this month by Macmillan entitled *The Church School Comes to Life*. It is from the pen of Miss Mildred Hewitt, who for the past four years has been Secretary for Church Schools in the Department of Religious Education of the National Council.

I am frank to state that when I picked up this book, I thought to myself, "Here is another one of those books about Church Schools which tell you in pious platitudes everything you already know about conducting a Sunday school". I was delighted to find that I was entirely wrong. Here is a book which every Rector and every Church School Superintendent will find helpful. It treats of practically every aspect of the Church School and its problems from kindergarten to senior high, summarizing the experience of the most successful schools in both large and small parishes. No teacher could read it without gleaning some helpful ideas for the improvement of his own class. The book is written from a thoroughly modern educational standpoint. For example, the value of the "project method" is made so evident that even a reader, who had thought he was opposed to it, would find himself wanting to employ it. It is a real reference book on the Church School. A hurried Rector could take the index and look up any part of the Church School work about which he felt in need of information and in a few pages would find the result of past experience in other schools carefully recorded. Not the least valuable part of the book is the splendid bibliography of books on religious education and the Church School in the Appendix.

* * *

Every parent, as well as every teacher, knows all too well the difficulty of trying to explain the meaning of the Christian religion to the small child. How much can the child mind understand? Can beliefs be made sufficiently simple? How much does the parent understand his own faith? I believe that The Rev. H. W. Fox in *The Child's Approach to Religion*, published by Long and Smith, has written an explanation in less than a hundred pages that is far and away the best yet put into print. In the very simplest words he has elucidated the most difficult Christian doctrine. Beginning with his approach to the child mind through "The kindliness of Jesus" he gradually leads up to the deeper mystery of the Cross. He shows how such difficult subjects as miracles, the future life, and Biblical Criticism can be explained not only intelligibly but helpfully to the small child. To the parent who says: "Oh, I just don't know how to teach religion to my children" this is the book to recommend.

* * *

If you want to get an idea of what a coal miner's life is like, read *Miner*, by F. C. Boden (Dutton & Company). The volume gives a moving picture of the life of "Danny," a young Welsh miner. The reader accompanies the hero through many of the experiences of the life of the average miner and he is made to feel the atmosphere of the miner's home life, of his dangerous work in the mine, and of his relations with his associates as only a novel or a moving picture could make him feel it. Those who have never lived near coal mines would especially profit by reading this book.

A second novel of interest is *The Master of the House*, by Radclyffe Hall (Jonathan Cape). It is the story of a young lad who feels a real kinship with Jesus. The hero is pictured as a modern Christ, and all the power of the writer's exquisitely beautiful style, made so famous in *The Well of Loneliness*, helps to make vivid the thoughts and feelings of the hero as he runs up against the brutalities of modern life. In many ways the best part of the book is the intimate description which is given of French life in Provence.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Children throughout the United States are to cooperate in sending to the children of China symbols of goodwill in the form of a Friendship Folio, each containing messages to the children and teachers of China, pictures which children love, snap shot photographs and other tokens of goodwill. The project is sponsored by the committee on world friendship of the Federal Council of Churches and is the fourth to be sponsored by them. Some years ago they sent dolls to the children of Japan; later school bags went to the children of Mexico; more recently treasure chests went to the children of the Philippines, and now the friendship folios are to be sent to the children of China by the children of America. It is planned to present the folios in the schools of China on Memorial Day, October 10, 1933, in connection with the patriotic exercises celebrating the establishment of the Republic of China. The department of education of China is cooperating in the project.

* * *

Waterville Vestryman and Choirmaster Dies

Dr. Edward Gove Randall, for many years a vestryman and choirmaster of Grace Church, Waterville, New York, died on July 4th after an illness of several years from arthritis. Besides his immediate family he is survived by an only brother, George H. Randall, for many years the editor of the St. Andrew's Cross.

* * *

Bishop McKim Has Eightieth Birthday

July 17th was the eightieth anniversary of the birthday of Bishop McKim of North Tokyo. As a young priest he went to Japan in 1879. He was consecrated bishop of Tokyo in 1893 and is today the senior bishop of the American Church in active service. Bishop Graves of Shanghai was consecrated at the same service and is therefore his junior by only a few moments. Bishop McKim has served continuously in Japan for fifty-three years —a record as far as the mission fields of the Church are concerned. When he went to Japan the missions of the Church in the United States and the Church of England were only beginning to get a foothold in the Empire. The number of communicants was insignificant. There

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were no Japanese clergy and a mere handful of lay readers. When the Holy Catholic Church in Japan was organized in 1887 there were only two Japanese deacons and no priests. At present the membership of the Church in Japan is over 39,000, with 243 congregations of which 38 are entirely self-supporting. The staff of foreign clergy is only 50; the staff of Japanese clergy is 283. In addition there are 117 unordained Japanese workers. For the year 1931 there was one person baptized for eight communicants in the Church in Japan. Here at home one person was baptized for every 21 communicants. When Bishop McKim reached Japan the institutional work of the Church was insignificant in amount and elementary in character. Today it is expressed through such institutions as St. Margaret's, Tokyo, and St. Agnes', Kyoto; St. Paul's, Tokyo; St. Luke's Hospital, Tokyo, and St. Barnabas' Hospital, Osaka.

* * *

Rev. N. Bayard Clinch of Chicago Dies

The Rev. N. Bayard Clinch, Church of the Messiah, Chicago, and nationally known for his work in the American Legion, died suddenly on July 16th following a brief illness. Two weeks ago he had a heart attack from which he never recovered. Mr. Clinch, familiarly known to Legionnaires as "Chappie", was state chaplain of the Legion, was the chaplain of the Hyde Park Post for ten years, and was also the chaplain of several other military organizations.

* * *

Men of Montana Have a Retreat

A retreat for clergymen and laymen of the diocese of Montana was held from July 4th through the 8th at Camp Lookout, near Livingston, under the auspices of the commission on evangelism. The general subject was evangelism, with papers by Bishop Faber, the Revs. Henry H. Daniels, George Hirst, W. F. Lewis and T. Malcolm Jones.

* * *

Dean Gresham Vacations in Alaska

Dean Gresham of the cathedral in San Francisco is spending his vacation in Alaska. During his absence the preacher at the cathedral is to be Bishop Moreland of Sacramento.

* * *

The Tuckers Have an Anniversary

The Rev. Gardiner C. Tucker, the rector of St. John's, Mobile, Alabama, celebrated the fiftieth anniversary of his ordination to the priesthood on July 7th. On the same day his son, Gardiner L. Tucker, celebrated the 33rd anniversary of his ordination to the priesthood. The former has been the rector at Mobile for nearly 47 years while the latter has been the rector at Houma, Louisiana for about 29 years. They celebrated the day together.

* * *

Ordination in South Carolina

Mr. I. L. Jenkins was ordained deacon by Bishop Finlay on June 26th at Grace Church, Anderson, S. C. He is to report next month for work among the Indians in South Dakota.

* * *

Young Men's Conference Held in Seattle

The young men's division of the Brotherhood of St. Andrew held a conference in Seattle, July 10-12, with sixteen states and two Canadian provinces represented. There was an address on the social responsibility of the Churchman by the Rev. Richard Lief, secretary of the social service department of the diocese of Massachusetts. This was followed by an address by Mr. Eric W. Gibberd of Glendale, Ohio, on the challenge offered by the Church to youth today. The service of the conference was held at St. Mark's Cathedral, with the bishops of Olympia, Pennsylvania and Nebraska present. The addresses, however, were made by laymen. Among the speakers were Robert F. Weber of Oberlin College, Joseph T. Howell of Vanderbilt, Paul I. Noguchi of Tokyo, Charles M. Seymour of Knoxville and Allan L. Ramsay of Jackson College. There were about two hundred at the conference dinner when addresses were made by Bishop Huston, Bishop Taitt and Mr. Paul Rusch, Brotherhood secretary.

* * *

Graduate School for Religious Educators

Something new in the way of Church conferences was held from July 9-16 at Bronxville, New York, when a graduate school for religious leaders was held. To enroll you really had to be a trained religious worker. There were five diocesan and fourteen parish directors of religious education, one seminary student, three clergymen, one secretary of the Brotherhood of St. Andrew, two leaders of young people's work, twenty-one public school teachers, seventeen volunteer teachers, three workers in the Auxiliary and eight lecturers. There were lectures by experts and also evening meetings when addresses were given by such leaders as Bishop Gilbert who spoke on our social responsibilities, the Rev. Daniel McGregor on international relations, the Rev. Burton Easton on the art of worship and Bishop Creighton on evangelization.

* * *

Many Demands on City Mission Society

Never before in the history of the New York City Mission Society have its four fresh air centers been called upon to provide country relief periods to so many half-starving boys and girls and mothers as they are doing this summer. Last Tuesday 508 children and women, from families of the unemployed, left for two weeks at the various centers. This brings the number for the season to close to a thousand, with another thousand waiting to hear whether or not they will be allowed to have a vacation this summer.

* * *

Diocese of Georgia Dedicates a Camp

Camp Reese, located at St. Simon's Island, Georgia, was dedicated by Bishop Reese on July 10th. Besides the fifty-seven young people in camp about two hundred Church people from all parts of the diocese attended the service. This permanent camp site, named after the bishop, is to serve not only as a camp for young people but for the clergy and laity of the diocese as well. The announcement was made at the service, by the Rev. David Cady Wright of Savannah, that a gift had been made for the erection of two more units to be built in time for the 1933 opening.

* * *

Kentucky Dioceses Hold Joint Conferences

The diocese of Kentucky and the diocese of Lexington joined forces for the first annual Blue Grass Conference, which was held this year at Margaret Hall, Versailles. It was a grand success in every way and plans are already being made for the conference next year. The faculty included the Rev. Frank Gavin of the General Seminary, Dr. Gardiner Tucker, Dean Sparling, Archdeacon Will, Rev. J. Wilson Hunter, Miss Elizabeth Baker, Mrs. H. L. Maury and Miss Laura Topham.

* * *

High Services in Colorado

They go in for high services in Colorado. One was held on July 10th at Cameron Pass, which is 10,300 feet above sea level. Bishop Ingley preached to a congregation of pilgrims from the eastern and western slopes of the mountains who had journeyed to the mountain top for a joint service for the congregations from Walden and Fort Collins. The service, followed by a picnic, had been arranged by the Rev. Z. T.

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Vincent, rector at Fort Collins, to enable his people to fraternize with the isolated church people in the northern part of the state to whom he ministers as head of the Northern Deanery.

* * *

Dr. Silver President of Standing Committee

The Rev. H. Percy Silver, rector of the Incarnation, New York, has been elected president of the standing committee of the diocese of New York. Mr. Samuel Thorne is secretary.

* * *

Ordinations in Southern Virginia

Willard M. Entwisle was ordained to the deaconate recently by Bishop Thomson of Southern Virginia. He has been placed in charge at Hilton Village. The Rev. H. Fairfield Butt was ordained to the priesthood on June 24 by Bishop Thomson, and on July 3rd William P. Hoy Jr. was ordained deacon in St. Paul's, Petersburg.

* * *

Vacation Bible Schools in Chicago Parishes

More than 700 Church children are enrolled in vacation Bible schools in the parishes of Chicago. And from the schedules it looks as though they were having an interesting time. There is story telling, paper work, basket making, raffia work, rug making, glass painting, wood work—why at one school the boys are even making an altar for their school. Just why these schools are called Bible Schools is not quite clear, but it is a minor point.

* * *

Newark Clergymen Go Abroad

Three clergymen of the diocese of Newark are spending their vacations abroad. The Rev. Duane Wevill of Allendale is spending six weeks in England and on the continent; the Rev. Harmon C. St. Clair of Newark is on a Mediterranean cruise and the Rev. Percy T. Olton of Newark is spending his vacation in England, Wales, France and Switzerland.

* * *

Brother of Presiding Bishop Dies

Robert Swain Perry, brother of the Presiding Bishop, died at his plantation at Cave Spring, near Rome, Ga., on July 13. He was the eldest son of the late Rev. James DeWolf Perry.

* * *

Spokane Has Fine Summer Conference

With an attendance of 125, equal to that of last year, the Spokane Summer School closed a most successful ten day conference on July 8th. There were several stars on the faculty, including Bishop Burleson of the Church Missions House, Dean Grant of the Western Theological Seminary and Archdeacon Thomas of Eastern Oregon.

* * *

Summer School for Clergy at Shrine Mont

Clergymen from nine dioceses gathered at the Cathedral Shrine of the Transfiguration, Orkney Springs, Virginia, for the third session of the summer school for clergy. The Rev. C. B. Wilmer, professor at the University of the South, lectured on "The priest and the prophet in the Christian Church today"; the Rev. Stanley Brown-Serman, professor at Alexandria, had for his subject "The teachings of Jesus—the source of modern preaching"; the Rev. W. E. Rollins, dean at Alexandria, who was scheduled to lecture was unable to be present, but his place was ably taken by the Rev. R. F. Gibson of Charlottesville, Virginia. The Rev. E. Clowes Chorley of Garrison, New York, gave lectures dealing mainly with sermon preparation and delivery.

* * *

Racine Conference Reunion Is Held

The Racine Conference wastes no time in bringing together its members for a reunion. The conference closed only the other day and yet a reunion of about one hundred who attended has already been held. It was staged at the Church of the Advent whose rector, the Rev. Gerald G. Moore, is the general chairman of the conference. There was a supper and a service, with the Rev. Don Frank Fenn of Baltimore, one of the conference faculty, preaching.

* * *

Courtenay Barber Tells of Man-Made Chaos

Describing our present state of affairs as a "man-made chaos" Mr. Courtenay Barber, president of the Brotherhood of St. Andrew, in a radio address the other day stated that the application of Christian principles to business was the surest cure for our ills.

"My religion means more to me than any other factor in life, because it gives to every other factor its true value and is the highest motivating power in life," said Mr. Barber. "The realization that I am living in God's world in which man is permitted to use his God-given faculties in building the kind of a man-made world he wants to live in, helps me to understand my own failures and the failures of others.

"We need to realize that all

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NOTICE

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human relations can only function perfectly in God's world under His guidance, and that ignoring or deliberately violating God's laws is responsible for every difficulty which we face in life. God's kind of co-operation appropriated and applied by the leadership of the world today would end the man-made chaos in which we are engulfed. God's way of life is the only means through which man-made fear and mistrust such as is destroying our civilization can be dispelled and the kind of confidence and cooperation restored which is needed to insure the kind of civilization God intended man to enjoy."

* * *

Invaders Protest
'Popery' at Liverpool Cathedral

Members of the Protestant Reform League staged a demonstration on Sunday last as the new Liverpool Cathedral was being dedicated, and the trouble was not ended until the police had quelled several rushes by the crowd. The chief speaker of the demonstrators said that they were making a protest "against popery as practiced by the clergy of the Church of England". The demonstration took definite form in the smashing of four stained glass windows. Religion, as you can see, is taken seriously in England.

* * *

White Russians Pray for the Romanoffs

Prince Paul Chavchavdze, the Prince Serge Gagarin, the Prince and Princess Serge Obelensky, Colonel Peter Minonoff and scores of other prominent followers of Czar Nicholas II gathered last Sunday at their Orthodox Church of Christ the Savior, New York, to say prayers and chant hymns for the imperial Romanoff family. And that they were devout people you may judge for yourself when I tell you that the service began at eleven and did not end until after two and that the congregation remained standing during the entire time.

* * *

Body and Soul Clinic Is Closed

The Rev. William Norman Guthrie, rector of St. Mary's-in-the-Bouwerie, New York City, is again in the headlines of the metropolitan press. This time it is because he, with his vestry, has put an end to the faith healing clinic that has been operated there for the past decade under the direction of Edward S. Cowles. Mr. Cowles did not like to see his clinic go and so protest meetings have been organized and protest letters have been given to the newspapers in which Dr. Guthrie is accused of capitulating to Bishop

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Manning, who is said not to approve of this Body and Soul Clinic, and to the vestry of St. Mark's which also decided that the church would go on better without it. In his latest letter to Dr. Guthrie, given to the newspapers for publication, Mr. Cowles says that the only justification for the maintenance of the parish was in the large humanitarian ministry of the clinic where "I and those associated with me have given skilled service to about 400,000 persons—the victims for the most part of fears, split personalities, neurasthenia, hysteria, melancholia, nervous exhaustion and other disturbances." Dr. Guthrie's sole reply was to the effect that Mr. Cowles was feverish and was not to be taken too seriously. In any case the clinic is closed, and from present indications it is to remain closed.

* * *

Famous Ancient Crypt To Be Sacristy

At Westminster Abbey there is a famous crypt which is not open to the public and has been seen by few visitors to that celebrated edifice. I was fortunate enough to be invited down there last fall when I was in England. I saw a clergyman unlocking a tiny door with a key as large as a policeman's club so naturally my eyes popped out and my jaw dropped. He was about to show the prize spot to the preacher for the day. Noticing my interest he said, "Come along my good people if you like" and so the four Spoffords trooped down the winding stairs behind the talkative canon whom I later discovered to be Canon Storr. This crypt was the place where the monks used to hide their valuables, and in the massive pillar one still sees the safe. It was here that the most famous burglary in English history was committed in 1303, when the treasury of King Edward I, at the abbey, was robbed of valuables worth over fifteen million dollars in modern American currency. The burglar was Richard Podelicote, and he performed the feat by getting the aid of several monks who removed the valuables from the safe and placed them outside the one tiny barred window in the crypt. The burglar was never caught, nor were the jewels recovered, but if I remember Canon Storr's account correctly several monks had their heads chopped off for their part in the undertaking. In any case the crypt is now to be converted into a sacristy. It is located below the Poet's Corner, and is the most ancient room directly connected with the church, having been built about 1248. It was built to serve as a treasury, and that they intended it to be a safe place to store jewels may be judged from the fact that it is guarded by three heavy doors, two of the steps leading into it are false and served as a trap for thieves, and the walls are eighteen feet thick.

* * *

New York Parish Celebrates Centennial

Archdeacon Jaynes was the principle speaker at the parish dinner of Calvary Church, Homer, N. Y., which brought to a close the celebration of a centennial year. During that time a fund was started for the complete renovation of the church, the rebuilding of the tower and the beautification of the church, rectory and parish house. The centennial service was held on June 21st with Bishop Coley as the preacher.

* * *

New Director for Church Home

Mrs. John Early, whose husband was the dearly beloved governor of the Mountain Province in the Philippine Islands, has taken charge of the House of the Holy Child, Manila, directing in fine fashion, in spite of the reduced budget, the household of thirty girls.

* * *

Historic Home for Bishop White

To the Cathedral Junior Message of Garden City, Long Island, we are indebted for the fact that Bishop White of the Diocese of Springfield lives in a house which belonged to John Hay when he was Lincoln's secretary.

* * *

Confirms a Class of Girls

Thirteen girls at the Helen Dunlap School, Winslow, Arkansas, were recently confirmed by Bishop Saphore, suffragan bishop of the diocese. Most of the girls came from homes where little or nothing is known of the Church and were baptized after they entered the school. The school and also the mission work in the surrounding mountain country receive appropriations through the National Council.

* * *

Bishop Takes on New Name

The use of the second name for the suffragan bishop of Mexico, whom we now find referred to formally as Bishop Salinas y Velasco, is due to the custom of a man's adding his mother's name to his own when he has won some notable distinction.

* * *

Bishop Restarick Has an Anniversary

Bishop Restarick on Trinity Sunday observed the fiftieth anniversa-

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ry of his ordination to the priesthood. He was the first American Bishop of the district of Honolulu, from 1902 to 1920, following two English Bishops. Though retired he is still active as editor of Bishop Littell's lively and informing diocesan paper, the Hawaiian Church Chronicle.

* * *

There Is Need for Advertising

"Sort of exclusive, like a lodge, ain't it? It never announces its services in our newspaper." So a merchant remarked recently of the Episcopal Church in his town. The Churchman to whom it was said observes: "Parishes which use neither newspapers nor outdoor signboards are usually discouraged, and no wonder. The neglect of such obvious methods to attract people indicates a general lack of zeal."

* * *

Bishop Roots' Christian Motto

"The whole world seems to be in one awful mess at the present time," writes a China missionary in a personal letter, "and yet last night I said to Bishop Roots that a good motto was, 'Sufficient unto the day is the evil thereof,' he said, 'No, there's a better motto than that—Rejoice in the Lord always'!"

* * *

Organize Deaneries in Western New York

The diocese of Western New York is organizing deaneries and Bishop Davis has appointed the following clergymen to have charge of the four districts: Rev. Henry Zwicker of Lockport for the Niagara Frontier; Rev. Leslie Chard for the Lake Shore; Rev. Joseph Groves for the Southern and Rev. C. R. Allison for Genesee. Convocations of the four deaneries are to be held in the fall.

* * *

Florida Young People Meet in Convention

The sixth annual convention of the Young People's Service League of the diocese of South Florida was held at Avon Park. Awards were made for distinguished service during the past year and plans were made for work this coming fall and winter.

* * *

Well Attended Conference in Long Island

The diocesan conference for young people of Long Island was held at Stoney Brook from July 5th to 9th with seventy-five students enrolled. Twelve five-hour courses were offered, those giving courses from outside the diocese being the Rev. Franklin Clark, secretary of the National Council, the Rev. Wilbur

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Caswell of the diocese of New York and Mrs. Orrin F. Judd of Newark. The Rev. Joseph Titus of Grace Church, Jamaica, was the director.

* * *

Tornado Destroys Mission Church

I do not know exactly what a double-funnel tornado is, but whatever it may be it apparently has a real wallop for it destroyed the most beautiful and best equipped mission building in Kansas on the afternoon of July 4th, Grace Church, Washington. It is a mission of St. Paul's Church, Manhattan, and is at present in charge of a seminary student from Sewanee, Mr. Howard Giere. Mrs. Giere is the United Thank Offering worker in that part of the country and the mission is the center of the rural work of the diocese. Mr. and Mrs. Giere were in the east when the double-funnel struck and they received the cheery news by wire, informing them that the church and their home had been completely destroyed except Mr. Giere's study. Also in the curious way of tornadoes this one left the window over the altar entirely unharmed.

* * *

Conferences Planned in California

The laymen of the diocese of California are to have a conference at Menlo Park from September 3rd through the 5th. On the 14th and 15th the clergy of the diocese are to have a conference at the cathedral.

* * *

A New Sort of Men's Club

One of the finest men's clubs in the diocese of California is at St. John's, Petaluma. They meet each month but at the homes of various members rather than at the parish house, and they say that there is an average attendance of fifty—which seems to be a bit hard on the wives, but probably they don't mind.

* * *

Thirty-five Stations in Alaska

The Episcopal Church has thirty-five mission stations in Alaska, scattered over nearly 600,000 square miles, from Ketchikan in the southeastern peninsula to Tigara (Point Hope) in the far northwest. There were 151 baptisms and 184 confirmations last year.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
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21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
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Rev. H. Percy Silver, S.T.D., LL.D., Litt. D.
Sundays: 8 and 11 A. M.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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Transfiguration
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Rev. Randolph Ray, D.D., Rector
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11—Missa Cantata—Sermon; 4—Vespers.

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.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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

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.

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

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

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
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Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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"MOST VALUABLE AGENCIES"

AT THE meeting of the General Convention in Denver a resolution was adopted stating that "The Church Boarding Preparatory Schools are among the most valuable agencies the Church possesses for executing the teaching mission of the Church and for the development of character." The resolution further states that "because of the failure of our Church people generally to appreciate this fact these schools have received such scant support that almost every year one or more of them either has to be closed or is lost to the Church."

The Convention instructed the department of religious education of the National Council to begin "a sustained campaign of education of our people to the end that proper support may be secured, both in students and in gifts."

The Schools listed here would like to share in this campaign of education by sending you literature which will give you information about what we are able to do for your boy or girl.

Information about these schools, and the others, all recognized Church Schools, whose notices appear elsewhere in this paper, may be secured from The Witness, 6140 Cottage Grove Avenue, Chicago, Ill.

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THE GREAT SIN—S. M. Shoemaker

The WITNESS

CHICAGO, ILL., AUGUST 4, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

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FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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RESEARCH EXPERTS from Columbia University are attempting to discover the cultural rating of Americans. They went to Westchester County, New York, figuring it to be a bit swanky, and asked the residents what they did for amusement — the theatre, the movie, bridge, poker or books. It was discovered that those of the so-called professional and executive group preferred the legitimate stage to the movie. Those doing the work of this world, down in the report under the heading of laborers, prefer the movies, with nearly half of them testifying that they preferred them to all other forms of amusement. Thinking that cash might have something to do with the preference the experts asked if they would shift to the legitimate theatre if their income was increased $1000 a year. Only 10 per cent replied in the affirmative. But films were not alone high in the rating. Books had a fine following, with many insisting that they had rather have a good book than any other form of recreation. And the bridge table also attracts a good many apparently. Unfortunately no effort was made to discover the number of poker players. The committee of experts has just gotten under way. They are to be at it for a year or so and during that time hope to discover how much time people devote to social activities, sports, education, motoring, the radio, and attending church.

A REVIVAL of the economic virtues of frugality and of industry which marked the early settlers of this country was advocated as a way out of our difficulties in a sermon preached recently in a New York parish by the Rev. S. H. Prince, who is a professor of economics and sociology at King's College, Halifax, Novia Scotia. "Those who condemn the practice of hoarding," he said, "should remember that the trouble with the world is not that some are hoarding now, but that all were not hoarding during the years of plenty and prosperity." Possibly we should not expect a professor to know much about what is going on in the world but one would think that he might see that this "scarcity" economics is as dead as the do-do in this age of plenty. Why, in heavens' name, should we grub when there is more food in the world than we can use, more coal than we can burn, more cotton than we can possibly turn into cloth? Certainly everyone must know that we could increase our wealth many times by working our industrial and agricultural machinery at full capacity. The problem before the world is not how to produce goods. It is how to deliver to consumers the goods and services we are capable of producing so abundantly. Our Church, at successive General Conventions, has suggested the answer in this oft-repeated resolution: "Cooperation for the common service must be substituted for the present competition for private advantage as the paramount motive and end of all industry—ultimately it involves a fundamental change in the spirit and working of our whole industrial system." A fundamental change for those enjoying private advantage is a bit hard to take, but what intelligence fails to accomplish necessity will.

PARISHES THROUGHOUT the country might well do this summer what is being done in the diocese of Chicago. There a diocesan wide organization is collecting foodstuffs in the country, trucking it to the city and there distributing it to the various parishes where it is canned so that it may be available for the unemployed this coming winter. Every parish that has a kitchen should make it available for canning. Women's organizations should direct the work. Farmers, owners of large estates and state departments of agriculture will contribute fruits and vegetables if they are approached. Contributions of sugar and jars can be obtained. By getting busy this summer and fall the families of the unemployed will at least have something to eat next winter. At Morgantown, West Virginia, the churches united in opening a community kitchen. So far six thousand quarts of apples, apple butter and tomatoes have been canned and over two hundred bushels of apples have been dried. A diet of apples may not sound particularly enticing but when winter comes it will prove to be better than no diet at all.

OUR CHURCH has always had the reputation for knowing how to build beautiful and well appointed churches. It is fair to say also that our leadership has been a stimulus to other communions so that today you see throughout the land really beautiful churches of all denominations. Ours has been a leadership of which we may be proud and one which it is worth making an effort to maintain. The way to do it, in our opinion, is to make use of the Commission

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on Church Architecture, appointed by General Convention, of which the Very Rev. Milo H. Gates is secretary, whenever a church or a parish house is to be built. It is a commission skilled in the laws of fitness and beauty for such structures. Then too in several dioceses there are now diocesan commissions doing notable work in this field, with that of Colorado having been particularly effective.

THE GREAT SIN

By

SAMUEL M. SHOEMAKER, JR.

AMERICA'S great power places upon her a special obligation to take the lead in ridding the world of war. We must begin by changing our emphasis. We are spending considerably more than eight hundred million dollars annually on our army and navy, exclusive of pensions, retirements allowances and interest on war debts. If these are included, our annual disbursements on account of wars past, and current preparedness, reach the colossal sum of nearly two and a half billion dollars. Secretary Mellon has said that "the expenditures which are directly and indirectly attributable to war and the national defense compose over eighty per cent of total federal expenditures."

War springs from seeds sown deep in our society. Those who are fairminded today grant that while Germany hastened the world war and provided the occasion for it, war was inevitable as the world was organized. Germany was the boil; but the blood of the world was out of order.

I know English newspaper reporters who twenty years ago were sending back to the great London dailies news unfavorable to the relations between England and Germany because somebody's interests would thus be served, and if Germany's commerce would be crushed, England's might be made to come first. War grows not alone out of political absolutism, but out of industrial absolutism as well. And while we have eliminated some of the political emperors, we have still to get rid of those industrial despots who by virtue of the control of the lives and destinies of masses of men may force them to work under intolerable conditions, while those same despots roll about in great motors and private trains, and so increase that class hatred which makes such divisive ravages through all our human family, and which lies at the base of a good deal of war.

War does not reform nor punish the guilty. Some years ago, I looked across a Dutch lawn to the walls of a comfortable country house, where the old Kaiser lives in splendor and receives the homage of his little retinue as he did in the days of his glory. It isn't quite Potsdam, but it is a long way from a graveyard. Those who had nothing to do with bringing on the war were killed; those whose minds did not swell with inflated egotism and mad aspirations to rule the world, they are gone; but the Emperor maintains his court at Doorn. We cry about Germany not being penitent; of course they are not. The responsibility is too intricate for a whole nation to assume the guilt of it. The few individuals who caused the war are probably out of power now. War doesn't get the guilty, either to change him or kill him—it gets the other fellow.

WAR does not purify the nation. When England, and later ourselves, entered the war, everyone talked about the beneficial effect upon a soft and selfish generation. It would carry them out of themselves, put moral drive into them, and teach them to spend themselves for a cause. We heard that it would usher in a period of spiritual revival. The war was compared, I think blasphemously—to Calvary itself, so enobling was the unselfishness of the motives of it. But all this came to be seen as the talk of the people who stayed at home. I doubt if the men who went to fight themselves gave much credence to that kind of talk. Men were not gotten to fight until a campaign of hate had made victims of us all.

It wanted some excessive stimulus before a farmer lad, minding his sheep on the green slopes of Sussex or Kent, or a smithy hammering his horseshoes in an Indiana village, could see why he should go into training to shoot down a carpenter from Saxony. Purify the nation? You know that after the war moral conditions were worse than ever before in Europe. You know that there is a flaunting of lust and sin in the faces of us all in our cities at the present time which is nauseating. Why? Because we took off the lid during the war, and we have not found it so easy to put it back again. Whatever else has happened, no nation has been in any sense purified by the war. You cannot gain the ends of heaven by the means of hell. We were brutalized and debauched by war, not enobled.

There are innumerable problems which face us all as a human family—supplies and transportation, and communication, and food, and currency and language. But until we get a chance to sit down and face these things in concert, with minds unhaunted by the ghost of war just around the corner, we cannot solve any of them. A man and his wife do not make up their accounts, or talk about whether they will repaint the house, while a mad-man is terrorizing the countryside; they sit in fear and trembling and hope he will not disturb them, but they cannot live and work effectively together. The first great need of the world is an

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enduring peace to form a climate in which we can settle our other problems that are arising from the continual shrinkage of the world into a neighborhood.

YOU and I have a direct obligation in this matter to our own country and to the world. Whatever has been its action in the past—and the church has backed almost any war that happened to be going in the past—none the less, the Christian Church is irrevocably committed to the creation of a fraternal and peaceful world. No one can read the Sermon on the Mount and believe it can be practiced on a battlefield. It is high time that what the Church has always condemned in theory it begin to reject in practice. We cannot look to statesmen to stop war—some of them like the taste of it. Some of the capitalists profit by it too easily. If war is stopped, it will be stopped by a great moving in the Christian conscience of this country and all nations that war is sin. We dare not talk longer about the economic wastes of war. War from now on is sin. I do not ask you to say that the last war, or any previous war was sin, although I do say they have not accomplished what they set out to do. I say that from now on war is sin. We know better. We have found other ways to put our brains to our common problems before we get at each other's throats. It is common sense and cold logic that one day we shall have a "federation of the world". We can no more live on terms of economic and news intimacy with our neighbor-nations and not band ourselves into a world brotherhood, than a group of neighbors in a village can fail to combine for unity and efficiency and mutual helpfulness.

It cannot be the purpose of God that men slay each other in the futile business of war. He is the God of Peace, and in his Kingdom they shall not learn war any more. I ask you in the name of the Prince of Peace to bend every effort to eliminate from the earth this sourge of war. Talk peace, think peace, pray peace, live peace.

WHO IS TO BLAME?

An Editorial by

BISHOP JOHNSON

FOLKS are quite insistent that the Church is not measuring up to its responsibilities and probably it is not. But what is the Church's responsibility and why does it fail to meet it? That seems to me a more important question than the more sweeping statement of its failure to assume its full opportunity.

What is the Church? It is an institution created for man's good. It is not imposed upon him but offered to him. We may take it or leave it as we choose. If the Church had been started in Sodom or Gomorrha it would probably have been regarded as a failure. One reason for the Church's failure may lie in the fact that "an evil and adulterous generation seeketh after a sign and no sign is given it." Are your minds set upon righteousness O ye children of America and are you really seeking the Kingdom of Heaven? Do the American people really want that which Christ has to offer? Is there a real desire to worship God or a passion for loving our fellowmen? The Church must maintain its ideals whether men heed or whether they disregard. The first reason for Christ's failure to reach more than a handful of people who stayed with Him lay in the character of the population in Jerusalem. They did not want what he had to offer. They hated it and crucified Him. The Church became an object of vicious persecution for three hundred years. It could not be influential and popular no matter how ably it was presented to the people. Then the character of those without has a very important bearing upon the calibre of those who come within the fold.

The Christian is one who has to live in both worlds and is more or less affected by the practices of this world. The Church does attract a large number of people who are baptized and confirmed. They constitute the militant force who are to do the Master's work. What kind of soldiers do they make? If a parish has a hundred laymen how many of them take more than a languid interest in the Church's program? What can we do?, says the layman. There is no work cut out for us. Well first of all you can worship God regularly and faithfully. Secondly you can support the Church generously, that is in comparison with what you spend for other things. Thirdly you can carry the love of God into your daily life and make those who come in contact with you feel the genial warmth of your faith and love.

That isn't much but it is the power which the Church must possess if it is going to influence those without. It is far more important that you do these things, than it is that you do the unusual tasks which may arise. If you leave these undone nothing else that you do can be effective. To fail in these because you are not asked to do great things is to fail as a soldier in training because you are asked to do nothing heroic. It is the soldier's conduct in a training camp which enables him to win the battle when called upon to fight.

I FULLY acknowledge and lament the failure of the clergy. I am profoundly conscious of the fact that there are few men of outstanding talent or unusual leadership. But where are those who are competent to lead. They are not in politics or in so-

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cial efforts. The man who has talent is making money. It is a laudable and fascinating enterprise but he ought not to complain because some weaker brother has gone into politics or into the ministry. He could not make much money honestly in either profession. Naturally the men who seek these offices are not the top-notchers in their ability, but they have accepted the draft. It seems to me that they are entitled to the support of those who evaded the draft for more profitable and less vulnerable positions.

It is not altogether easy for a man of medium talent to live on a small salary and be subject to personal interference and censorious judgments. It used to be that the hypocrite stood up in the Church and thanked God that he was not like those without. Now he stands on the sidewalk and congratulates himself that he is not like those on the inside. He seems to me to be the same type of man wherever he stands. Really good men and great men live for principles regardless of the persons who agree and disagree. Really good soldiers fight for their convictions regardless of the official personnel under whom they serve. Thank God there are many men who are really good and really great who support the Church regardless of circumstances, but in Jerusalem their number was one hundred and twenty.

I wonder how many men can be found of this calibre in the average city of one hundred thousand inhabitants today. Not many more than one in a thousand. If you were to take this one hundred and twenty men out of our parishes in such a city today the Church would be sore stricken. Christ didn't give us the Church to coddle us. It is true that He said "Come unto Me!" and it is a wonderful invitation, but to these very ones whom He loved dearly He said, "Go ye unto all the world!" There must be those who both welcome the invitation and also accept the command, if the Church is going to be a force among men.

IT IS a curious but significant fact that while incomes have shrunk tremendously, especially large incomes, that the Church is from ten to fifteen per cent off in its offerings. This is quite significant. It means that the bulk of those who have supported the Church in prosperity are supporting it in adversity. The ten or fifteen per cent represents those who cannot give and it also means that enlarged incomes in prosperous times are seldom given to using its surplus for the glory of God.

In all times of our adversity and in all times of prosperity, it is the faithful who support the Church and maintain its benevolence. In short the measure of the Church's strength lies in the body of the faithful who carry on in season and out of season. As one layman expressed it to me, "I want to earn enough each year to make a generous offering for my ideals." In other words he could regard his life as a failure if he couldn't make a contribution to the ideals of the Master.

It is going to be hard to keep up the morale of the Church in the face of present conditions but the martyrs are not all dead and there will be those who put their ideals first and will cut them last, just because they live for their ideals. So who is to blame? Manifestly those who reject the Master's invitation to come and those who having accepted this invitation refuse the request to go.

The measure of the Church's influence must be dependent upon the body of the faithful who both believe in the Master and do His commandments. The man outside too often excuses himself from any service because his neighbor is not all that he should be. The man inside too often excuses himself because he doesn't like the minister or the people, but I do not believe either excuse will be valid in the last analysis.

Just Souls

By

C. RUSSELL MOODEY

THAT expression "My word" is another victim of psilology. And it is a shame too because there are in the phrase such great possibilities. In days gone by thinking people and serious minded people made it a sort of a pass-word to the portals of their inner self and better self. The expression was not used promiscuously or uttered lightly. When spoken it always caught the reverent attention of those in the group. But now it has fallen from grace and we find it on the lips of most anybody. It serves as a connecting link in silly and sometimes "gossipy" conversation. It sort of begs the muckraker to go on and tell it all. You know what I mean. And then at other times it is used just to fill in to make conversation as we say. People feel they have to say something, for mutual silence sort of embarrasses them.

I have a feeling that the phrase is an abbreviation of "I give you MY WORD of honor." If this is so then we ought to be more careful in our use of this idiom. We ought to put it back in its rightful place and not utter it indiscriminately. Of course if "Our word" doesn't mean anything then let us use the expression and forget the serious significance it entails.

"My Word!" My word is sacred—it is a promise which I must keep. And when I give you my word I make it represent the best that is in me. If I say I'll do a thing I'll do it. Nothing under heaven will stop me from doing it. And if I must surrender everything I own the last thing I will part with is my word which is my honor. The problem isn't a question of physical policies but spiritual integrity. We used to seal our promises with the qualifying statement "the Lord being my helper." We better revive that phrase too if our honor is to be sustained. In other words any promise without Christ in it is nothing more than an empty verbal gesture signifying nothing. From these facts we can infer that the expression "My word" is no shallow exclamation but a pledge backed up by those holy feelings within me. I cannot break my promise and betray Christ!

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ST. ALBAN'S SCHOOL

By

HAROLD L. BOWEN

IF YOU are looking for a school which will train your boy for leadership, and because of private attention and the general atmosphere about the institution, instill in him the quality of scholarship and social cooperation which will best fit him for the world, you will make no mistake by coming to St. Alban's. St. Alban's School was founded in Knoxville, Illinois, in the year 1890 by the Rev. Charles W. Leffingwell. In the year 1919 it was moved to Sycamore, Illinois, and re-established in the buildings which had formerly been used by Waterman Hall, a school for girls. The Waterman Hall Buildings are set on the edge of an estate of seventy acres on the outskirts of Sycamore, fifty-eight miles from Chicago, and with the additional improvements which have been made since St. Alban's took possession, they make a splendid center for a boys' school.

While St. Alban's is in many ways like any other good boarding school for boys in that its academic standard is guaranteed through its membership in the North Central Association of Colleges and Secondary Schools and it has an honorable record in athletics, the regular routine, the churchly atmosphere, the friendly supervision by carefully chosen masters all make for the building up of a stalwart Christian character which cannot always be purchased in the field of education. There are certain features which also distinguish St. Alban's from other schools in the Middle West. For one thing, St. Alban's is a small school and so the Headmaster and his assistants are able to know every boy individually and to plan a program for him which will meet his particular needs. At the beginning of the year a study is made of each new boy's past record accompanied by an intelligence test taken at the School. A careful watch is kept over the boy's program through the year in the classroom, in the dormitory and on the athletic field. This individual attention on the part of the masters means that every boy is given a fair chance to do his best work. This means, too, therefore, that every boy is assured of consistent and real advancement.

IN THE second place the school life is built on the principle that the purpose of the secondary school is to develop leadership and that leadership is developed by responsibility. To this end boys are given a real share in the planning of the work and the life of the School. All of the boys look after their own rooms and have a share in the daily work of keeping the buildings and grounds in order. The older boys help to supervise these jobs and some of the seniors help the masters who are in charge of the dormitories. The Senior Council has a real responsibility not only for the school discipline but for planning the boys' activities. The boys feel that St. Alban's is really their school. They take pride in the appearance of the grounds and buildings and in all that makes for the welfare of the School.

Another distinct feature of the life at St. Alban's is Scouting, which plays an important part in the program of the boys through the first year of High School. Many of the activities of the younger boys in class and out of class center around the scout program. A number of the older boys who have come up from the ranks have a part in the program as troop officers. Two or



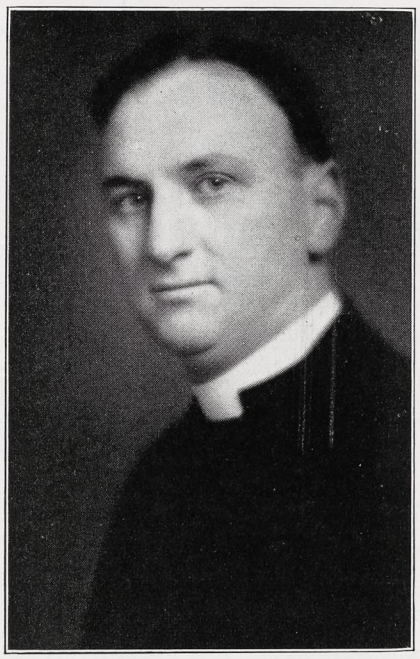
THE CHAPEL AT ST. ALBAN'S

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three over-night hikes are taken in the spring and fall. Boys are encouraged to make progress in their scout work and every month a number of boys earn merit badges for proficiency in various phases of scout work. The scout program provides for boys at St. Alban's a certain amount of military drill, an organization through which loyalty to their country is instilled and a means for all around character development.

CERTAINLY not least in the considerations of St. Alban's is the person of the Headmaster. The Reverend Charles Larabee Street, A.B. Yale, Ph.D. Columbia, is recognized as one of the leaders in the educational centers of the country. He understands boys and the success of the School is largely due to his efforts and through his personality. If you chance to visit the School during the summer or early fall, do not fail to meet him and any other of the masters who make up the faculty of St. Alban's. You will then be even more confident that St. Alban's is the place for your boy.

St. Alban's accepts boys from the fifth grade through high school. The tuition is $720.00 for boys in the grades and $800.00 for boys in high school, which amount is just sufficient to cover the actual cost of the kind of an education a boy receives at St. Alban's. There are, however, certain scholarships given each year which enable the headmaster to accept some boys whose parents cannot afford the full tuition, and there are certain jobs outside of the regular "job system" by which a boy can earn a part of the money to apply on his school account. St. Alban's is an example of a real Christian democracy with all its members working together for the building up of the School and the welfare of the whole group.



CHARLES L. STREET
Headmaster of St. Alban's

FINE NEW BIBLE COMMENTARY IS JUSTLY PRAISED

Reviewed by GARDINER M. DAY

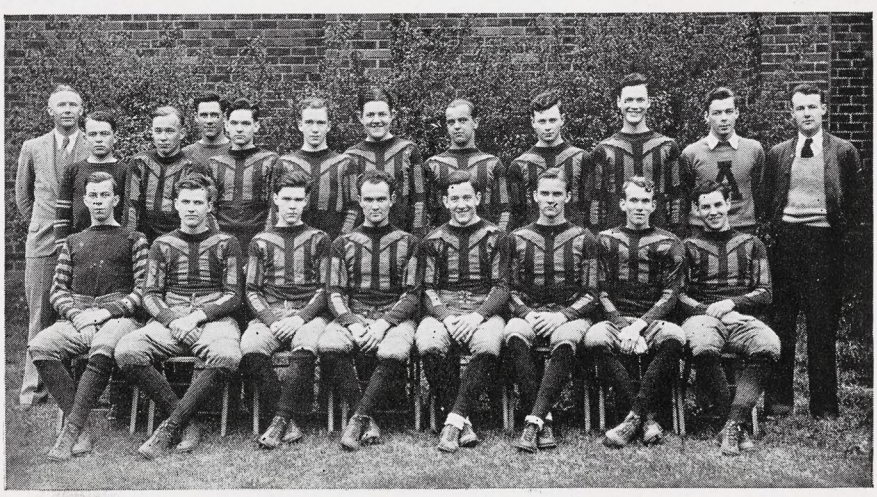
For many years there has been a real need for a Commentary on the Bible which was not a theological tome, was not fundamentalist in point of view, and was not expensive. At last such a book has been published by Harper, entitled, *The Teacher's Commentary*. Planned by Hugh Martin, the very capable editor of the English Student Christian Movement Press, it has for its chief editors Prof. T. H. Robinson of University College, Cardiff, England and Prof. L. W. Grensted of Oxford. As the book first appeared in England most of its writers are English, and the long list includes such familiar names as those of Canon Charles Raven, Dean Selwyn of Winchester and Deaconess Emmet of Durham. The American edition was prepared for the press by Prof. Moffat of The Union Seminary.

The significant feature of the commentary is that it has been prepared with the avowed purpose of aiding teachers of the Bible. It is not in competition with the commentaries prepared by Gore, Peake and others for the use of clergymen and theologians, but is specifically for the layman who desires aid in understanding but has neither time nor interest in detail points. Consequently all the writers are men who have had teaching experience and the books and passages of the Bible most essential in religious education receive the most extended treatment. Thirteen maps and diagrams, twelve illustrations, many bibliographies, a twenty page chronological scheme of dates and a subject index enhance the value of the volume.

The general point of view of the writers is well represented in the article on "Inspiration" by Prof. M'Fayden of Glascow in which he points out that "to approach the Bible with the view that inspiration must involve infallibility or inerrancy, is not reverence but arrogance." The writer then shows clearly why a fundamentalist point of view in this regard is untenable. This is only one of several fine general articles on both Testaments, not the least valuable of which is one by Prof. Paul P. Levertoff on "The Jewish Elementary School in the first century" in which he says all that can be said with certainty of Jewish elementary education in Jesus day.

* * *

The Association Press has brought a book of real interest to parents. It is *Growing Up with Our Children* by W. H. Burger. It is a small book of only seventy pages in which the author summarizes the result of some tests which he gave to 600 boys and girls. With his summary, relying upon the most modern psychological approach, Mr. Burger presents practical suggestions for parents in dealing with their children in connection with the problems which arise in the teen age in the home, in school, in "gangs", in church and in relation to the other sex. A few quotations from his latest findings will be of interest. In his test on the latter subject Dr. Burger found that 77% of boys pet with anyone who is willing and 70% of girls pet in order to "have a good time." He also found that 86% felt they would be better off if they had more information about sex. Four of his ten



THE FOOTBALL TEAM AT ST. ALBAN'S

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suggestions on sex to parents are the following:

1. If you have a chance, answer the first question of your child intelligently and unemotionally.

2. Associate with your children in the nude, beginning when they are very young.

3. Be "shock proof" whatever happens.

4. Be sympathetic in attitude toward young persons, even if you can't understand them.

While I am on this subject let me recommend an excellently written little book by Dr. Helena Wright called, *"The Sex Factor in Marriage"* published by the Vanguard Press. It is especially for those who are married or who are about to be married and deals frankly and soberly with the actual physical side of the marital relationship. It bears an introduction by Dr. A. Herbert Gray and Mr. Abel Gregg. Published first in England it had the good fortune to meet the approval of the authorities at the Port of New York and unlike so many others on this subject the American edition is a copy of the English. Its information and advice will be a blessing to many a young couple.

LOTS IN PRESENT TO ENCOURAGE US

Great crises, which on the surface seemed unmitigated evils, have been recognized by history as blessings, the Right Rev. G. Ashton Oldham Bishop of Albany, said last Sunday in his sermon at the Cathedral of St. John the Divine. He said a reading of history should make men "incurable optimists."

"The fall of Jerusalem," he said, "which saved the Christian Church from being a mere Jewish sect and enabled it to become a world-wide religion; the fall of Rome, which at the time seemed an unrelieved catastrophe, but set the Church free from bondage to a pagan state; again, the fall of Constantinople, which Dean Millman tells us shook Europe to its foundations, and which many persons believed meant the end of civilization, proved in retrospect to have been a great blessing inasmuch as it ushered in the great revival of learning we know as the Renaissance.

"These instances should give us courage and hope in the present. God is still directing the affairs of this world. Whatever dire condition may appear now, there can be no doubt that the historians of the future will look back and see manifold blessings that apparently could have come in no other way.



BISHOP MANNING
Sends a Couple of Telegrams

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In the current issue of The Cathedral Age, emanating from Washington Cathedral, there is a story about the Japanese baseball team from St. Paul's University, Tokyo. It seems that the boys visited the cathedral and placed a wreath on the tomb of President Wilson. The writer closes his story by saying: "Several members of the team were Christians, while others were members of the Brotherhood of St. Andrew". A justifiable distinction possibly—I really wouldn't know.

* * *

Hoboes Pay Tribute To Departed Leader

It hasn't anything to do with the Church but I cannot resist the temptation to pass on an item I picked up the other day. It seemed that hoboes throughout the land paid tribute on the second anniversary of the death of James Eads How, their departed benefactor and leader. How was a Harvard graduate and a physician and also a man of great wealth. But he devoted his life and his money to the hoboes in order that they might receive at least some of the comforts of life. And he lived the life of a hobo himself. I remember a number of years ago attending a conference with him. We were lodged in a rather swanky hotel. But not so, Eads How. He spent the week in a box car on a siding in the freight yard. Not only that, several hoboes spent the week with him and he saw to it that they attended the sessions of the conference too. I never knew the man well enough to be able to say whether or not his live was motivated by Christianity. But I can say that it was a life of unselfish devotion to a much abused class of men. Incidentally it is important that we know how essential the hobo is to our life. He cuts the ice and the lumber in the winter; he harvests the grain in the fall; he picks and cans berries, and does other essential chores. He is not a loafer as we are apt to think but a migratory worker upon whom we all depend. Irwin Tucker, Chicago parson, who once ran a college for these men with Eads How, is constantly making the distinction between a hobo, tramp and bum. The hobo is the migratory worker. The tramp is not a worker at all but a man who moves about from town to town, living as far as possible without work. The bum also is a non-worker but instead of moving about as does the tramp he stays in one town.

* * *

Large Numbers at Oxford Houseparty

There were close to 800 in attendance at the houseparty of the Oxford Group Movement held recently at Oxford, England. In case you do not know I should hasten to inform you that the Oxford Group Movement is the English version of what we know as the First Century Christian Fellowship, or the Buchmanites as some persist in calling them. This English party, like the American one held recently, was not only a large affair but also ran over a considerable period of time, and ended with the commissioning of 150 young men and women to "evangelize" England.

Men and women from all parts of the world were there as members of the house party. There were men distinguished in public service, bishops, deans, a provost, admirals, generals, educators, editors, writers, titled English and Dutch, Germans, Swiss, South Africans, Parsees, Australians, Scotch, Irish and Americans. There were women from Mayfair and country places, from universities, social settlements and church organizations. Some arrived in motor cars with coronets on the doors, others pedaled their way on bicycles, and here there was no difference in their rank. Some dressed for tea and dinner, others dressed in the morning for all day. The only prime necessities were a Bible, a notebook and pencil. Each Sunday morning of the ten-day party a communion service was celebrated by a Church of England priest and bishop, with an open communion table.

Americans active in the Oxford

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house party were the Rev. Garret R. Stearly, of Newark, N. J., and Mrs. Stearly; the Rev. J. Herbert Smith, associate rector of Calvary Church, New York, and Mrs. Smith; Mrs. Aymar Johnson, of East Islip; Dr. Irene Gates, of the staff of Roosevelt Hospital; Miss Kathleen Smith, of Englewood, N. J.; Dr. John Jacobs, of the Rockefeller Institute; the Rev. Cleveland Hicks, of New York; Dean Lee Vrooman, of Smyrna College, and William Gilland, of State College, Pennsylvania.

Also present were Aymar Johnson, Thornwell Jacobs, president of Oglethorpe University, and the Rev. D. W. Carruthers, pastor to the students at State College, Pa., with Mrs. Carruthers, and their children. The house party was a strange mixture of race, color and age, the oldest being eighty-four, the youngest six weeks.

* * *

Body and Soul Clinic Continues to Stir Things Up

We had thought that we had come to the end of the Body and Soul Clinic business when the rector of St. Mark's-in-the-Bouwerie, the Rev. William Norman Guthrie, said positively that it was not to be carried on longer under the auspices of the parish. But he had figured apparently without Mr. Edward S. Cowles, neurologist, psychiatrist and son-in-law of William Gibbs McAdoo. To him this clinic was an exceedingly precious thing which he did not propose to allow anyone to kill without a fight. So he continues to issue statements accusing the vestry of the parish with all sort of pernicious things; insists that Dr. Guthrie has sold out to them completely, and that in any case behind the whole business is the figure of Bishop Manning, who doesn't like the clinic because it has ministered to Jews and Dr. Manning, says Mr. Cowles, doesn't like Jews and he can prove it. The dead line for the existence of the clinic was set at July 31st. Just what happened on that day, if anything, I do not know at this writing. Perhaps it doesn't matter too much.

* * *

New Rector Takes Himself a Bride

The Rev. W. Nevin Elliott, rector of St. James, Exchange, Penna., was married to Hannar Hower Kirkham on July 21st, the ceremony being performed by the Rev. J. H. Lehn, classmate of the groom.

* * *

Interesting Devices For the Deaf

The Globe Phone Manufacturing Company of Reading, Mass., has brought out an attractive folder describing various devices to install in churches to assist the deaf. It is said that there are now over 2000 churches in this country equipped with hearing aid devices, and that practically all the new churches have installations by concealed wiring. You would find the folder interesting and I am sure the company would be glad to send you a copy.

* * *

Chicago Parochial School Graduates First Class

St. Ann's parochial school, Chicago, founded in 1930 under the direction of the Sisters of St. Ann, has graduated its first class.

* * *

Bishop Jenkins After Man in the Street

Bishop Jenkins of Nevada, in the address before the convocation of his missionary district, urged an effort to reach the unchurched. He suggested three methods; preaching missions, house to house canvassing, and preaching on street corners, in parks and at holiday resorts. He paid high tribute to the ministry of women in the Church, and especially to the six now engaged in work in Nevada. Earlier in his address Bishop Jenkins related the marks of progress in the district; renewed work and improved plants; work with the isolated; several new buildings; the vacation schools which are filling a need. The convocation was held at Lake Tahoe and was followed by the annual summer school.

* * *

Bishop Manning Denies Charges

Oh, Oh . . . here is some more on that Guthrie-Cowles-Manning fracas in New York that has just come in. Mr. Cowles accused Bishop Manning of disapproving of the clinic at St. Mark's-in-the-Bouwerie, New York, because it has ministered to the Jews. Cowles says that the Bishop dislikes Jews and took it out on the clinic for this reason. So Bishop Manning authorized the publication of a telegram which he sent from his summer home in Maine to the editor of the Jewish Daily Bulletin in reply to a letter from the editor asking Bishop Manning to state his attitude. The telegram: "Your letter received. The statements attributed to me are malicious and slanderous and totally untrue. My feeling toward the people of your race is well known and I am proud to count many of them among my best friends. I shall be glad for you to publish this statement." Bishop Manning also sent a telegram to Dr. Guthrie saying that the matter of the clinic was entirely in the hands of the authorities of St. Mark's and that he declined to enter the controversy, "but I fully approve the action (of closing the clinic run by Mr. Cowles) for reasons well known to you and to many of the medical profession". One of the charges made against Bishop Manning was that he would not allow a Jew to speak in an Episcopal Church —rather silly charge since one of the principal speakers at a service held for the suffering Jews of Eastern Europe a number of years ago at the Cathedral of St. John the Divine was Mr. Louis Marshall, prominent New York Jew. But don't think that this fracas over that clinic really amounts to a great deal. It is a typical little scrap in a tiny corner of the great diocese of New York—amusing, which places it on the front pages of the newspapers, but really unimportant.

* * *

Santa Barbara Rector Dies Suddenly

The Rev. C. E. Deuel, rector of Trinity Church, Santa Barbara, California, since 1914, died suddenly on July 18th following a heart attack. He had preached the previous day and arose on Monday morning in apparent good health. Dr. Deuel was a native of New York but came west when a comparatively young man, first as a missionary in Wyoming and later as the dean of the cathedral at Boise, Idaho. One of the interesting bits about his life, not generally known probably, is that for thirty years he had not missed an early Sunday celebration of the Holy Communion. When away from his parish and out of reach of a Church service he would improvise an altar on a camp table and with his own communion set, and with his family for a congregation, have the service.

* * *

Dr. Fosdick Condemns Our Present Social Order

The present economic order, with its amazing new tools, has been primarily devoted to "the private gain of the few rather than the social welfare of the whole nation," the Rev. Dr. Harry Emerson Fosdick said in his sermon in Riverside Church, New York, last Sunday.

"We invent "movies" and then let them fall into crass, commercialized, conscienceless hands where they are vilely used," Dr. Fosdick said. "We put our new physics and chemistry at the disposal of war and, using improved means for an unimproved end, make war more terrible than ever in history before. Everywhere we face in modern life a contrast between amazing new instruments for living and the trivial or evil ends for which they are employed."

The basic problem of our civiliza-

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tion, he continued, is not scientific, but moral. We have definitely proved our ability to provide technical means for living, he added, but have shown neither ability nor inclination to make the most of that skill and intelligence.

"Here lies the source of our present economic tragedy," he said. "Business has improved the means by which it works, with such accession of new tools as our fathers could not have dreamed. Yet see in what chaos and despair we now are plunged, so that we face the stark insanity that we starve because we have produced too much food, go unclothed because we produce too much cotton and, in general, suffer want in the midst of plenty.

"Behind the specifically economic explanations of this situation, the basic moral seems clear. Business ought to be the basic social service of all the people, but too little has this social end of business been clearly seen.

"What shall it profit, even business, if it gain the whole world of new techniques and scientific inventions and lose its soul, the moral goal of business, the welfare of all the people?"

* * *

Money Making Madness Flayed by Bishop Creighton

Entirely too many figures today in public office and professions are there for selfish reasons, and have no thought for constructive work, the Right Rev. Frank W. Creighton, Bishop of Mexico, said in his serman at St. Paul's Chapel, Columbia University.

"There are many, many people in this world," Bishop Creighton said, "millions, perhaps, who have in their heads the idea that our main purpose in life is to make money. These are the makers of wars, for their own interests; the deliberate disturbers of international relations; these are the makers of punitive tariffs, exploiting our innocent women and children—creators of panics and depressions—and God help you if you ever condone anything of the kind.

"We are all born for a purpose, and those of us who are diffident as to our future should make these lives of ours purposeful and useful. The fact that we are born for a purpose makes it imperative for us to find what that purpose is. We have no reason to be leading purposeless, drifting lives."

There is as much harm done by those who through ignorance follow the wrong vocation as by those who deliberately follow their own desires, he said. He cited his own profession, saying many young men and women are attracted by the romance and glamour of missionary work, but soon become tired of the work and small financial return, and find that they have not the true spirit to continue.

"More damage has been done to Christianity and the teaching of the Gospel by unfit people than you will ever realize," he said. "The sense of vocation is not enough. Even a sense of unfitness is a better thing, because it acts as a spur to make us fit ourselves."

* * *

Diocesan Kitchen Opened In Chicago

A diocesan kitchen for the canning of fruits and vegetables for Church institutions and for distribution among the suffering next winter was opened on July 26 in Chicago. It is located in the community house of St. James' Church which placed its plant at the disposal of the Friendly Farms Committee under whose auspices the work is being done.

* * *

Booklet Written By Pittsburgh Rector

The rector of St. Stephen's, Wilkinsburg, Penna., the Rev. William Porkess, has just completed a booklet entitled "A Young Man Who Ventured the Second Mile." It has

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Entered into rest at St. James's Rectory, on Saturday, July 9th, 1932, Reverend William Wallack Blatchford, for thirty-five years rector of St. James's Church, Atlantic City, New Jersey.

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been written at the request of a number of people and is now ready for distribution. I am informed that it cannot be brought but will be sent free to those applying for a copy. Might be well to enclose a stamp—that three cent postage runs into money.

* * *

Bishop Stewart
Ordains Four

The priest of the Church must be a man who can interpret modern times in the light of eternal truths, particularly with relation to such conditions as exist today, declared the Rev. Gerald G. Moore, rector of the Advent, Chicago, preaching at an ordination service which was held in St. Luke's, Evanston. These three requirements of the priest were listed by the preacher; he must be a man of God; he must be a man who loves his brother with a passion for souls; he must be a man of his time. Those ordained were the Rev. William D. McLean Jr., Rev. Albert E. Taylor, Rev. Henry T. Bakewell and Mr. John Strachan.

* * *

Accepts Call
To Owego, New York

The Rev. B. H. M. Rutledge, rector of St. Clement's, Wilkes-Barre, Pa., has accepted a call to St. Paul's, Owego, New York. The Rev. Sydney Winter, rector of St. Paul's for many years, retired last April.

* * *

Northern Indiana Goes
In for Gardening

The department of Christian social service of the diocese of Northern Indiana, the Rev. James Foster, chairman, is fostering community canning as a natural sequence to community farming. A suggestive bulletin has been sent to all parishes and missions.

* * *

Bishop Sterrett Came
Home with Stories

Bishop Sterrett of Bethlehem spent some time in Canada on a fishing trip as a part of his vacation. Our correspondent writes: "He has acquired a new string of fish stories. He also got some fish." I will let you figure it out.

* * *

Memoranda Book Offered
To the Clergy

Beauty, pure and faultless, must appeal to everybody, and Raphael's masterpiece — Madonna del Granduca—a reproduction of which, in full colors, appears on the cover of the issue of Messrs. Maile's well-known church calendar blotter will be much appreciated. The aim of this unique publication is to stimulate the love of beauty and to suggest means for gratifying this love

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in a practical and economical manner in our churches. In addition, there are many illustrations of modern ecclesiastical craftsmanship embodying the latest requirements of diocesan advisory committees, with a special section dealing with good modern lettering and an interesting illustration of the classical example of incised lettering on the base of Trajan's Column at Rome (c. 114 A. D.) As an inset there is an engagement memoranda for each day of the year, making the publication indispensable to the clergy for use on the study or vestry table. On request to the Secretary, Messrs. G. Maile & Son Ltd., Church Art Craftsmen, of 367 Euston Road, London, N. W. 1., England, a copy will be sent free to the clergy.

* * *

Rabbi's Son Enters The Church

A rather unusual incident occurred the other day at the Cathedral Shelter in Chicago when the Rev. David E. Gibson, in charge, baptized Samuel Z. Fink, son of a Jewish rabbi. Mr. Fink is a graduate of the University of Chicago and attended rabbinical college for two years. He plans to enter the ministry.

* * *

Baby Born into a Family of Parsons

A baby boy was baptized at the Church of the Holy Nativity, Forest Park, Baltimore, on July 24th, whose ancestors on both father and mother's side have been Episcopal clergymen for the past hundred years, serving chiefly in the State of Maryland. The baby was baptized James Archibald, Third, the son of the Rev. and Mrs. James A. Mitchell, Jr., the father at present being on the faculty of the Virginia Theological Seminary, but formerly rector of the Church of the Messiah, Baltimore. The grandfather, the first James A. Mitchell, was rector of St. Paul's Church, Centreville, on the Eastern Shore of Maryland, for twenty-nine years. The great-grandfather, Richard Barnes Mitchell, served in Southern Maryland throughout his long ministry, and more than a hundred years ago was rector at St. Mary's City, his ancestors being among the early settlers of that region. The baby was baptized by his maternal grandfather, Rev. Hugh White Sheffey Powers, rector of the Church of the Holy Nativity, Baltimore, whose father was William Henry Harrison Powers, rector of Trinity Church, Towson, for thirty-three years. His father in turn, Zebulon Montgomery Pike Powers, was a clergyman in Richmond, entering the ministry from a professorship at the University of Virginia. To add to this clerical heritage there are a number of great-uncles and great-great-uncles. What the baby will become is a question!

* * *

Chinese Mission Is Having Influence

The night school of the True Sunshine Mission, San Francisco, for young Chinese men, is quietly exerting a good spiritual influence on the lives of the students. Five of the young men were just recently baptized and also a Chinese girl. This makes twenty-one who have been baptized by the Rev. Mr. Wu since the first of this year.

* * *

Reaching the Isolated In New Hampshire

Sixty-nine baptisms since New Years in isolated places where people are deprived of Church privileges, many children supplied weekly with Church School lessons by mail, over six hundred presents distributed at Christmas trees in halls in small communities where such festivities were unknown, are a part of the effective work done by the Mountain Mission by mail and its full time field worker, Miss Amy Van Doom, supported by the diocese of New Hampshire.

* * *

Blind Indian Gets Help From Church Society

Howard McKinley may be remembered as the blind Navajo boy of the Good Shepherd Mission, Fort Defiance, Arizona, who graduated with honors from high school two years ago, won the Governor's silver cup for all around excellence, and went off to the University of Mexico. He has now completed his sophomore year and stands high in all his classes. An exceptional boy even without his life-long handicap. He had qualified as an Eagle Scout before he left Fort Defiance, except for learning to swim, which he had no opportunity to do on the Reservation. On finishing college he hopes to return to do Church work among his own people.

Some of his college work has been done through readers but indispensable assistance has been rendered by the transcribing of textbooks into Braille which is done by volunteers working in connection with the Department of Missions' special Committee on Literature for the Blind.

Mrs. W. J. Loaring Clark of Jackson, Tennessee, secretary for this committee, writes of other accomplishments. A blind man somewhere in Australasia who had drifted into

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Christian Science has been receiving the committee's monthly Braille magazine, The Church Herald, and through it, he says, has been brought back to the Church.

A volunteer transcriber in New York State sends an article to six blind people every week, which they pass around to others. Another undertaking for her "summer work" to make a transcription of the Prayer Book version of the Psalter.

* * *

Group of Notable Indians To Visit England

Some mention has been made of the expected visit in England and Ireland of a group of Christian leaders from India. The most definite statement in regard to this comes from the Cambridge Mission to Delhi, as follows:

In the autumn of this year a small band of Indian Christians, led by the Rt. Rev. J. S. C. Bannerji, Assistant Bishop of Lahore, is coming to England on a mission of Christian friendship and fellowship from the Churches in India to the Churches in Great Britain and Ireland. The visit is unique. It is the first practical outcome of the feeling which found expression during the Jerusalem meeting of the International Missionary Council at Easter, 1928, that, in order to make more real the fellowship in the Gospel of East and West, the younger Churches on the mission field should share what they have learned of God in Jesus Christ with the older Churches. The invitation has been given and accepted on the understanding that its aim is wholly spiritual. The Mission, arriving about the middle of September, will visit a dozen centers in Great Britain and Ireland, concluding with a special service in St. Paul's Cathedral on December 12th.

* * *

Look Out for Mr. Koonse

The Rev. Sumner Walters of St. Louis writes that care should be taken in dealing with a person calling himself "Robert Lee Koonse", a gentleman from High Point, N. C. Height five feet four; gray hair, face deeply lined. If he presents himself to you you are asked to notifiy either the Rev. G. I. Hiller of Athens, Ga., or the Rev. Sumner Walters, 600 North Euclid, St. Louis.

* * *

Dr. Kinkaid Appointed To Munich

The Rev. William Barney Kinkaid has been appointed by the Presiding Bishop to take charge of the American Church of the Ascension in Munich for one year, beginning October first. Mr. Kinkaid has been priest in charge of Trinity Church,

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New York City, since 1922, and was senior curate in that church from 1912 to 1916. In the years between, he was rector of St. Matthew's Church, Los Angeles, for two years, and rector of the Church of the Advent, San Francisco, 1919 to 1921.

* * *

Illinois Parish Plans Improvements

A bequest to St. James, Dundee, Illinois, from the late G. F. Arvedson has made possible substantial improvements in the properties of the parish. It is planned to start the work immediately. The church and rectory will be renovated throughout, including new roofs and lighting.

* * *

Here Is One for You Prohibitionist

In Michigan, so I am told, they arrested a man the other day for operating a beverage stand without a license. When he appeared in court he proved to the satisfaction of the judge that he sold no soft drinks, requiring a license to dispense; that all of his customers were supplied with the best of beer and rye whiskey. And since no license is required to sell these the man went off scot free and returned at once to his eager customers.

* * *

Detroit Rector Takes Mission Field

The Rev. Luther B. Moore, rector of SS. Philip's and Stephen's, Detroit, for the past four years took charge on August first of a mission field in the diocese of Michigan. He has charge of churches at Romeo, Rochester and Dryden, living at Romeo.

* * *

Plan New Cathedral In Atlanta

The story comes from Atlanta that when the congregation of St. Philip's Cathedral, Atlanta, could not see their way clear to build a new cathedral at this time the dean, the Very Rev. Raimundo de Ovies, resigned. Later the resignation was withdrawn and the assumption is made by the newspapers that an effort is to be made to build a new cathedral in another location in the city from the present one.

* * *

Kenneth Bray Goes To Hawaii

The Rev. Kenneth Bray is to take charge of the Hawaiian congregation at the Cathedral, Honolulu and to have charge also of St. Mark's mission, run by the cathedral. Mr. Bray has been the assistant at the cathedral in Bethlehem, Penna. Prior to that he was an instructor and athletic coach at St. Stephen's College.

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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

St. Paul's Cathedral
Buffalo, New York
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Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Grace Church, Chicago
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Rev. Wm. Turton Travis
1450 Indiana Ave.
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Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

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Sundays: 8:45, 11 A. M. and 5 P. M.
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Hartford, Conn.
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The Very Rev. S. R. Colladay, D.D.
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Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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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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Boston
Bowdoin Street, Beacon Hill
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Confessions: Saturdays, 3-5 and 7-9 P. M.

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Rev. E. Reginald Williams
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Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
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Gethsemane, Minneapolis
Rev. Austin Pardue
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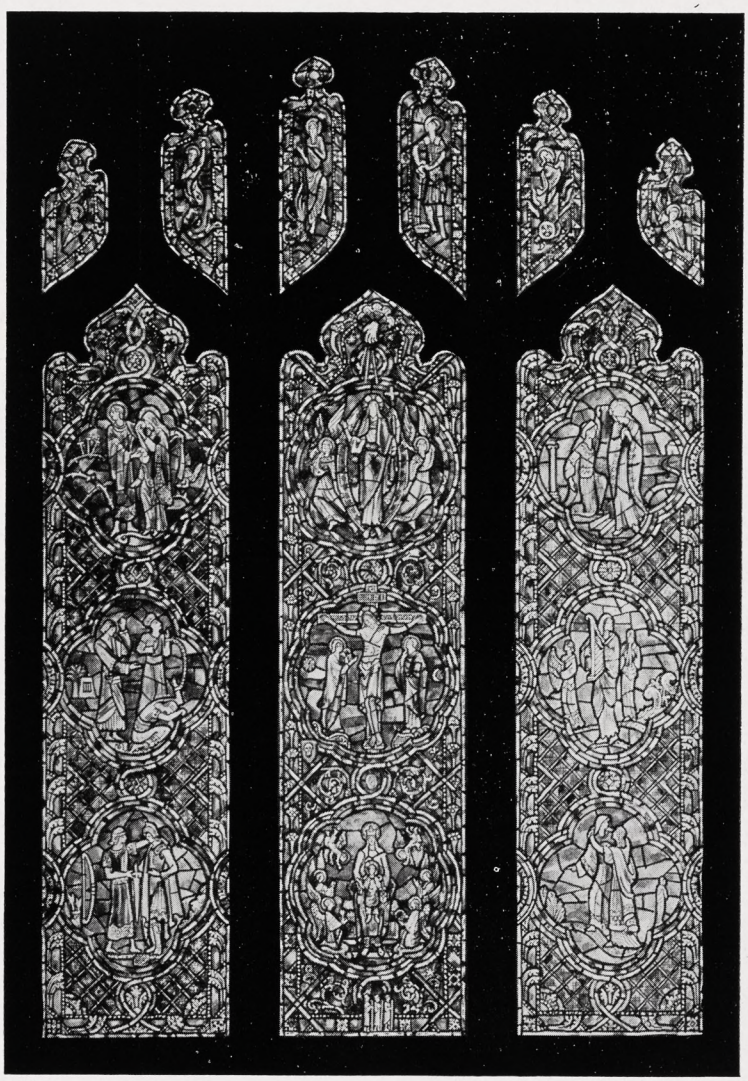
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The WITNESS

CHICAGO, ILL., AUGUST 11, 1932



SANCTUARY WINDOW
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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE RECENT SQUABBLE between Japan and China would hardly be called a war by most people; the Japanese in fact never recognized it as one. Yet this comparatively tiny bit of violence well illustrates the futility of war. Chinese authorities now estimate the damage done at Shanghai at one and one-half milliard silver dollars. The number of Chinese citizens killed is estimated at 8,000. Buildings destroyed were worth over 140 million silver dollars and the factories destroyed were worth 68 million silver dollars. Then as a result of the destruction of property 350,000 people have become unemployed. Instruction for the most part has stopped, with 3000 teachers without work. Twelve institutions of higher learning, seventeen secondary schools and 49 elementary schools have been destroyed, with a total loss of 14 million silver dollars. The railroads suffered losses estimated at 17 million silver dollars, while bridges and roads destroyed amounted to about a million and a half silver dollars. Ten million silver dollars worth of damage was done the harbor. Yet there are few citizens of the countries involved who know what the fighting was all about, let alone the peoples of other countries.

READERS OF THIS PAPER are familiar with the School for Seminary Students which has been conducted each summer in Cincinnati by Dr. William S. Keller. Each year this physician, believing that to be a good pastor requires real knowledge of the social sciences and social service work, invites to his city a selected group of students. They spend their time working in the settlements, the hospitals, jails, orphanages and other institutions, thus receiving first hand knowledge of a side of life which they are not brought in contact with through seminary training but which they most surely will run up against once they go out into parishes. A news item in this issue is some indication of the widespread influence of Dr. Keller's self-sacrificing work. In far off China this summer a conference of Church workers is being held. The inspiration, and no doubt also the wisdom to a large degree, behind this conference is the Rev. Robin Chen. And behind Robin Chen is not only the training of the Philadelphia Divinity School but also two inspiring summers at Dr. Keller's school in Cincinnati.

THE MOVE TO CONSOLIDATE the Western Theological Seminary with the Seabury Divinity School will receive the approval of most people, particularly since it will be done apparently without giving up the prized traditions of either institution. Seabury has had a great history, linked with the pioneer days of the northwest and the lives of some of our greatest missionaries. Yet there can be no question but that we are preparing clergymen at tremendous costs due to small enrollments coupled with big overheads. A first rate seminary in Chicago, as Seabury-Western most certainly will be, will give the Church a centrally located seminary in the middle west where men can receive the best of training at a reasonable cost to themselves and to the Church. Conditions which required our scattered seminaries have been largely removed by rapid transportation and the end of provincialism. It is encouraging to learn that the authorities in these two seminaries recognize the change and are eager to act accordingly.

IN YEARS PAST we have operated a fund called THE WITNESS Fund. Into this Fund went the donations of subscribers who were kind enough to send in a bit of extra money with their own subscription renewal. It was then drawn upon to help pay for the subscriptions of others who desiring the paper were nevertheless unable to bear the cost of it. We want to revive this Fund and we hope that it may be a healthy revival. There is not a day that letters are not received from Church people who have taken THE WITNESS ever since the paper was started informing us that because of unemployment or some condition which they cannot control, it is necessary for them to discontinue the paper. We do not want to lose these old friends. Yet it is quite impossible for the paper itself to carry them. We therefore appeal to you, our readers. A dollar or two will enable us to inform these people that they are to continue to receive the paper for another year as a gift from you. We plead with you earnestly to do what you can. As in previous years we will acknowledge gifts from time to time under the heading of THE WITNESS FUND.

AMERICAN LIFE at its worst and also in some of its better aspects is faithfully reflected in articles constantly appearing in the Arabic newspapers

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and magazines of Cairo. The penetration of Egypt with American business and American films in post-war years, added to the influence of missionaries and tourists in earlier years, has made America a treasure house of news-interest for the native press. Dr. E. E. Elder of Cairo, in The Moslem World, has listed a number of subjects recently written up in Cairo papers. Among the subjects are Pola Negri, Colonel House, Al Capone and Admiral Byrd. A leading article by a Moselm editor mentions that a group of "red American Indians" have embraced Islam. A full-page illustration in another paper, showing a lynching, has for its title, "This is the way negroes are treated in America." But on the whole, Dr. Elder says, the Arabic papers are fair in their mirroring of American thought. The influence of American life is far out of proportion to the small number of Americans resident in Egypt.

KEEP YOUR HEAD DOWN

An Editorial by
BISHOP JOHNSON

WHEN you go to an instructor to learn how to play golf, you will be repeatedly told to keep your head down. Somehow human curiosity is always anxious to look up in order to see the result of a play rather than to keep an eye on the ball until one has completed his shot. Then lift up your head if you want to because you have done your best.

One is reminded of the passage of Holy Scripture when after our Lord's ascension into Heaven, the apostles were looking up to see what would happen next. They were rebuked by the Angelic Messenger, who said, "Ye men of Galilee, why stand ye gazing up into Heaven?"

The Lord's work on earth had been completed and now the labors of the apostles were to begin. They were to keep their feet on the ground and their eyes upon the task before them. Gazing into Heaven would not help them when such gazing took the place of the unpleasant tasks that lay before them. We are reminded of the incidents connected with the Transfiguration on the Mount. St. Peter and his companions were so overcome emotionally by the vision which they saw that they were content to feast upon the scene. Let us build tabernacles and live here in this atmosphere of emotional ecstasy. That was a very human reaction but we must remember that it was premature.

There was the episode of the epileptic child when they descended from the mount. They had not yet entered into their reward. They had merely seen a picture of the joys that awaited them.

Before they could enter into these joys, they must keep their head down and be cognizant that they had a duty to perform to an epileptic world. If ultimately we are to lift up our hearts, we must be willing to keep our heads down until we have completed our task.

BUT it seems to me that the intellectuals need this advice as much as those whose emotions are easily stirred. I read a great many articles in some of our religious journals which pride themselves on their academic exaltation. It is curious but true that those who despise one another are apt to have the same fault themselves that they discern in others. Possibly the reason that they are such apt critics is because they are so familiar with the error which they are anxious to correct in others.

The academic mind has a persistent tendency to lift their heads and in doing so they are apt to miss the mark. In their anxiety to be scientific they are apt to take their eye off the ball and so foozle their approach.

As much as we hold learning in reverence, one would scarcely recommend that we entrust the affairs of Congress to professors of political science or experts in psychiatry. One feels sure that in any emergency they would fail to keep their head down.

You cannot cure the diseases of the slums by turning loose a group of students into the district. They would eventually have to call in the plumber and the baker and the pastor to solve those problems of human relations which refuse to react to the yardstick and the laboratory. Our Lord began His labors by calling in ordinary men to do the work. It is true that He did call an expert in St. Paul to complete the process, but St. Paul was an artizan as well as a psychiatrist.

THE Church labors under a disadvantage because it steadfastly inclines to believe that human equations can be solved in terms either of emotional ecstasy or those of academic analysis. Somebody has to do the hard work in an epileptic world and in doing this one must keep his head down.

Another human tendency especially noted in ecclesiastics is that of egotism. I would define an egotist in this connection as one whose first impulse was always to hold his head up and to impress his auditors that "We are the people, and wisdom will die with us."

I do not know of anything more tragic than the religious leader who puts the ego where he ought to put God. They seem to do great things and to gather large congregations, but when they are gone, their building is in ruins. Instead of worshipping God and working for man, they make the fatal mistake of worshipping

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man and working for God. When one hears an ecclesiastic telling what he has done or what he could have done if he had had the chance, one feels like calling out, "Keep your head down," for humility is the only basis upon which the Nazarene is willing to build His Church. The more credit you take to yourself, the less you are doing the Master's will.

If our chief motive is to be seen and applauded by men then we will fail to reach our goal and will have no rewards for our efforts. In short whatever we begin to do, let us keep our head down at the beginning if we are to expect any glory at the end of our play. The emotionalist approaches religion to satisfy his emotions; The rationalist to satisfy his opinions; the egotist to gratify his vanity; all we can say to each is "Keep your head down." "Lift up your hearts" all you want to but keep your eye on the task that Christ holds you responsible for, whether it be little or big.

The Art of Stained Glass

By

ELEANOR H. WILSON

IT IS a pleasure to chronicle the achievements of a woman, Anne Lee Willet of Philadelphia, in the field of stained glass. The Willet Studio was established by William Willet and his wife, partner and coworker thirty years ago. Eleven years ago Mr. Willet died at the heighth of his career, and Mrs. Willet carried on the tradition of his work. The art of stained glass was at a low ebb when Mr. and Mrs. Willet began their work,—a narrow Puritanism had deadened all effort toward ecclesiastical beauty, and numerous commercial glass firms in Europe and America had flooded the churches with an inferior "art" glass lacking entirely in the spiritual beauty possessed by mediaeval glass. "From my childhood", says Mrs. Willet, who before her marriage was a portrait painter, "my father, a Presbyterian minister, inspired me with the idea that the artist instinct which had been ours for generations should be dedicated to bringing beauty back to the churches."

Since 1900 there has been a decided impetus in the building of churches by all religious denominations, the architectural style applied to ecclesiastical and collegiate buildings alike being Gothic, and stained glass developed along with and as a part of Gothic architecture. The Willets were pioneers in the return to mediaeval methods in the making of windows. Twenty-three years ago Dr. Ralph Adams Cram, authority on church art, wrote of the medallion chancel window designed and executed by the Willets for Calvary Church, Pittsburgh, as "unquestionably one of the most notable examples of the revival of the fundamental principles of the art of stained glass as they were understood in France at the highest point in the development of mediaeval art."

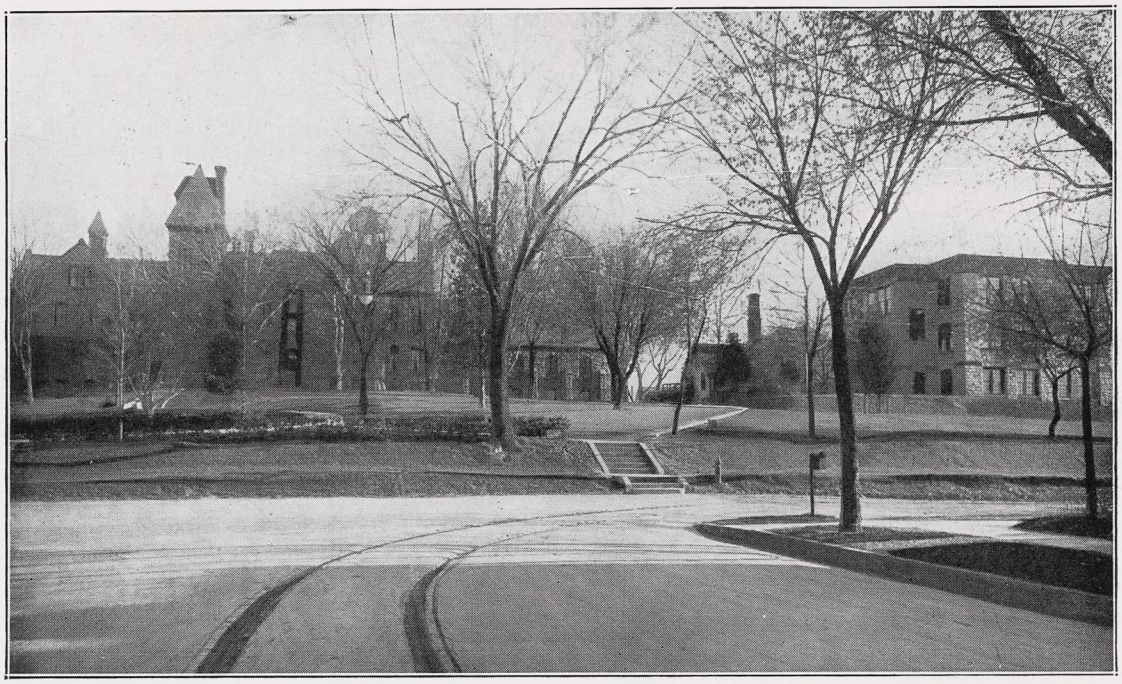
Their best known work is in the West Point Chapel,—the Great Sanctuary Window aisle and clerestory windows and the World War Memorial window of the front facade, the latter installed in 1923. It is based on St. John's revelation, vouchsafed to him on the Isle of Patmos for the comfort of the early Christians in the midst of persecution and war. The central theme of the window is the victory of Christ over sin and death. Here, as in the chancel window, the Academy motto, "Duty, Honor, Country" appears.

The Thorndike Hilton Memorial Chapel, a gift to the Chicago Theological Seminary from the parents in memory of the young man whose name it bears is intended primarily for those who require quiet and beautiful for private thought and prayer, easily accessible from the busy street. The crowning glory of this chapel are the windows designed and executed by Mrs. Willet. Recently as I entered, the sanctuary window enriched by the morning sun glowed with jewel like radiance. There runs through it the melody of young manhood's ideals and achievements, consistent with the purpose of the chapel itself. The three lancets contain three medallions in each of which biblical characters are portrayed,—the one of David and Jonathan is particularly striking. In the upper left medallion, the Return from Calvary, the three crosses are outlined against the sky; John is supporting Mary as they wend their way homeward. Mary's robe has caught on a thorn and the little angel is releasing it. This is characteristic of the quaint details often introduced into their work by the artists of the Middle Ages. Looking back as I left the chapel my eye was caught and held by the tiny luminous figure of The Three Kings at the base of the center lancet, gazing expectantly at the star which they are following toward an unknown goal.

Mrs. Willet says: "The stained glass artist does literally paint with light. How dead is the finest architecture without the glory of vibrant light, beautified, controlled and distributed by color and how essential that he bear in mind always that he is working with two media: light and glass which holds in its own atoms the colors of the rainbow". In this poem dedicated to Hilton Memorial Chapel John Davidson well expresses her thought of "pictured light".

"Love built this shrine, these hallowed walls uprose
To give seclusion from the hurrying throng,
From tumult of the street, complaint and wrong,
From rivalry and strife, from taunt of foes,—
If foes thou hast. On silent feet come in,
Bow low in penitence. Whoe'er thou art
Thou, too, hast sinned. Uplift in prayer thy heart,
Thy Father's blessing waiteth. Read within
This holy place, in pictured light portrayed,
The characters of worthies who, from years
Long past, still speak the message here displayed
In universal language not to fade.
Leave them thy burden, all thy cares and fears;
Faith, hope and love are thine, for thou hast prayed."

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VIEW OF GROUNDS AT ALL SAINTS SCHOOL

ALL SAINTS SCHOOL, SIOUX FALLS

By
MARY B. PEABODY

FORTY-NINE years ago Bishop Hare was the Missionary Bishop of Niobrara, the name given to the field in which lived the Dakota or Sioux Indian tribes,—people at that time largely uncivilized and unchistianized. In October, 1883, the House of Bishops enlarged his jurisdiction to include all of what is now the state of South Dakota. The bishop's mind turned at once to what the change might mean for the isolated missionaries at work on the nine Indian reservations in his district. One thing that would lift a burden of anxiety from their shoulders he realized could now be done. "I can provide a place which shall be both a home and a school where their children can live and be educated in Christian surroundings among people of their own race"—so his thoughts ran.

He looked over the whole territory for a location and chose Sioux Falls as the place giving greatest promise of becoming an industrial and trade center and therefore the place where cultural advantages would be most abundant. A building to house both home and school was the problem put up to the architect. The building was to be constructed of the handsome, durable Sioux Falls quartzite. It was to be as beautiful and homelike as its purpose and the funds available would allow. An essential and dominating feature was to be a chapel, for which one of the earliest gifts toward the enterprize had been made—a memorial to her mother given by Miss Mary Coles of Philadelphia. Mrs. John Jacob Astor, who had been interested in Bishop Hare's work for years, gave the first $1000, "to lay the foundation of your girl's school," she told the bishop. Many other eastern friends came to Bishop Hare's assistance. Sioux Falls contributed $10,000 in money and land. It was possible to lay the corner stone in 1884 and to open the building to receive its first students in September, 1885.

AS PRINCIPAL Bishop Hare chose one who knew by experience the privations, discipline and joys of missionary life,—Miss Helen S. Peabody, daughter of a pioneer missionary in northern Wisconsin. Associated with her was her elder sister Sarah. Miss Helen remained as the beloved head of the school for thirty-six years. She shared whole-heartedly Bishop Hare's desire that the life of the school should be that of a Christian family rather than that of an institution. There never was that marked separation between teachers and pupils which so commonly exists. In selecting members of the faculty, not alone character and thorough training, but the ability and inclination to live in an elder-sisterly relation with the younger members of the household was considered. The result has been the imparting of ideals of conduct and attainment, held perhaps unconsciously, until the problems and stress of life call them into play.

Among the first boarders in the school—they had a

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BISHOP'S PARK, ALL SAINTS SCHOOL

dormitory on the third floor where Bishop Hare's bedroom and study were located—were the two little sons of the Rev. Henry Swift, missionary on the Cheyenne reservation; the eldest daughter of the Rev. W. J. Cleveland, missionary on the Rosebud reservation; the young son of the Rev. W. W. Fowler, missionary on the Santee reservation; two sons and two daughters of the Rev. J. M. McBride, missionary at Pierre. Very soon the demand for room for girls excluded boys from the boarding department; but through all the forty-seven years of its life, the daughters of clergy of South Dakota and neighboring states have received their secondary education within the walls of All Saints School. So, too, have hundreds of fatherless or motherless girls.

Within five years the original building was too small for the growing number of pupils. It has been enlarged three times. At intervals four additional buildings have been erected: a music studio and class rooms; the Dexter Memorial, containing an infirmary, rest room and sleeping rooms; the Bishop Hare Memorial, containing a gymnasium and class room; a central heating plant. All the buildings are connected by lighted under-ground passages, so that on stormy days and in bitter winter weather one can pass comfortably from building to building.

THE HEALTH of the pupils has always had careful attention. Wholesome food, sufficient sleep, plenty of play and exercise in the open air are matters of course. Perhaps the large rest room in Dexter House where girls "under the weather" can be quiet, has been largely responsible for the fact that there have been few cases of serious illness and no deaths among the boarding students in all the years of the school's existence.

As for scholarship, All Saints is a fully accredited member of the Northcentral Association of Schools and Colleges. Its graduates enter these institutions on the basis of their school credits and generally make good records, some of them Phi Beta Kappa. What degree should be given to one who passed from the primary grades to graduation and is now the wife of a bishop, a member of the board of the Woman's Auxiliary and of one of the departments of the National Council, let schoolmen decide!

The impress of All Saints School upon its students and faculty members has been deep and abiding, an impress which bears its most abundant fruit, probably, when as wives and mothers former students find themselves responsible for guiding young lives. "How would Dr. Peabody deal with a case like this?" is a question many a young mother has put to herself, and found a good solution in the answer of her memory.

Undoubtedly the person who had the deepest influence on those who were in All Saints during the last twenty years of his life was Bishop Hare. His gentleness and strength, his ingrained refinement and keen sense of humor, his courageous bearing of intense pain, his understanding heart and considerate tactfulness made him deeply revered and loved and gave those associated with him an ideal of Christian character never to be lost. In his simple talks in the chapel he emphasized the fundamentals of religion and ethics, not as abstractions but as the basis of satisfying life in home, school, play ground and work room. The chapel became a dear and sacred place which diffused its atmosphere into every part of the home. Through its open doors the altar with its shining cross and the beautiful Good Shepherd windows above them silently speak their deathless message to the girls passing to and from classes, play and recreation. A gift of

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flowers in memory of her mother from a recent graduate was accompanied by a note which said, "There is no place on earth dearer to me than the chapel of All Saints School."

More intimate and personal than his chapel addresses was the talk Bishop Hare gave when the seniors were his guests at an afternoon tea. It had a sacramental character for those who were privileged to be present. The tangible thing they took away was the cup and saucer they had used: the intangible but more treasured thing was the bishop's fatherly advice and counsel hidden in their hearts.

Such is the heritage of All Saints School. Though time inevitably brings change in personnel, curriculum and methods, the fundamental ideal of a Christian home combined with a thoroughly up-to-date school remains. That ideal those responsible for the school today intend to hold fast.

Let's Know

By

BISHOP WILSON

Our Name

ONE of our readers raises a question which keeps cropping up about every so often. Apparently more and more of our Church people are wondering about it. The question is—where did the official name of our Church originate and why do we retain it?

To get at the origin one must go back to the Revolutionary War and to the foresightedness of the Rev. Dr. William Smith, a priest of Maryland at that time. Up to that time the Church had been known as the Church of England in the colonies and Dr. Smith realized that when hostilities terminated there would be complications regarding the property rights of the Church in Maryland. Therefore, as early as 1780 he called a conference of a few clergy and laymen at Chestertown who prepared a "Petition to the General Assembly of Maryland for the Support of Public Religion." The petition asked that an act might be passed empowering vestries to raise money for the upkeep of Church property. It was necessary to append some name to the Church making the request and of course the old name was out of the question. It was moved, seconded, and carried that "the Church of England, as heretofore so known in the province, be now called the Protestant Episcopal Church." Three years later, at the conclusion of the War, another meeting of Maryland Churchmen was called who drew up a "Declaration of Certain Fundamental Rights and Liberties," in which they set forth the identity of the Protestant Episcopal Church with the Church of England as it had formerly been in the colony and asserted its title to the property previously held by the Church. The Declaration was sent to the Governor and received approval. This was a great help to the Church in all the newly constituted states because it set a legal precedent regarding property rights.

We know nothing of the particular considerations which led to the selection of this title. No doubt the "Episcopal" part of it was to differentiate the Church from the Puritan groups which were Presbyterian in polity and the "Protestant" part of it was to distinguish the Church from the Roman Catholics who had originally settled the Maryland colony.

When the preliminary General Convention met in 1785, bringing together delegates from all the states, this was the only title known in law and was automatically written into their documents. The Convention of 1789 which adopted the Constitution had no other precedent to follow and no other name was in the field. "Protestant Episcopal Church" was therefore written into the Constitution and there it has remained ever since. During the Civil War when the southern dioceses temporarily set up a distinct organization of their own, it was seriously proposed that "Reformed Catholic Church" should be the title. But the feeling prevailed that it would be safer to stay as close as possible to the old Church in the North and the southern Church was thereupon called the Protestant Episcopal Church in the Confederate States of America, which disbanded when the Civil War was over.

It is felt by many Churchmen that however descriptive the present name might have been in Revolutionary days, the course of events since that time has made it a misnomer and it ought to be changed. Conservative sentiment is, however, always fearful of changes and nobody considers it of sufficient importance to create an issue out of it. Some day a change will naturally come.



SCHOOLS

THE WITNESS WILL BE GLAD TO BE OF SERVICE TO YOU IF YOU ARE TO SELECT A SCHOOL FOR YOUR SONS AND DAUGHTERS. LET US KNOW THE PART OF THE COUNTRY YOU DESIRE AND WE WILL SECURE FOR YOU ALL THE NECESSARY INFORMATION ABOUT A SELECTED LIST OF SCHOOLS. STATE AGE OF THE BOY OR GIRL AND GIVE US AN INDICATION OF HOW MUCH YOU CARE TO PAY. WRITE OUR NEW YORK OFFICE: 931 TRIBUNE BUILDING.

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LIFE STORY OF A MODERN SAINT, REV. C. F. ANDREWS

Reviewed by GARDINER M. DAY

All who have been fortunate enough to hear Dr. C. F. Andrews—or "Christian Father Andrews" as some of his best friends have called him—on any of his recent trips to America will rejoice in the appearance of his autobiography, *What I Owe to Christ*, which has just been published by The Abingdon Press ($1.50). Some thirty years ago Dr. Andrews went out to India as a Missionary of the Church of England and because of the absolute purity, and sincerity, simplicity and beauty of his life has become one of the most influential Christians in India today. While he does not wear "Gandhi pants" and live on goat's milk and dates, nevertheless he more nearly approximates the example of St. Francis in the twentieth century than anyone I know. The jacket of the book in no wise exaggerates when it calls the autobiography "an impressive human document." The quality of Dr. Andrews' spirit bears no better testimony than the fact that he is probably the best Anglo-Saxon friend of the poet Tagore and one of the most intimate friends of Gandhi.

Three aspects of C. F. Andrews' career make it interesting even to those who have never heard of him before. First, the autobiography tells of the deep personal experience of the living Christ which came to him with unmistakable vividness as a college student and has enabled him to "endure as seeing him who is invisible." Secondly, his work along Christian lines to improve relations between different races in India, Africa and the Fiji Islands is an amazing story. Thirdly, the influence that deep spiritual personalities have had upon his life, notably, Kagawa, Albert Schweitzer, Sundar Singh, Tagore and Gandhi. A further interest in the book for those who are Anglicans lies in his story of how he was gradually forced by his conscience to leave the parish ministry because of his inability to repeat the so-called damnatory clauses of the Athanasian Creed in the presence of the almost Christ-like lives of some of his Buddhist and Hindu friends.

A brief review cannot even attempt to give the outline of the chief events of his life, far less of its deeply spiritual nature. His conversion was the starting point of his career. His description of it is too long to quote, but an example of the kind of reaffirmation of it which he has had is worth quoting: "It was just then, in an hour of utter heart weariness and exhaustion, that there came to me a light and a vision that left behind an ineffacable memory and changed once more the whole tenor of my life. I saw no outward form, but I was conscious of an over-shadowing Presence and an ineffable peace, as though the Everlasting Arms were upholding me and I was utterly at rest. The radiance was inward, not outward, and it flooded my whole being. It came upon me, suddenly, unawares, just as in the former instance of my own conversion. . . . The joy that accompanied this assurance was overflowing and it remained with me almost undimmed for many months after the occurrence, flooding my whole being with gladness."

Surely there is not a Christian today who has not wrestled with the problem of how literally Jesus himself would want us to take "The Imitation of Christ" today. The author tells of three consecrated Christians, Samuel Stokes, Sundar Singh and Brother Western, who bound themselves in an order called the Brotherhood of the Imitation of Jesus. They were to live like the Franciscan "Little Brothers of the Poor." The order was later abandoned, however, when the leader Stokes "discovered more and more certainly each year that they (the natives of India) were mistaking altogether the true motive of his Christian service, regarding it as self-seeking with a view to his own spiritual advancement. So serious was the misunderstanding that his Christian witness was in danger of being given to no purpose and even of leading to wrong impressions."

While Dr. Andrews' story is singularly interesting in the many practical aspects of religion upon which it touches, the charming way in which the author's mysticism is revealed in every chapter gives his life experience an unusual vividness.

FAMOUS BRITISH AUTHOR TO LECTURE HERE

The Rev. W. G. Peck, rector at Manchester, England, whose "The Divine Society" has been read widely on this side of the Atlantic, is to deliver the Hale Lectures next year at the Western Theological Seminary. His subject is to be the "Social Significance of the Oxford Movement." Readers of The Witness will possibly recall a brilliant article by Dr. Peck in the series on "The Christian Way Out" which appeared here this past Lenten Season. Incidentally that series will soon be in book form.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

During the past couple of weeks we have been sending letters to clergymen asking them to nominate some person for recognition here for their meritorious service to the Church — not necessarily some mighty deed done in the name of the Lord, but rather a faithfulness and perseverance the relating of which will inspire others. After all it is upon the foundation of such souls that the Church is built and we would like to seek these people out in order that all might know of them. And we would like to start out by telling you a bit about Mrs. Robert Smallwood Middleton, a rosy-cheeked, bright-eyes woman of seventy-four who lives in Vienna, Georgia. In Vienna there is a little church on the corner, unfamed and unsung, and yet because of this one woman this Church of the Prince of Peace has a history as unique and as thrilling in many ways as is the story of St. John the Divine in New York, or the justly famous little Church Around the Corner. There are no marble spires here nor rich tapestries. But it does have this great distinction. It claims a one hundred percent attendance for a period of ten years. Each Sunday services are held, the organ played, the hymns sung and the collections taken with a one hundred percent attendance. And that one hundred percent consisted of Mrs. Robert Smallwood Middleton, the sole communicant of the mission. And with equal faithfulness has she been ministered to by the Rev. J. B. Lawrence, rector at Americus, Georgia. There is no vested choir, no feverish bustling about with multitudinous departments vieing with each other; no barbecue dinners or picnics. Just "two or three gathered together in My name" and in this case it is two not three. But the work goes on. Mrs. Middleton, postmistress of the village for the past twenty-five years, takes care of the property, solicits funds for improvements and takes care of all the details. A good share of the necessary funds she gives herself — from the sale of pecans which she raises. So when you turn to your Living Church Annual and see, in the list of parishes and missions, this; "Vienna, Prince of Peace (1)" just remember that the (1) stands for Mrs. Robert Smallwod Middleton whose faithfulness, while unsung, will surely be rewarded.

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Dr. Suter Is New Prayer Book Custodian

Succeeding the late Lucien Moore Robinson, whose death occurred on March 13, the Rev. Dr. John Wallace Suter of Boston has been appointed Custodian of the Standard Prayer Book. The appointment is made by the Presiding Bishop, acting under the provision of Canon 44, section VI, which orders that a vacancy occurring in the office during the recess of General Convention shall be filled in that manner. The Canon further defines the Custodian's duties. The appointment was made in view of Dr. Suter's long and active connection with the Commission on the Revision and Enrichment of the Book of Common Prayer and the leading part he took in guiding the deliberations of the General Convention to the adoption of the revised Book.

Dr. Suter was rector of the Church of the Epiphany, Winchester, Mass., from his ordination in 1885 until 1912, since when he has been rector honorarius of that parish.

* * *

Mission Workers of Alaska Are Married

A wedding of interest to the Church generally took place at Fort Yukon, Alaska, on July 24th, when Bishop Bentley, youthful suffragan bishop, united in marriage two of his missionaries, Miss Lucy Ogden Cornell, nurse at the Hudson Stuck Memorial Hospital and the Rev. Merrit P. Williams, for the past three years in charge of St. Stephen's Mission. The bride and groom are now on their way to the states for a furlough of a year after which they plan to return to Alaska for another five years' service under the bishops of Alaska. Miss Cornell is the daughter of the executive secretary of the diocese of Florida, Mrs. William P. Cornell. Mr. Williams is from St. Louis and is a graduate of the General.

* * *

Clergyman's Wife Runs For Office in California

Mrs. C. Rankin Barnes, wife of the executive secretary of the social service department of the National Council, is a candidate for a political office in Los Angeles. The newspapers there are giving her a great play-up, for her exploits as a leader in the Women's Air Reserve Corp quite as much as for her political ambitions.

* * *

Need Better Christians Not More

Preaching at St. John', Far Rockaway, Long Island, the Rev. Roelif H. Brooks, rector of St. Thomas', New York, said that the Church needs better Christians rather than more. If those who are already Church members lived more closely to the teachings of their faith the world could be transformed. Dr. Brooks was a candidate for Orders from the diocese of Long Island and spent the early years of his ministry as a curate at the Church of the Messiah, Brooklyn.

* * *

Hiking Is a Problem in England

Parsons in England are agitated over hiking. It seems that people in increasing numbers over there are now putting on their oldest clothes on a Sunday and hitting out for a walk in the country. Most of them, it seems, do not bother to go to church first with the result that there has been a marked falling off in church attendance. Some of the clergy are all for encouraging the hikers to attend church en route. Others, sticklers for the proper, feel that people should not be encouraged to attend church in anything but their best clothes.

* * *

Founder of Church In Georgia Is Dead

Mrs. Rebecca J. Standifer of Blakely, Georgia, is dead. Always a devout churchwoman she organized Holy Trinity Church at Blakely, and was an active worker there up to the time of her death.

* * *

Ohio Clergyman Ordained Priest

In the chapel of the Holy Spirit, Gambier, Ohio, Bishop Rogers ordained the Rev. George Vernon Higgins to the priesthood on July 19th. Dean Byrer of Bexley Hall presented the candidate and the sermon was preached by the Rev. C. Archibald Hopper.

* * *

Parochial Missions In Montana

Extensive preparations are being made for parochial missions to be held in Montana this fall. A conference and retreat in preparation for the missions was held recently at Camp Luccock, near Livingston.

* * *

Bishop Gailor Has An Anniversary

Bishop Thomas F. Gailor of Tennessee recently celebrated the 39th anniversary of his consecration. The Chattanooga News in a leading editorial pays a real tribute to him. After first stating that they have always been on the other side of the fence from the Bishop on the question of prohibition, with the Bishop "strongly against", the paper concludes by saying:

"Just the same, if a vote were taken to choose the first citizen of Tennessee, undoubtedly Bishop Gailor would receive a splendid tribute.

"He lends dignity to high place, and yet he is a warm-hearted, impulsive, neighborly gentleman. He might be called a cosmopolitan provincial—a man who can mingle with the other great of the Earth and yet not lose that native Southern wit and charm and friendliness which makes the best of the Southerners a sort of Lord of Creation.

"Tennessee is inordinately proud of him; not because he has held high place in the Protestant Episcopal Church, but because he is Thomas F. Gailor."

* * *

Long Island Plans Teacher Training Courses

Training classes for Church School Teachers in southern Queens County, Long Island, were arranged for at a meeting of several of the clergy of this district, held at Jamaica on July 28th. The project should be of general interest, since it not only provides for the instruction of the teachers, and a wider fellowship and sense of unity among the various parishes, but also accomplishes this at no expense. Beginning Sept. 22nd, the group will meet once a week for ten weeks. Each night six courses will be offered: simultaneously during the first hour, Creative Teaching, Church School Administration, and Religious Drama; during the second hour, The Prayer Book, The Modern Interpretation of Old Testament Stories, and The Life of Christ. Between classes devotions will be held, and after the last class a social period with refreshments. The courses will be taught by local clergymen and competent lay workers, who will give their services, while the entire plan is under the supervision of the Diocesan Board of Religious Education. The fee for attendance will be twenty-five cents a person for the ten weeks. Eight parishes and missions have already joined the group, and more are confidently expected to come in.

* * *

Progress Made On Seminary Consolidation

Progress is being made in the effort to unite the Western Theological Seminary and Seabury Divinity School, about which we gave you a bit of information in our issue of July 21st. The boards of trustees of the two institutions have considered the plan favorably and it remains for a joint committee to work out final arrangements for the consolidation. The combined institutions would be known as Seabury-

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Western Theological Seminary and would occupy the plant of Western at Evanston, Illinois. Seabury was founded seventy-four years ago by the Rev. James L. Breck, pioneer missionary of the Northwest, and was one of a number of Church institutions which he founded at Faribault. It was named, as you of course know, after Bishop Samuel Seabury, the first American Bishop (and I will refrain this time from typing his name up with Judge Seabury of New York, which has come to be the accepted practice). Western was founded in 1883 by the late Tolman Wheeler and the guiding spirit for many years was the late Dean William C. DeWitt, known to every seminary student for his book "Decently and in Order". In 1923 steps were taken to accept the joint invitation from Northwestern University and the Garrett Biblical Institute in Evanston to move from Chicago to Evanston, thus giving the seminary the privileges of the two institutions. This was eventually effected, the first buildings of a million dollar plan were erected, the Very Rev. Frederick C. Grant was called as president and dean and the school has had prosperous days ever since.

* * *

New Rector For Brooklyn Parish

The Rev. Edward M. Pennell Jr., rector of St. John's, San Antonio, Texas, has accepted the rectorship of All Saints, Brooklyn, succeeding the Rev. Emile S. Harper who resigned last fall because of illness. Mr. Pennell is a graduate of Hobart College and of the Western and the Virginia Seminaries. The Brooklyn parish has a communicant strength of 552 and a property value of close to a quarter million dollars.

* * *

Travel miles to Attend Early Service

'Tis said that people make little effort to attend church these days. But it can't be reported of the executives of the Boy Scouts of America who have been camping near Allaire, New York, known as The Deserted Village. The other Sunday they were up early, drove sixteen miles and were on time for an early service at six o'clock at St. James Church.

* * *

All Angels Eat and Play

So says the headline in The Silent Missionary, organ of the deaf. But the editor was not writing of Angels in heaven but of parishioners of All Angels' Mission to the Deaf in Chicago. It seems they had a party. Incidentally, there are thousands of deaf people in the United States, ministered to as far as possible as far as our Church is concerned by a group of sixteen clergymen.

* * *

Great Swatting Campaign Put on in China

Among the forlorn hopes and lost causes of the world, a Swat-the-Fly Campaign in a Chinese city would seem as hopeless as any, but one has been carried out in great style in Wuhu, organized by the local Y.M.C.A. Children all over the city could be seen pursuing their prey. In three weeks two million dead flies were turned in to the official counter, and after being counted were burned. The children were paid one copper per fifty flies. Two years ago a similar campaign netted a mere 300,000 flies. Such is the progress of health education.

The purpose of this "movement" was partly health education and partly the urgent need of checking cholera. "At present there is a great deal of cholera in Wuhu," says the Anking Newsletter, "and many deaths from it. We have all had cholera innoculations. Northeast, about fifty miles from here, there are roads under construction,

The Christian Way Out

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By

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and about 3,000 flood refugees were imported from around Wuhu to work on the roads. But they were so weakened from starvation they were not able to work well and easily contracted disease. In a few days twenty died of cholera, and soon another twenty, so all the rest were sent back."

* * *

Survey of Work Among the Deaf

A survey has been started to find out just what work is being done by the Church in the Province of the Pacific among the deaf. It is being conducted by the Rev. Homer E. Grace of Denver.

* * *

New Rector Quick to Instruct

It is said that a newly appointed rector on the Pacific coast asked an elderly parishioner for her opinion of his first sermon. "Very good indeed, sir. So instructive. Why we didn't know what sin was until you came here."

* * *

Summer Conference in China

For the past two summers one of the students at the summer school for seminary students in Cincinnati, guided, directed and financed too I guess by Dr. William S. Keller, Cincinnati layman, was the Rev. Robin Chen, young Chinese priest studying in this country. There he absorbed all sorts of social service ideas and ideals as he worked under Dr. Keller's direction in the various social service agencies of a great American city. The experience he received there is bearing fruit this summer in a conference on the subjects of social service and religious education which is being held in Wuhu, China, for a period of ten days. Largely due to Mr. Chen's efforts Church workers for the first time are gathering for a real conference on such subjects as cooperatives, public health, mental hygiene, psychology, preaching and practical social service activities of all sorts.

* * *

Ministers Alone in a Large Field

Since the retirement of the Rev. William Wyllie from Santo Domingo City, the Rev. A. H. Beer, rector of St. Stephen's Church, San Pedro de Macoris, is the only clergyman on our mission staff in the entire southern and central region of the Dominican Republic. The only other priest is the Rev. W. T. Johnson on the north coast at Puerto Plata.

Mr. Beer, without clerical assistance cares for the large congregation of St. Stephen's, San Pedro de Macoris, and has oversight of the

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day school of 135 pupils; he is responsible for services at 'St. Gabriel's and St. Mary's, on the Consuelo sugar plantation; at Holy Cross on the Santa Fe plantation, with its day school and outstation in Aleman Village; at All Saints' in Romana, with the care of American families and children among the employees of the Romana plantation; also St. Mark's mission and day school on the Porvenir plantation, coupled with work at Centrale Boca Chica. During the twelve years of his ministry in the Dominican Republic, Mr. Beer has baptized 425 persons and prepared 275 for confirmation.

* * *

Everything Is Lovely in Mongolia It Seems

Incredible as it may seem, there is at least one missionary in China who reports as to conditions in his field. "We have been absolutely quiet and peaceful." This is the Rev. F. J. Griffith, an Englishman in charge of work among the Mongols in the far northwest. "The terrible events which have taken place in other parts of China," he says, "have had no effect at all upon us up here in the north-west frontier of China, on the borderland of Mongolia."

Through the winter, the work of this Mongol mission is carried on at the base, in the city of Tatung. In the summer, Mr. Griffith goes out to visit the Mongol villages and encampments to the west. A few years ago when this mission was being planned and just about to start, various things occurred to prevent it and Mr. Griffith was assigned to other work as it seemed that an opening could not be found among the Mongols. Then there was a great famine and for the first time the authorities allotted some 200 tons of millet grain for relief of the Mongolians, provided it could be distributed by the missionaries. Mr. Griffith took on the responsibility, and had a 27-day tour through the very country he had been patiently waiting to enter as an evangelist. He was most hospitably welcomed by Mongol officials, the result being a wide-open door for him when he was able to return.

Except Bishop Norris, Mr. Griffith is senior missionary in the diocese of North China, having gone to China in 1894.

The heathen in his blindness can sometimes point a moral to Christians who have eyes to see. Almost every little Mongolian settlement of a few tents or huts has its own priest of Lamaism. A room in the principal compound is fitted as an oratory and there the priest offers daily prayers. The underlying idea and the attitude toward what they know as religion is superior to the indifference of many nominal Christians, even though the religion itself is devil-worship founded on fear and ignorance and without moral power or effect.

* * *

Called to Parish in Wellsboro, Pa.

The Rev. W. Nevin Elliott, rector of St. James, Exchange, Pa., has accepted a call to the rectorship of St. Paul's, Wellsboro, Pa., diocese of Harrisburg.

* * *

Take Out Insurance for the Parish

Twenty-six members of Christ Church, Little Rock, Arkansas, have taken out insurance policies in favor of the parish. It is hoped that the number will be materially increased. Christ Church is the mother parish of the diocese of Arkansas and is to celebrate its centennial in 1939. It was established by Bishop Polk when he was the bishop of Arkansas, Indian Territory of the Southwest, with jurisdiction also in Mississippi, Louisiana and Texas. The present rector of the parish is the Rev. W. P. Witsell.

* * *

Layman Conference at Kanuga Lake

A conference for laymen was held at Kanuga Lake, North Carolina, over the week end of July 30th. The addresses were by John W. Arrington, Jr., who spoke on the work of a Bible class; Elliott F. Duncan who spoke on Sunday School work; Dr. Larkin W. Glazebrook, who spoke on lay evangelism; the Rev. M. S. Taylor, whose subject was not announced; Bishop Finlay who had the service in preparation for the Holy Communion; W. L. Balthis who spoke on personal work and the Rev. C. Rankin Barnes, executive secretary of social servvice of the National Council, who preached.

* * *

Bishop Reese Vacations in North Carolina

Bishop Reese of Georgia is spending the month of August at Blowing Rock, N. C., with his son and daughter, the Rev. and Mrs. Henry D. Phillips, of Columbia, S. C.

* * *

Bishop Stewart Has His Vacation in Michigan

Bishop George Craig Stewart of Chicago is spending the month of August vacationing in Michigan.

* * *

Vacation Bible School for Negroes

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Ignatius' Chapel, a congregation of Negroes at St. Simon's Island, Georgia. It was conducted by Deaconess A. E. B. Alexander of Pennick, Georgia.

* * *

Sewanee Conference Now in Session

The Sewanee Conference opened on August 2nd with a large attendance both at the conference for adult lay men and women and also at the special conference for the clergy. The adult conference closes on the 16th and is to be followed immediately by the young people's conference which runs until the end of this month. There are all sorts of distinguished people there, including a number of the staff at the Church Missions House and several bishops; Green of Mississippi, Juhan of Florida, Mikell of Atlanta, Penick of North Carolina, McDowell of Alabama.

* * *

Large Attendance at Kanuga Conference

The conference for adults held at Kanuga Lake, the church camp property in North Carolina, was attended by a record breaking crowd —216. Among those on the faculty were Louis B. Franklin of the National Council who lectured on the Program of the Council; the Rev. C. Rankin Barnes, social service secretary of the Council who had a course on Marriage and the Home and one on a program for social service in the parish; Bishop Finlay who gave a course on the life of Christ, with all sorts of courses given by experts in the field of religious educat[illegible]

* * *

Rural Conference Held at Madison

The tenth national conference on rural work of the Church was held concurrently with the rural leadership school of the University of Wisconsin, at Madison, June 27th-July 8th.

The director of the conference and the chaplain was the Rev. Goodrich R. Fenner, secretary of the rural division of the National Council. Miss Margaret W. Teague, educational director of the diocese of Maine, was the leader of the women's group. Among the leaders of the daily conferences were the Rt. Rev. Robert Nelson Spencer, bishop of West Missouri, Professor Roy J. Colbert, of the University of Wisconsin, Archdeacon Hagger of Michigan, Archdeacon Bulkley of Utah, Archdeacon Foreman of Erie, Captain B. Frank Mountford of the Church Army, the Rev. Kenneth R. Waldron of the Diocese of Erie, the Rev. Val. R. Sessions of Mississippi, the Rev. Paul E. Engle of Texas,

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Miss Teague, Miss Agnes Penrose of the Church Mission of Help, Mrs. Matthew S. Higgins of the Diocese of Easton, Mrs. David C. Larcomb of the Church Periodical Club, Mrs. Gerald C. Clarke of the Daughters of the King, and Mrs. Richard E. McEvoy of the Girls' Friendly Society.

Twenty-nine dioceses and missionary districts were represented and the group from the Episcopal Church comprised over 50 per cent of the total attendance at the leadership school. Church extension, as applied to the small town and country life, rural religious education, rural sociology and aids to rural work through the established agencies of the Church were the principal emphases of the group conferences. The courses offered by the university consisted of psychology of community life, co-operative marketing, personality and social adjustment, social welfare from the standpoint of rural community life, agricultural economics, public speaking and the theory and practice of rural recreation.

* * !

Building at All Saints, Williamsport, Pa.

A new one story addition to the parish house is being built at All Saints, Williamsport, Penna., to be completed by fall.

* * *

Oregon Clergy Plan To Hold a Retreat

The clergy of the diocese of Oregon is to hold a retreat August 30-September 1 at Gearhart, the summer school grounds of the diocese. It is to be conducted by the Rev. J. B. Neate of Kelham, England.

* * *

Vacation Back Home In England

The Rev. Herbert Scott-Smith, vicar at Bainbridge, Georgia, sailed on July 23 to spend his vacation with relatives in England. Lots of item come in to this office about clergymen sailing for a six weeks or two months' vacation abroad. It would be interesting to know just how many do spend their summers on the other side of the Atlantic but I don't suppose there is any way to find out. A year ago I might have taken a crack at the leisurely life of the clergy, depression or no depression, but having fallen myself last year I am for ever hamstrung . . . . the old mess of pottage gets us all eventually, what? Oh well people deserve vacations . . . all of them . . . so do not begrudge the parson his trip abroad if he is fortunate enough to have the cash for his fare.

Services of Leading Churches

Cathedral of St. John the Divine
New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
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Rev. H. Percy Silver, S.T.D., LL.D., Litt. D.
Sundays: 8 and 11 A. M.

St. Bartholo... 's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
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Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

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.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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. Mark's, Berkeley, California
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Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

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Daily: 8 A. M.

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Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
July and August
Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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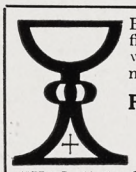
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IRWIN ST. J. TUCKER

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WE HAVE RECEIVED a delightful letter from an honest sinner, long a subscriber to THE WITNESS, informing us that now that his stomach is full of acid he has been compelled to stop drinking and that as a result he has joined the ranks of the other washed-out elders who criticize youth for their excesses. One wonders how much of this criticism does come from people of that sort—fast steppers once upon a time who have been slowed down to a walk by the infirmities of their bodies, and so express their envy by complaining about the moral standards of others. For in spite of much talk about the breakdown of the morals of the younger generation there seems to be plenty of evidence that they are more vitally interested in religion than were their elders twenty years ago. Word comes, for instance, from a rector in which he says that he finds a very keen interest in religion on the part of young people. His parish has a young people's group numbering forty-five boys and girls between the ages of fifteen and twenty-five. A corporate communion is held once a month at the early service, with a good percentage of them there each month. Meetings are held twice a month when there is a discussion, following the reading of a paper prepared by one of the group, on such subjects as "Why I Believe in God"; "Why I Believe in Jesus Christ"; "Why the Church?"; "The Teachings of the Anglican Church," and "My Duties as a Church Member." If his experience with young people is at all typical then certainly we have more serious problems to worry about than the morals of youth.

THE BIBLE is still the best seller. The British and Foreign Bible Society recently announced that they distributed ten and a half million volumes last year. The National Bible Society of Scotland gives for its total for 1931 over four and a half million. Add to these the distributions made by the several American societies and the total of books distributed is said to pass twenty-five million copies. This, of course, is in addition to the sales of the various commercial publishers of the Bible.

LAST WEEK we urged those able to do so to make small contributions with the renewals of their own subscriptions in order that others desiring the paper might continue to receive it. Donations to THE WITNESS Fund will be acknowledged from time to time in the paper. That there is a great need for such a fund may be judged by the following letter, typical of letters being received regularly. "It is with real regret that I am writing to ask you to discontinue my subscription. I have had the paper from the beginning of its publication. However the stress of the present conditions of finances makes me feel that it is something that I simply must do without. I do hope that too many are not doing the same thing and so crippling the paper which is so deserving of support." Many are doing the same thing, we are sorry to report. To them we can only urge that they see if there is not some other place where they can economize. Four cents a week—perhaps if a real effort is made the paper can be continued. And to those who simply must cancel their subscriptions, we ask that they so inform us if it is because a saving is imperative. We will then hope to receive sufficient contributions to THE WITNESS Fund to enable us to continue sending the paper each week, drawing upon this fund to pay for it.

DURING THE PAST YEAR the government of Brazil, in order to increase the price of coffee, has burned seven million bags, valued at thirty million dollars. Another seven million bags are now on hand waiting destruction. Funds for the purchase of the coffee to be burned are secured from a tax on exported coffee. An interesting little sidelight on the working of present day economic life.

MANY READERS have requested that the series of articles by Bishop Johnson on The Story of the Church be put into a book. We are now happy to announce the publication of such a volume, ready for immediate distribution. It is printed in large type on a standard book page size. The binding is of a heavy paper called leather embossed which is durable and yet inexpensive. The book sells at 50c for single copies and at $4.00 for ten copies. We believe the book will be of value not only for the individual reader but also for study groups. At the same time we are bringing out as a book the series of articles which appeared in THE WITNESS during Lent on *The Christian Way Out,* to which such eminent people as Nicholas Murray Butler, Archbishop Temple, Bishop Parsons, Bernard Iddings Bell, W. G. Peck, Vida Scudder, and others contributed. It has a binding similar to that described above and sells at the same price. Orders should be sent to our Chicago office at 6140 Cottage Grove Avenue.

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LOVE AND REASON

An Editorial by

BISHOP JOHNSON

THERE are certain elements in the material world that defy analysis. Every once in a while some one has tried to manufacture gold but since gold is an element they have never succeeded. We can resolve water into hydrogen and oxygen, but we are unable to resolve either of these elements into component parts.

There are certain things in the spiritual world which are elemental in character, and stubbornly refuse to be analyzed. It is true that psychologists and psychiatrists attack various labels to these elements but one does not alter the character of an element by giving it another name.

When someone tells me for example that lust and love alike are merely examples of behaviorism for which the person is not morally responsible, they tell me something that is very difficult to believe because it is contrary to the way men act toward these elemental characteristics and they haven't told me a thing about either lust or love. When they say that man is merely a mechanical device without any moral responsibility, they have not helped me to interpret my actions and they have forgotten that mere machines are limited by the functions that each part of the machine performs.

For example there is in every automobile both an engine and a steering wheel. Now the engine requires fuel and the steering wheel requires guidance. If I get out of fuel going uphill, I cannot call on the steering wheel to furnish the lack. Each has its own appointed task. Now man is dependent for his progress upon two very different elements. We call them love and reason. Each has its own particular function.

THE child starts out with a potential power of loving but with very little power of reasoning. The parents must provide the guidance, although the child may furnish the motive power. The child who loves a wise parent is well equipped to begin life's journey. If the child is unfortunate enough to have a parent who refuses to guide, the chances are that the desires within will dominate the direction which the child may take. If the child is one who dislikes his parents and refuses their guidance, he will probably end in grief. However as the child grows older elemental desires become subject to reason which is developed within the growing child. Until a child is fourteen the law does not regard him as morally responsible for his acts. In other words love and reason are not the same thing.

Love, or desire, or whatever you label the libido within, is that which impels the machine forward, while reason and logic determine the direction that it will ultimately take. In a general sense desire is the gasoline and reason is the pilot wheel. Certainly you cannot evaluate the needs of the engine in terms of the pilot wheel.

LET US SUPPOSE we are starting a family. The parents are both eminent scientists. A child is born into the family. They are anxious that the child shall have a real home. Unless they love one another, no matter how unscientific love may be regarded; unless they love the child; unless the child loves them, no amount of scientific rules can make a home. There must be something that we label personality in the heads of the family or the relationship will become intolerable. This personality must manifest itself in consideration of others or the home will be a tragedy. These two cannot argue themselves into loving one another. It would be like calling on the steering wheel to supply the vacuum in the gas tank.

It is true that the more reasonable the two may be, the more hope that the elemental love will take a desirable direction but unless the relationship is based on love the situation is hopeless.

It is for this reason that the Master tells us that the first and great commandment is that we must love. As the philosophers say there must be an awareness of one another and an otherness in the regulation of personal desires. This is the essence of religion. It is futile to say that religion is unscientific. One might reply with equal force that science is unspiritual.

The pot and the kettle may call one another names but each has its own particular function. After all practical results are obtained when the engine and the pilot wheel cooperate. Of course a machine can go down hill without fuel and the pilot wheel is very useful in the downward progress. If life was all down hill, the pilot wheel would be all that one would need. But if you are going to lift savages out of barbarism, I doubt if the reasoning power will do it. I have never yet heard of psychologists who could lift races out of savagery. These seem to me rather to find themselves on a high level of Christian civilization and then they tell the world how respectably they can descend to lower levels.

It is true that education can and ought to guide, but I have never observed that academic people had any driving power to lift up either themselves or others. Of course the whole idea of progress is as unscientific as lifting oneself by his own boot straps. How can anything emerge from a lower to a higher state, dependent upon the elements which are the sole property of the lower condition?

Yet there has been a something within all living creatures, other than observation which has impelled men upward. The law of gravity demands that water shall go down hill and yet the inventive genius of man has compelled water to go up hill. I have great respect for the scientific mind. I believe that I have still greater respect for the God-fearing peasant. I dislike to hear the one call the other a boor because he

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is not educated and I also dislike to hear the peasant call the scientist a pedant because he fails to be a lover of his fellow men. All I can deduce is that each has his own excellent qualities and society is fortunate when each respects and accepts the qualities of the other. I do not believe that the force which makes one man a savant and the force which makes the other a saint is the same force, nor do I believe that they can be valued each in the terms of the other.

The urge which causes one man to study astromony and the other man to minister to his neighbor's distress do not proceed from the same source, and the process by which a great astronomer is made is entirely different from that which makes another man a lover of mankind.

PERHAPS THERE ARE THOSE who feel that it is more important to have great astronomers than it is to have kindly and sympathetic souls. It is the function of our universities to make the one and it ought to be the function of the Church to produce the other. If it is a fact that not many great scientists come out of our universities and also that not many philanthropists come out of the Churches, the reason is the same. Neither College nor Church can make its ultimate product out of anything else than the material which offers itself and disciplines itself for the task. The fact that the University can make some scientists and the Church can make some saints must be the justification for the preservation of both institutions. But it ought not to be expected that the function of the University is to make saints and of the Church to make scientists.

If the Christian is living on an hypothesis which cannot be proved, so is the scientist, and the theory that bothers me is that if the high dignity which Christ gave to human life and the ultimate purpose which He held out for human character is not true; if we are merely a race of chemical compounds, what is the use of discussing and fretting over the nature of a machine that isn't going anywhere in particular. Either religion and science are partners in a great adventure, or else each are engaged in an equally futile task and the final issue of the controversy will be an absurdity.

Let's Know

By

BISHOP WILSON

Psalter Again

A FEW weeks ago I attempted to answer a question from one of our readers—"where does the translation (of the Psalter) in our American Prayer Book come from?" My reply was that "the same Great Bible version was taken over with a few verbal emendations brought in under the last revision of 1928." I explained the Great Bible and gave a little history of the versions of the Psalms.

Another letter takes me to task for not really answering the question. With only the English language at my disposal, I do not know how I can make it much clearer. The Prayer Book Psalter is taken from the Great Bible of 1539 except for a few minor changes which were introduced in 1928. Some of these changes are single words, some are several words in a verse, and they depend on no specific version with which I am familiar. They are, I believe, the fruits of recent scholarship designed to increase accuracy of thought, aid devotion, and relieve certain obscurities. There were a large number of such changes, mostly trifling in nature, which were recommended by the Commission on the Revision of the Prayer Book. General Convention agreed that it would be absurd for a large body of deputies to debate and pass on every one of them. Therefore the Convention adopted the whole report on the Psalter after it had been submitted to them in print with adequate time for those to study it over who felt so disposed. By action of the Convention this revised Psalter is now an authorized part of the Prayer Book. It is too much to be expected that every such minor change should commend itself to every Churchman but I think all will agree that the Psalter itself is much improved by them.

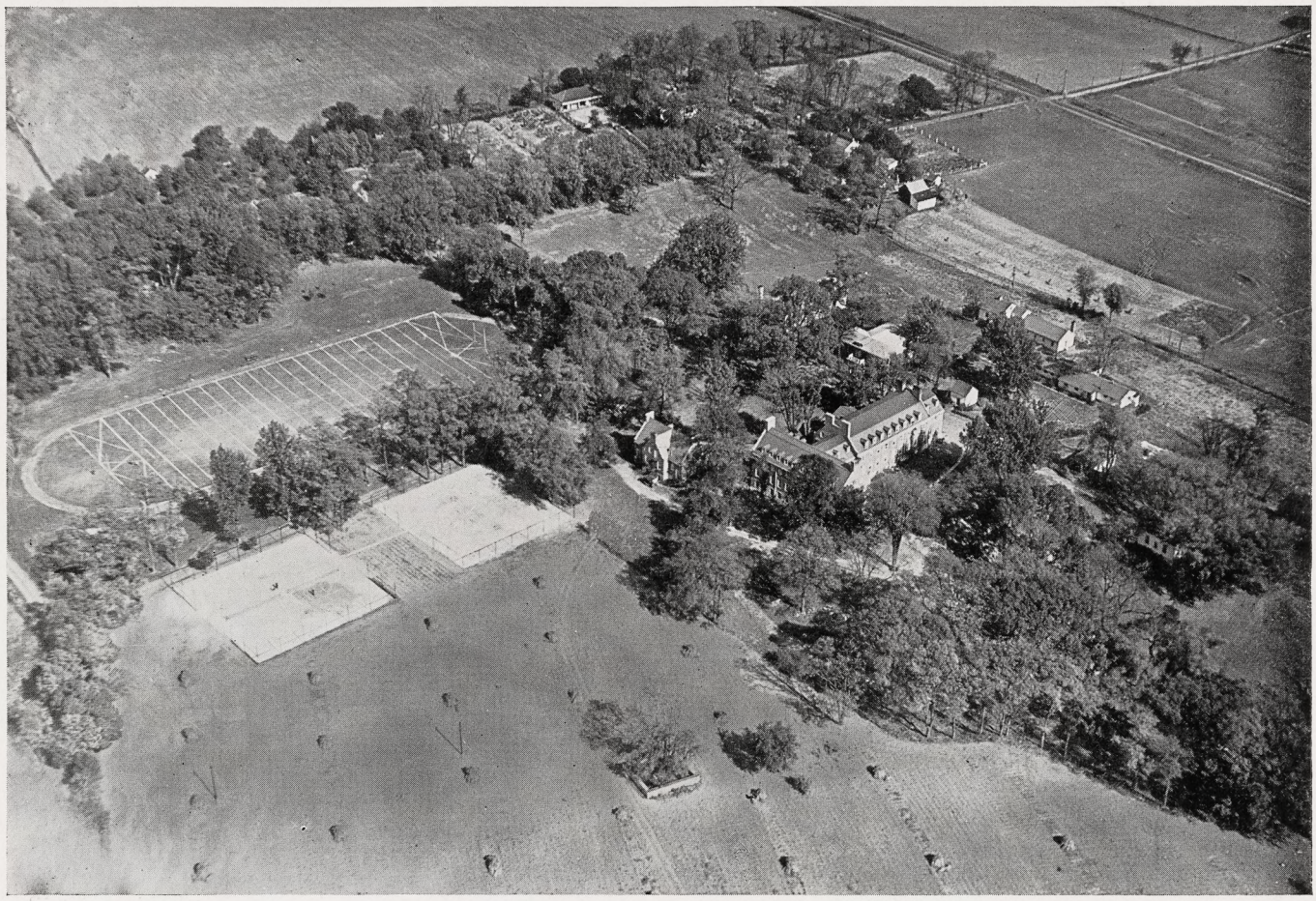
For instance, in many places "nations" is substituted for "heathen" and "peoples" for "people". In Psalm 45:5 the old version says, "Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the King's enemies". But the new version makes it read—"Thy arrows are very sharp in the heart of the King's enemies, and the people shall be subdued unto thee". This is both more accurate and more intelligible but it does not appear in exactly these words in the Authorized version, or in either the English or American Revised versions of the Scriptures.

In Psalm 73:27 the old version read "thou hast destroyed all them that commit fornication against thee", which is changed to read "thou hast destroyed all them that are unfaithful unto thee." Surely an improvement for public devotional reading, in spite of some of our modern realistic authors. Psalm 68 has more variations introduced than any other. This is due to many allowable differences in translation from the original text because the Hebrew itself is very uncertain in spots. Transcripts of the Scriptures used to be made by hand and it was inevitable that mechanical errors should appear now and then. In the course of many centuries and many copyings such accumulated mistakes "corrupt the text", as the critics put it, so that even when the thought is clear, the exact form of expression may be uncertain.

In Psalm 2:7 the old reading said "I will preach the law". The new reading is "I will rehearse the decree". The latter is more accurate but, for my own part, I would prefer the rendering in both the English and Revised versions of the Bible—"I will tell of the decree". However the difference is not worth bothering about.

I trust I have answered my questioner this time.

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A BIRDSEYE VIEW OF SAINT JAMES SCHOOL

SAINT JAMES SCHOOL

By

WILLIAM G. McDOWELL
The Bishop of Alabama

THE FOUNDATION of the present Saint James School was laid in 1842, when it was determined to open, at the historic "Fountain Rock Manor" in Washington County, Maryland, a school for the instruction of youth, under the discipline and doctrine of the Protestant Episcopal Church. This was the outcome of a meeting held by the Rev. T. B. Lyman, rector of Saint John's Church, Hagerstown, and several gentlemen of his congregation. Their plan was enthusiastically received by the Rt. Rev. Wm. R. Whittingham, Bishop of Maryland, who with characteristic energy sought its fulfillment.

In those days the idea of a Church school was entirely new in this country. A modified form of the English system had been tried with great success by Dr. William Augustus Muhlenberg at Flushing, Long Island. To him then did Bishop Whittingham turn for help in establishing his new school, and Dr. Muhlenberg finally consented to give up his chief assistant, the Rev. John Barrett Kerfoot, to be its head.

The next consideration was to find a suitable location for the school. Just at this time the "Fountain Rcok Manor" happened to be for sale. It was conveniently situated, being about six miles southwest of Hagerstown and two miles off the Sharpsburg turnpike. Nature had made the spot beautiful, and man had done his best to render it pleasing to see and dwell in; and after much consultation it was purchased, largely on the faith of the promoters.

Saint James Hall was accordingly opened on October 3, 1842, by the Bishop of Maryland, with a most solemn service of dedication. From the first the growth of the school was steady and continuous, despite many difficulties, financial and otherwise. In 1844 the plan of the school was changed and to meet it a charter was obtained under the title: "The College of Saint James." As such it drew a wide patronage from Maryland and the South, which continued up to the Civil War. At the College and the Grammar School were educated many who became distinguished in various walks of

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life, and who exemplified the training there received, as educated Christian gentlemen.

As increasing numbers demanded increased accommodations, a wing was first added to the original mansion, called "Claggett Hall," after the first Bishop of Maryland; then other buildings were erected, called "Paradise" and "Purgatory," respectively, and finally a large, five-story building, called "Kemp Hall," after the second Bishop of Maryland. Thus the College grew and prospered under the able administration of Dr. Kerfoot and his faculty, many of whom afterward became distinguished as educators and churchmen.

One very prominent feature of the training received at Saint James was the wholesome Christian influence thrown about each individual student. The rector himself belonged to the High Church school, and selected his associates with care, so that all would exert a positive religious influence. With manliness and character thus exemplified before the eyes of the boys, the formation of like traits in them was inevitable, and the type of Christian manhood thus produced has become a potent factor today in the councils of the Church as well as in the ranks of her laity.

BUT JUST AS ALL seemed well, a terrible blow befell the College. In January, 1857, "Kemp Hall" was burned. The loss was felt most keenly, but with an indomitable will, the authorities and friends of the College set about turning the disaster to good account. A generous sum was soon raised to repair the damage but other considerations changed their plans. At that time the College was very inaccessible and it was deemed advisable to devote the new endowment to bring Saint James within the reach of patronage. Accordingly a site was purchased in Baltimore County on the Northern Central Railway, plans were drawn, and the buildings begun which were to be the home of the College in its enlarged sphere of usefulness. "Fountain Rock" was still to be used as the Grammar School.

These plans were destined, however, never to be carried out. The outbreak of the Civil War found them but half completed and left them utterly ruined. All efforts had to be bent toward maintaining the College at the old site. But this was impossible. Its neighborhood had become the field of contending armies. The thunder of battle at Antietam, six miles away, shook the buildings and dashed all hopes of success, for Dr. Kerfoot was a Union sympathizer, and his students were Southern boys. Off they went to give their boyish enthusiasm, and perhaps their lives, to the cause of the Confederacy, leaving but a handful of students to the peaceful pursuit of learning. The second battle of the Gettysburg campaign was to have been fought on the very College grounds, had Meade chosen to attack Lee at bay. Then came the arrest of Dr. Kerfoot, as a hostage, by General Jubal A. Early, and yielding to the inevitable, Saint James was closed.

It was five years before Saint James again opened its doors to receive pupils. The South had been its largest patron, and this now lay devastated by war and prostrated by reconstruction. Its youth could no longer be spared to go off to school, so the College had to wait for more prosperous days. At last, in 1869, Bishop Whittingham was moved by the many inquiries he had received about reopening the school to seek the right person as Dr. Kerfoot's successor. He found such a one in Henry Onderdonk, a teacher of wide experience and singular ability. His plan was to reopen only the Grammar chool. Here unceasing labor was rewarded by the love his pupils bore him and the rank they attained in college and subsequent life. During the twenty-six years of His Head Mastership, Saint James maintained its high rank as a preparatory school, offering to the boys of Maryland an excellent training in mind and body, together with the rare influence of a Christian home life. A new "Kemp Hall" was built, and a third story was added to "Claggett Hall". Thus the school held the even tenor of its way, till in 1895 the Head Master, full of years and honors, was called to his reward.

IN 1896, THE NAME was changed to Saint James School, and Julian Hartridge became Head Master, a position which he held till 1900, when J. Henry Harrison succeeded him. When the latter withdrew in 1903, the school underwent a reorganization, and Adrian Holmes Onderdonk succeeded to the place formerly ocupied by his father, with Henry Webster Keating as Senior Master.

After more than fifteen years of occasion with the school upon which he had impressed his sterling ideas and lovable character, Mr. Keating was killed in an automobile accident,—an irreparable loss to Saint James and his friends and colleagues there.

In the spring of 1926 the school was visited by a disastrous fire which completely destroyed the entire main building. A recess of a month was declared, during which temporary quarters—dining hall, class rooms and sleeping barracks — were constructed in order that the work of the rest of the year might be completed; and after an absence of only two weeks more than the normal Easter vacation, the boys returned to Saint James, which they had left burned to the ground, scarcely a month before, and completed the year's courses without the loss of a class or a period of recitation—a remarkable, as well as a significant, accomplishment.

Mr. Onderdonk set out with untiring zeal to raise funds for a new Main Building, which, because of his invincible spirit and the splendid cooperation of the alumni and friends of the school, together with the Diocese, now stands on the site of the original building, a memorial to his efforts. A new wing, Whittingham Hall, has since been added, and this, with the Laidlaw Memorial Infirmary, makes it possible for Saint James to boast of not only an excellent but also a modern plant.

IT IS, HOWEVER, the personnel of such an organization that stands the real test, and it is in this that Mr. Onderdonk has been most fortunate. With the aid and assistance of Mr. Campbell, his associate of over twenty-five years, he has built up around him

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a faculty of carefully-chosen and well-tried men, who are aptly fitted to undertake the instruction and training of growing boys. It is here that the responsibility of a school lies, and it is here that Saint James, by an individual and studied analysis of each boy, undertakes to carry out her program in a spirit of progress and achievement. The unsurpassed worth of a close contact between masters and boys within an atmosphere of home life has been only too well proven by her success.

And so it has been that Saint James, the mother of church boarding schools, founded on the English type, in America, under the guidance of Dr. William Augustus Muhlenberg and his assistant, the Rev. J. B. Kerfoot, has stood the tests of her years, and advances toward the centennial anniversary of her founding.

Today Saint James stands for all that her founders intended and for much more of which they never dreamed. The Saint James School of today is a growth, the gradual outcome of the influence and the toil of ninety years. Things that are, in other schools, matters of rules and regulations, are with her traditional. The honor system is observed because there has never been any other. Her boys are gentlemen because of their constant contact with refining influences which they imbibe as naturally as her pure mountain air. Her ideal has ever been, Christian Manliness, as based on strength of mind, body and character; and this ideal she proposes to maintain.

Just Souls

By

C. RUSSELL MOODEY

IF YOU wish to get a real conception of the psychology of man today regarding matrimony just lay the engagement and wedding ring side by side and study the two. The engagement ring has its large beautiful diamond—its platinum setting, and possibly many smaller stones tucked in its filigreed appointments. One would think that the wedding ring led into the engagement. But the fact is the flash and show of the engagement ring leads into the simple yet beautiful ring that designates the estate of matrimony. Sound reflection proves the logic of this fact. When mutual love is first discovered it is usually in the hands of impulses. And impulses cater to display and the filigreed mentality. They demand flash and show simply because they are impulses with the tendency toward immaturity. But the value and the beauty of the wedding ring is its utter simplicity. As this ring is eternal so may the love of the man and wife be in the days together. The engagement ring is the symbol of a promise. The wedding ring is the symbol of a vow and covenant made.

There is a move on foot today away from any spiritual interpretation of wedlock. People think that matrimony is nothing more than a commercial venture. Judging from the frequent divorces one might believe this. But with the increasing barnyard morality one ought to see the foolishness of such attitudes. Back to God we must go for our basis of respect and decency and permanence. No matrimonial agreement can go on the rocks if the Christ is in the heart of it. Maturity signifies reverence and continuous recognition of the spiritual sharing in the covenant. With Christ happiness and success are guaranteed. Those whom God hath joined together no man can possibly put asunder! The engagement ring may glitter and look pretty. But the simple, eternal wedding ring is the symbol of maturity, and indicative of love and peace in mutual consecration.

PROCEDE ET GENERE HUMANO

SCHOOLS

THE WITNESS WILL BE GLAD TO BE OF SERVICE TO YOU IF YOU ARE TO SELECT A SCHOOL FOR YOUR SONS AND DAUGHTERS. LET US KNOW THE PART OF THE COUNTRY YOU DESIRE AND WE WILL SECURE FOR YOU ALL THE NECESSARY INFORMATION ABOUT A SELECTED LIST OF SCHOOLS. STATE AGE OF THE BOY OR GIRL AND GIVE US AN INDICATION OF HOW MUCH YOU CARE TO PAY. WRITE OUR NEW YORK OFFICE: 931 TRIBUNE BUILDING.

The Story of the Church

By BISHOP JOHNSON

The series of articles, appearing recently in The Witness, is now available in book form; large type; standard book page size; substantial paper binding.

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The Christian Way Out

A symposium on the Christian Way out of our economic and international difficulties. The opinions of such eminent leaders as Archbishop Temple; Nicholas Murray Butler; Bishop Parsons; Vida Scudder; Spencer Miller, Jr.; W. G. Peck; Conrad Noel; Daniel McGregor; Reinhold Niebuhr; Bernard Iddings Bell and others.

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WITNESS BOOKS

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DEVOTIONAL BOOKS THAT ARE WORTH YOUR ATTENTION

Reviewed by GARDINER M. DAY

Not only is it difficult for the Christian to actually take the time each day to linger in the presence of God, but it is also difficult to find devotional books which really stretch the imagination and lift the mind to new visions. So many devotional books consist in Bible quotation and comment and the latter is often superfluous. *Living Creatively* by Kirby Page (Farrar & Rinehart) represents a distinctly new type of devotional book and one which ought to be of great help to many people.

Kirby Page has found in his own experience ten paths to the abundant life, ten ways of learning to live creatively. These paths might well be named ten roads to the spirit of God, although in only one is the Deity specifically mentioned. The ten paths are those of 1. Relieving human misery; 2. Transforming unjust social systems; 3. Gaining vision and serenity through silence; 4. Seeking beauty; 5. Cultivating friendship and fellowship; 6. Recovering strength through penitence; 7. Exploring great biographies; 8. Following the Noblest Personality; 9. Cooperating Creatively with God; and 10. Being willing to run risks and accept penalties.

The first hundred pages of the book is divided into brief sections in which the author gives an introduction to the use of each of the paths. The last two hundred pages are filled with inspirational quotations of both prose and poetry each falling under one of the above mentioned ten topics. The tremendous diversity of the quotations may be readily seen by mentioning the first three: 1. A passage from Paul de Kruiff's story of the victorious battle against yellow fever as told in *Microbe Hunters* under relieving human misery; 2. "Fired at Forty" from Stuart Chase's *The Nemesis of American Business* under transforming unjust systems; and 3. "Thank Offerings" quoted from Tagore's *Gitanjili* under gaining vision and serenity through silence. The volume is a veritable mine of beautiful and telling quotations. I recommend the volume to anyone who wants a devotional book which will stimulate his conscience and stretch his imagination. A man using this book ought to rise from his knees awakened anew to the unChristian phases of the world in which we live and determined to fight them both more zealously and more intelligently. The book is so indexed that it could well be used as material for a High School class in religion.

Another book which ought to prove a help to the devotional hour is Bishop George C. Stewart's *The Face of Christ* (Morehouse) a series of noonday Holy Week addresses delivered last Lent in the Garrick Theater in Chicago. In his delightful style Dr. Stewart writes of the radiance and the resoluteness, the compassion and the majesty, and the suffering and the glory which is revealed in the personality of Our Lord. It is a small volume of only 78 pages.

I dare say the clergyman in our church today who has not read at least one book by the late Bishop Charles Gore is a very rare specimen. Hence a little biographical sketch, *Charles Gore* (Morehouse) by Gordon Crosse will be widely welcomed. In slightly more than one hundred pages the author has given an outline of the great Churchman's life, an outline which is all too brief to bring much satisfaction to his friends. A glimpse of the wealth of material upon which Mr. Crosse could draw is evidenced by the following about Dr. Gore when he was about to leave Westminster for Worcester: "True the bishop-designate had become the greatest spiritual force in the Church. But in the eyes of many he was all that a Bishop ought not to be. He was head of a community of 'monks'; he was a ritualist; he was a Christian Socialist; and he 'didn't believe the Bible'." A good sample is this book, but it is to be hoped that it will be followed soon by a life and letters which will give a great deal more extensive picture of the man's mind and personality.

NOTICE

THE next issue of THE WITNESS will be that of September first, thus omitting the issue of August 25th. Subscription renewal dates will of course be moved forward one week. The reason for omitting the issue is a very simple one. It is my responsibility to edit each issue of the paper. Therefore the only way for me to get a vacation is to leave out a number. For one week I am going to climb New Hampshire mountains, paddle a canoe and lie in the sun. I hope that our readers will consider this a sufficient reason and will grant me this indulgence. Thanks.

W. B. SPOFFORD,
Managing Editor.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Many of you, presumably, will visit Chicago another year to attend the World's Fair. All of the places that you will want to see will not be located at the fair grounds on the water front. Way over on the northwest side is little St. Stephen's Church; a little frame building at the end of a tiny road. I spend last Sunday there with the clergyman in charge, the Rev. Irwin St. John Tucker. He took charge of this mission five years ago and today it is one of the show places of the city.

It all happened in a rather strange way. Both Mr. Tucker and his gifted wife were frequent contributors to "The Hit or Miss Column" which appears in one of the Chicago newspapers, each of them contributing their poetry. Keith Preston was the conductor of this column. He died rather suddenly and some of those contributing regularly felt that it would be nice to have a memorial service. They were invited to hold it in little St. Stephen's. The service was attended of course by the literary people of the city and several of them brought with them original poems that they had written and presented them to the church. They were framed, these autographed verses, and hung on the walls of the church. There were artists there too. One of them suggested that there should be a service each year for them as well as for poets. At this service, just as the poets had given their verse, so they presented their paintings. Other groups—many of them—asked that they might have services. For five years this has been going on so that today the little frame building is literally filled with paintings, sculpture, poems—contributed by famous people.

The church yard is equally famous. When Mr. Tucker went there it was a dumping ground for tin cans. Today it is a Garden of Memory, with flowers, plants, shrubs, trees, dedicated to the memory of loved ones. Great stately trees dedicated to the memory of Walt Whitman, Longfellow, Edison, Peter Lutkin, Marguerite Wilkinson, Baby Lindbergh. There are shrubs and flowers planted by members of the little congregation and dedicated to the memory of some one they wish to honor. As a result the dump has been transformed into a Garden of Memory.

There is nothing imposing here. One might walk right past the little church without even realizing that it is there. Nevertheless today it is

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a shrine, visited each week by scores of people, as the register at the door of the church, filled with hundreds of names of people from all parts of the country gives simple testimony. So if you are to visit Chicago save a half day to see St. Stephen's.

* * *

St. Katharine's Graduate Wins Scholarship

Miss Rachel Lacy, who graduated last June from St. Katharine's School, Davenport, Iowa, has been awarded the Wellesley College midwest scholarship. It means that she earned the highest examination average among all the applicants from the middle west. She was an honor student at St. Katharine's. Miss Lacy is the daughter of Mr. and Mrs. Frank R. Lacy of Dubuque, Iowa, where Mr. Lacy is a vestryman of St. John's Church.

* * *

Memorial Chapel for St. James School

Henry Onderdonk in the year 1903 took his wife and together they reorganized St. James School, one of the finest of our Church boarding schools. It was no easy undertaking to do this as you may judge from the article by Bishop McDowell in this number. It was a wreck at the time but through their efforts it was made one of the most beautiful and famous of our schools. At one time there were memorials to both Henry Onderdonk and his wife, but they were destroyed by fire. So at the commencement this year the class of 1932 announced to the present headmaster, A. H. Onderdonk, son, that it was their purpose to start out that day to raise sufficient funds to build a lasting memorial in the nature of a Colonial Chapel. It came as a surprise to the present headmaster, the boys having been successful somehow or other in keeping it from him until the announcement. The plans have been made and the chapel is said to be a building of unusual beauty.

* * *

New York Auxiliary Presents Gift to Japan

The Woman's Auxiliary of the diocese of New York has a missions committee with a number of subcommittees on different fields. The sub-committee for Japan, Mrs. Frederick M. Pedersen, chairman, has recently completed a gift intended for the building fund of St. John's Church, Utsunomiya, and sent a check for it to Bishop McKim as part of his celebration of his eightieth birthday, in July. The congregation at Utsunomiya, where the Rev. J. K. Ban is priest in charge, has for the past twenty-five years held its services in the kindergarten building, rearranged every Sunday to serve as a church. They too have been raising money for the new church and now find that, in spite of recent hard times, they have on hand more than the amount they pledged.

* * *

Make Pilgrimage To Pennsylvania Church

Churchmen from Christ Church, Williamsport, and from Montoursville and Muncy made their annual pilgrimage recently to the Church of the Good Shepherd, in Upper Fairfield Township, Pa., where worship was conducted in the quaint little church on top of the hill. The church, erected 57 years ago through the efforts of the Rev. John Henry Hopkins, then rector of Christ Church, Williamsport, has become an historic spot. Canon Hiram R. Bennett, Rector of Christ Church, preached a sermon, and the service was read by the Rev. Samuel Sayre, rector of St. Mary's Church, Williamsport.

* * *

The Typesetter Didn't Have His Mind on His Work

An error in the new Prayer Book, curiously appropriate to the times, has been reported by the Custodian. In the Latin heading to section 11 of Psalm 119, *defecit* appears as *deficit*.

* * *

Memorial Tablets For New York Parish

Two new bronze tablets have been erected on the walls of Holyrood Church, New York, by the vestry, in memory of George Burt Heath and Clara Settle Jameson, respectively, "faithful friends of Holyrood Church." These tablets, designed and executed by the J. & R. Lamb Studios, was elaborated with a border of palm branches. It is the idea of the vestry to place such tablets from time to time in memory of benefactors of the Church.

* * *

Chicago Parish Seeks Large Fund

As evidence of its belief that prosperity is coming back, the Church of the Ascension, Chicago, has announced plans for a campaign to raise $75,000 in commemoration of the seventy-fifth anniversary of its founding and the fiftieth anniversary of the laying of the cornerstone of the present church. The campaign is said to be one of the most unique launched in Chicago.

The pledges sought are to be undated as to fulfillment, each being left entirely to the individual. On this basis, the invitation to participate calls for pledges of from four to ten times the amount parishioners might give at this time.

"We need $75,000 to free our property from debt and rehabilitate our endowment fund," says the Rev. Wm. B. Stoskopf, rector, in his letter to his parishioners. "Can this amount be raised this year of depression? I do not believe so and if I did, I would not ask it from you whose contributions would mean a sacrifice of from four to ten times what you might give under normal conditions. I am turning to you to raise this amount as a pledge contingent upon the return of prosperous times."

"Are you an optimist? Then certainly you can afford to be generous in looking toward a future increase which you believe will come. Are you a pessimist? Very well then, the signing of this pledge will cost you not one cent if prosperity does not return."

Formal celebration of the double anniversary will take place early in October.

* * *

Fewer Marriages in Diocese of Chicago

The number of marriages performed by clergy of Chicago during the last year declined approximately ten per cent, according to statistics compiled by the Rev. Gerald G. Moore, secretary of the diocesan convention. Christ church, Waukegan, led parishes in the number of weddings with 49. Among city churches, St. Chrysostom's stands first with 45; then St. James with 43; St. Paul's, third, with 30. Christ church, Winnetka, and St. Luke's, Evanston, were among parishes recording marked declines in marriages during the year.

* * *

Famed Missionaries Return to Alaska

Dr. and Mrs. Grafton Burke are sailing from Seattle on the *Queen* August 18, returning from furlough to the Hudson Stuck Hospital at Fort Yukon, Alaska. Part of their furlough was spent in Europe the doctor studying in Vienna and London. They returned in fine condition, looking younger than ever, and left New York on August 5 for the West.

Four others accompany them to Fort Yukon. Wyatt Brown, Jr., whose father, the Bishop of Harrisburg, is an old college friend of Dr. Burke, goes in as a volunteer for a year. He and another young volunteer, Mr. Whittlesy, will carry on club work among the young people in Fort Yukon, with social service and other activities which in the absence of a clergyman are more than the doctor can carry single-headed. Two nurses are going in, Miss Lillian Tifft, a new appointee filling a vacancy, and Miss Addie Gavel, re-

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turning from furlough; also Miss Sargent, a former Alaskan resident, employed in the field as general worker in the hospital, helping with the house-keeping and especially with the children; sometimes the hospital will have a dozen children not well enough to leave but able to carry on school work under her direction. Dr. and Mrs. Burke have been working in Alaska for twenty-five years.

* * *

Pennsylvania Rector Called to Massachusetts

The Rev. T. Frederick Cooper, rector of the Atonement, Carnegie, Pa., has been called to the rectorship of St. Philip's, Easthampton, Mass., and takes up his duties there the first of September. He is among the younger clergy of the diocese of Pittsburgh, and has done excellent work during his three years in Carnegie. Among other things it was largely through his leadership that a new church has been built.

* * *

Death of the Wife Of Bishop Mann

Nellie G. K. Mann, wife of the Bishop of Pittsburgh, died at her home in Pittsburgh on August first.

* * *

Fine Young People's Conference in Mississippi

The young people of the diocese of Mississippi had a great conference this year, according to reports. It was held at Camp Bratton-Green located at Castallian Springs. There were over one hundred in attendance which is a record.

* * *

Fine Work Done by Chicago Shelter for Women

In less than a year since its establishment, the Cathedral Shelter for Women, Chicago, has shown its value and usefulness, according to a report from Miss Ruth B. Gibson, manager. The report shows that since the Shelter was opened on Oct. 22, 1931, 606 individuals have been cared for, constituting 11,018 night's lodging and 32,817 meals.

The Woman's Shelter is one of the emergency relief stations of Chicago and receives funds from the Governor's Relief Commission. It consists of three ten-room houses which adjoin each other. It has accommodations for fifty-eight women. The women admitted to it must register with one of the case-working agencies. Whenever possible, they are placed in positions suited to them. Clothing is given freely to enable them to make a presentable appearance. Medical care is provided through the Women's and Children's hospital. The Woman's Shelter is an outgrowth of the great work being done by the Cathedral Shelter under guidance of the Rev. David E. Gibson.

* * *

Florida Concludes Summer Camps

The series of four diocesan camps and conferences of the diocese of Florida have now come to a close. The Young People's Service League, the adult and the junior camps for both girls and boys, have been smaller in attendance then in former years, but perhaps this was to be expected during these "hard times". In spite of this fact Bishop Juhan and the directors of the several Conferences are enthusiastic over the

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* * *

Philadelphia Rector Dies After Long Illness

The Rev. Leslie Fenton Potter, rector of St. Marks, Frankford, Philadelphia, for the past eleven years died on July 15th. Two years ago he was critically ill following several operations. Upon being supposedly restored to health he resumed his work.

* * *

Bishop Green Holds Gospel Mission

At Carrolton, Mississippi, is a tabernacle in which a series of meetings are held each August, with Presbyterians, Baptists, Methodists and our Church each taking a turn. This year our mission was conducted by Bishop Green. The building, seating about 1200, was filled at each service.

* * *

Rural Conference Held at Vicksburg

The annual conference for rural church workers held at Vicksburg, Mississippi, was well attended this year, with speakers who were experts in their various fields.

* * *

Japanese Bishops Issue a Pastoral

The House of Bishops of the Japanese Church for the first time has issued a pastoral letter, signed by the eleven bishops of the Church of whom two are Japanese, four English, one Canadian and four American. It rejoices that the Church "combines freedom of intellectual enquiry with strict and passionate adherence to the fundamental truths of historic Christianity. We affirm our deepest conviction that in matters of faith, orders, worship and intention we are in the true Apostolic Succession: that that Succession has never been broken and that in all spiritual essentials we possess and represent the mind of Christ and His Apostles." The pastoral urges unity among all Christians and the deepening of fellowship and understanding. In regard to social questions they say: "We hold that the teachings of Christ rightly understood, on the relationship of man to man and class to class, are the supreme social teachings for all time. It is a regrettable fact that in the past many of those who are Christians in name have not followed these social teachings of Christ. If man had obeyed His teaching, many of the occasions and reasons for the present social confusion, unrest and evil would not have arisen.

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the Gospel, to show how these ought to be applied to life, to encourage people in carrying them out, and to lead men to an ideal state of society. No Christian can today be indifferent to social questions. Social reform in the main is the business of the state. The Church's work is to supply the spirit to carry out reform with love and justice."

* * *

Bishop Visits an Invaded City

The Chinese city of Changsha, up the river beyond Hankow, will be remembered as the place which just two years ago was invaded, terrorized, looted and burned by Communists. They thoroughly looted our church and burned out the girls' school. Bishop Gilman now writes of a recent visit there:

"It was a pleasure to see our granite church standing, as of old, the only church visible from the street within the old city of Changsha. It is built on the Gothic plan, best adapted for the close city streets. The Chinese style of building is beautiful in its adaptation to the Christian Church, but to be really effective it requires a long approach.

"I had been told that seventeen separate fires had been required to consume the building of the Trinity School for girls, and it was really amazing to see how the brick and concrete walls stood erect and true from the ground up to the peak of the gable. Mr. Tyng (the Rev. Walworth Tyng, foreign missionary at Changsha) has been assured by the architect that practically none of the masonry will need replacement. It is indeed a joy to know that this building will soon be restored to its former usefulness, and that if the Communists should return in greater fury, they would find that not only are the Church walls made of granite, but that the roof beams turned into stone!

"Since my last visit to Changsha, the Sun Yat-sen asphalt-paved broad avenue has been completed, and not a sign of the destruction of two years ago could I see. Electric clocks have been placed in various parts of the city. As we went through the busy streets, we were amazed at the quantity of all kinds of goods — silks, satins, woolen clothing, hardware, notions. One would think it would take years to dispose of all these goods. Their abundance showed that there were courageous merchants who knew that this capital and commercial center supplied a great population who, through the wealth of their production, would be enabled to take away all these things."

Bishop Gilman attended a three-day convocation of Hunan province here at Changsha, at which all the clergy except himself and Mr. Tyng were Chinese. They brought reports of vigorous and encouraging work, including, of course, some difficulties.

* * *

Missionaries Hold Service in New York

Liberia and Alaska were united in the service in the chapel of Church Missions House Friday noon, August 5, when there were present Miss Winifred Olivia Moore, a nurse, sailing that day for Liberia, and Dr. and Mrs. Grafton Burke, returning to Fort Yukon. Next to Miss Moore sat Miss Margaretta Ridgley, missionary of longest service—twenty-eight years in Liberia. Dr. and Mrs. John Chapman were also present. With their forty years service in Alaska, and the Burkes' twenty-five, more than a century and a half of missionary work was represented in the chapel.

* * *

New Mission Started in Hawaii

Yet another new mission has started in Hawaii. At a place called Keaukaha, near Hilo, a Hawaiian lay reader, Joseph Koomoa, under the direction of the Rev. H. H. Corey of the Church of the Holy Apostles, Hilo, has begun services for a group which so far is composed entirely of Hawaiians. There is much need for constructive Christian work in that area. Mr. Koomoa is assisted by two other lay readers from the same parish. Bishop Littell, when he made his first visit, found about 125 persons present, including a number of young people.

* * *

Erect Building for Medical Work

A number of the old men of Sagada, in the Philippine Islands, and the presidents and councillors of surrounding villages came to the mission a few weeks ago to offer their services in connection with the erection of the new building for medical work. They said they had come many times in the past to ask that a doctor be sent to them, and now that Dr. Jenkins is hard at work among them, they want to do all in their power to help. They promised free labor in carrying lumber from the sawmill and collecting stones for the buildings. These are not small items; carrying the lumber alone will save the mission about 1,500 pesos or $750.

* * *

Building Church at Boulder City

Work has been progressing on the church at Boulder City, Nevada, the construction site of the great Hoover Dam. The substantial city here,

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government-built and government-controlled, which has sprung up out of the sage and cactus to house the several thousand workers on this national project, presents a national liability and an emergency need for the Church. The government provided land for the church, cleared it and blasted an excavation. The basement of the church is already in use and the corner stone was laid by Bishop Jenkins in June.

* * *

Ordinations Held in Japan

According to the Canons of the Japanese Church (Nippon Seikokwai) all candidates for Holy Orders must serve at least one year as catechists before they are ordained deacons. Three deacons and one priest were ordained in the diocese of North Tokyo this summer. All were graduates of St. Paul's College and the Central Theological College, Tokyo. Two of the deacons continue serving the churches where they worked as catechists, one comes to the General Theological Seminary for postgraduate study, and the priest is to assist the Rev. James Chappell who is in charge of five missions in the North Tokyo diocese.

* * *

Church Reaches Students in Philippines

What the Church in the United States knows as "student work" is an important part of missionary activity in Baguio and Sagada, Philippine Islands, for many young people from the primary schools in distant missions come to Baguio to attend the Trinidad Industrial School or to Sagada for their high school course. Our clergy have it on their conscience to keep these children in touch with their church while they are in what is to them the distracting life of a large city. There are over a hundred Church girls and boys at Trinidad and about thirty-five in the Sagada high school.

* * *

Wear Clothes When Attending Church

A missionary writes from Sagada complaining gently that all the picturesque local color is to be found in the out-stations. "Here in Sagada," he says, "the people are more sophisticated. Almost everybody wears clothes at the Sunday services." At every week-end service there are at least 150 people but "it doesn't seem worth writing about when it is an every-day experience."

* * *

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Hospital in Liberia, he worked on a German palm-oil plantation on one of the coastal islands of Portugese Guinea among natives untouched by civilization. The first time he had occasion to give an anesthetic, he was assisted by an engineer from a freighter then in the harbor, who administered so much ether that the patient, a young native, did not wake up when he was expected to.

Dr. Ronnefeldt persuaded another native to speak to the sleeping patient in his own language, which the young man was loath to do. He believed the patient was dead, and if you attempt to call back a man who has died, he may really come and make trouble. So they said. He was prevailed upon, however, and finally addressed the sleeping man in what the doctor afterwards learned was a magic incantation. The patient at once woke up and had a rapid and normal convalescence. The doctor's reputation was established from that moment, when it was seen that he could kill a man and restore him to life.

Another belief, however, complicated matters somewhat, namely, that when old men die, they return as children, but when young men die, they come back as women, unless the witch-doctors perform certain elaborate and costly ceremonies at their graves. The result, for the doctor, was that he found it almost impossible to persuade young men who needed some serious operation to submit to an anesthetic. If it could not be done with local anesthesia, they endured it without any, without a whimper, rather than risk being turned into women.

* * *

Chinese Professor Becomes a Christian

One of the six Chinese who were baptized at Hsiakwan on Whitsunday is a professor in the national university at that place. He had spent six years in America, at Cornell and Iowa State University, and was first interested in Christianity by some Christian Oriental students at a Christmas house-party at Taylor Hall, Racine (which has been succeeded by Brent House, Chicago). He also attended the Episcopal Church at Ames for about a year. In recent years he has been in despair over the evils he saw around him in China, and two years ago he said to the Rev. John Magee of Hsiakwan, "Christians have something to give them hope when everything is utterly hopeless." He read and studied and talked with Mr. Magee, and tried to find reality in prayer, and at last reached the point where he could become whole-heartedly a Christian.

Services of Leading Churches

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Sundays: 8 and 11 A. M.

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11 A. M., Morning Prayer and Sermon.

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Rev. Caleb R. Stetson, S.T.D.
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Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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. Mark's, Berkeley, California
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Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
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The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

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St. Stephen's Church in Providence
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Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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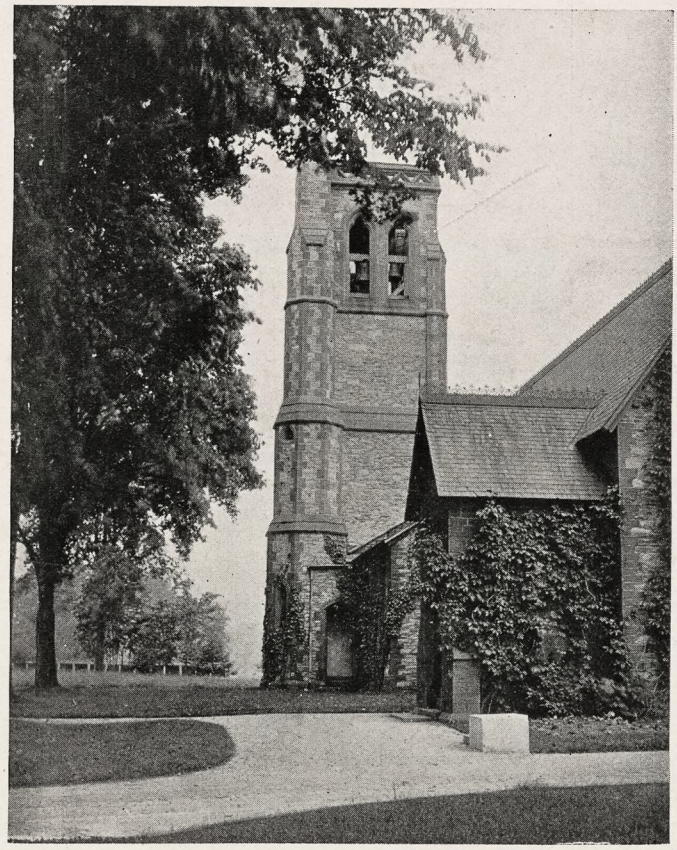
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JESUS AND THE UNEMPLOYED—Richard Roberts

The WITNESS

CHICAGO, ILL., SEPTEMBER 1, 1932



HOOSAC SCHOOL
A View of the Chapel

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is $2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

IN SPITE of modern critics it seems that at least some miracles reported in the Bible have a basis in fact. You are of course familiar with the miracle of the quail whereby the hungry Israelites, fleeing from Pharaoh, were fed in such abundance that many of them had an uncomfortable night, to put it mildly. Many books have devoted chapters to that little affair with some of the great scholars discrediting the possibility of such a phenomenon. Now along comes Major C. S. Jarvis who lives on the desert of Sinai with his say on the subject—and since he knows more about that remote spot than anyone living weight must be given to his words. He relates the entertaining tale of the annual migration of quail from eastern Europe to Sinai. It seems the birds fly across the Mediterranean and then fall exhausted on the shore. Arabs leisurely pick them up, box them and ship them by way of the Suez to the dinner tables of Europe. The inference is an obvious one; if quail migrate now what reason have we to suppose that they didn't do so in Moses' day, and if Arabs turn them into cash so easily may we not suppose that the Israelites, unable to turn them into cash by way of the Suez Canal, did the next best thing and used the birds to ward off starvation.

GEORGE LANSBURY, venerable Laborite member of the House of Parliament, pleading with the law makers of his country for a recognition of Christian values is another encouraging bit one digs out of the back pages of the daily newspaper. He reminded his colleagues that they were the chosen representatives of a supposedly Christian nation and that it might be well for them to keep that fact in mind as they considered the many serious matters before them. He also said, what so many preachers have said, that solutions would be found for our social and economic problems only in the teachings of Jesus.

INFORMATION COMES by way of a southern newspaper that about twelve million or ten per cent of all Americans are on the government payroll—either state, federal or municipal. The statement is credited to Representative Beck of Pennsylvania. Meanwhile a responsible New York publisher brings out a book informing the tax payer that three Senators went on a ten day fishing trip at a cost of almost $200 a day—bills paid by the United States treasury. Another group of six senators and three guests chartered two houseboats in Florida for five days, costing the government exactly $1687.50. Stories of elaborate meals, of travel at 40c a mile, of bills for fishing bait, of bills for turkish baths and bills for extravagant tips to fair maidens fill the volume. All of which you may recall to your comfort the next time you send in an income tax payment.

WE ARE HAPPY to announce a new series of articles by Bishop Johnson, to commence in the issue of September 22nd and to run continuously for several months. In this series, "What I Believe and Why" the Bishop of Colorado will present his beliefs and their defense. We are confident that not only all clergymen will wish to follow these articles but that they will also wish to place them in the hands of members of their congregation. In the same issue there is to appear the first of The Witness Bible Lessons. These are to appear throughout the year and will be followed, according to present plans, by lessons on the Prayer Book and on the Teachings of the Church. Thus do we launch a Training School for Church Workers. And just as our Church summer training schools present a certificate upon the satisfactory completion of a course so will THE WITNESS present a certificate to those passing a written examination at the end of this course of study. Church people should know their Bible, their Prayer Book, the Teachings of the Church. To study them is fascinating, particularly when the Rev. Irwin St. John Tucker is the teacher, as he is to be with this first course. So we hope all our readers will enroll. It is a simple matter to do so—a postal to THE WITNESS, editorial office, 931 Tribune Building, New York, stating simply: "I wish to be a member of The Witness Bible Class." We hope also that rectors will urge members of their congregations to join this great class, making the paper available for them by adopting the Bundle Plan. Order blanks, together with an announcement, are to be sent the clergy within a few days. May we take this means of begging your cooperation.

SOMETHING NEW and startling has turned up in the courts of Massachusetts. A sisterhood of the Roman Catholic Church was willed a large sum of money. There were no strings tied to it. They could use it in whatever way they wished. The other day however the court was asked permission to refuse the bequest. It seems the sisters have their own ideas on the subject of poverty to which they are pledged, and the inheritance of several hundred thousand dollars is not one of them.

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JESUS AND THE UNEMPLOYED

By

RICHARD ROBERTS

IT IS SOMETIMES URGED that the teaching of Jesus has grown out of date, and is in any case inapplicable to the circumstances of this age. Jesus lived in a simple rural civilization, and if there was a social problem at all, it was all confined within the bounds of the town or village: and if the problem could not be altogether solved, what was left over was taken care of by the mutual helpfulness of the neighbors. But today our social problems are national problems: some of them are already world problems. The simple handwork of long ago has been superseded by machine industry and mass-production. And there are other things. None the less it is true that there is no difference of kind in the problems of modern society from those of the Galilean society with which Jesus was familiar. There is only a difference of scale. Our problems are larger but they are the same old problems. From "the parable of the unemployed" (Matt. 20: 1-16) it is quite evident in that simple society they were familiar with the problem of unemployment.

Now Jesus did not speak this parable as in any way suggesting how unemployment should be dealt with. He was really thinking of something else: and He uses the fact of unemployment in order to illustrate another and more far-reaching point. This is a parable of the justice of God: and it is no doubt intended to suggest the kind of justice that men should practice toward one another. But Jesus does show incidentally what He *felt* about unemployment. It is clear that Jesus did not regard it primarily as an economic problem, but as a human problem. With us it is regarded primarily as an economic problem: and our plan is to solve the human end of the problem by charity. But that was not Jesus' way. He puts the human end first; and the economics of the matter has to adjust itself to the human necessities of the case. He didn't think that economic laws and processes had their roots in the nature of things and were therefore incapable of change. The view of Jesus if He were here today would be that it is not the man who must adapt himself to an economic system but the economic system that must adapt itself to the man.

So unemployment would naturally be to Jesus first of all a human problem. And anyone who has contemplated unemployment at close quarters can hold no other view. During the unemployment crisis of 1907-1908 in England it fell to me to see the actual human consequences at close range. I lived day by day in the presence of the tragedy of human deterioration—seeing decent men sink into despair as one after another of their household goods make their way to the pawnshop; seeing unemployed men gradually becoming unemployable, seeing their hearts gnawed and torn by the hunger of their wives and children and an immense anger arising in their souls against a social system that permitted such things to be. I did not hear of it, but saw it all with my own eyes: and being very close to it for many months I confess it looked sometimes as though I lived in an insane world. For, after all, the wealth of a nation is its people, its men, its women, its children; and a system that permits this periodic wastage of its human wealth is in sad need of overhauling and reconstruction.

I AM NOT an economist: I do not know whether it is inevitable that there should be these recurring cycles of prosperity and depression. In my heart I do not believe these things are inevitable: but it is a region in which I am not competent to speak. It should not be beyond the wit of man to exercise that social foresight which should at least mitigate the stringency of these reactions. But of this I am sure, that it is our business to see to it beforehand that there is a wise provision for these contingencies in some form or other of unemployment insurance. The maintenance of the human wealth of a nation should not be left to the caprices of private or semi-private charity: nor should men who are out of work through no fault of their own be subjected to the humiliation of anything of the nature of private or public doles.

Now, in this parable, Jesus implies—even if He does not statedly lay down—the principle. Why stand ye here all the day idle, says the owner of the vineyard to the men in the market place. Because, they answered, no man hath hired us. They had been ready to work all day, if they had had work to do. At the end of the day, each man, the man who had worked a full day and the man who had worked only an hour, received the same pay—from which it is evident that Jesus regards it as proper that the men who went into the vineyard at the eleventh hour should be paid for the work they would have done if they had had a chance to do it. Jesus, as I said, is here expounding the justice of God, which should be the justice of man, but isn't. In our world, we go on a principle of equivalence. We pay for what we get—goods or services rendered—we get what we pay for. We work by the hour or the day or the year; and so we are paid. But there is a deeper principle in the divine justice: which, looking first not at the work but the worker, decrees that the willing worker shall not go wanting his daily bread.

It is a commonplace among us that it is a man's duty to work; and we rightly despise the idler and the slacker. For myself, I would subscribe to St. Paul's principle: If a man work not, neither let him eat. And apart from genuine evidence that a man is by his record proved willing to work, I would, for my part, compel a man to perform a labor task before letting

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him eat; and I believe that there are in every community men who should be sent to special institutions where they may be disciplined back into habits of work. No society can afford to maintain able-bodied parasites. But what about the willing worker! If it is, as we say, a man's duty to work, it would appear to follow that it is a man's right to have work to do. For rights and duties imply each other. But supposing there is no work for him to do? I do not know whether human society can be so organized that there will always be a full-time job for every man. It seems to me that not the most acute social planning can quite provide for accidents of nature, vagaries of weather and climate; and that, at the best, there is likely to be periodic unemployment. Well, then, since, because it is his duty to work, it is a man's right to have work to do, and there is no work to do—it seems to be the logical conclusion that some provision should be made beforehand to enable him to tide over the period of idleness. In the parable, the fine justice of the owner of the vineyard makes the provision, and there ought to be the same fine justice in human society to see to it that the honest worker is not in his time of idleness exposed to the humiliation of seeking and receiving charity or to that deterioration of his human quality to which unemployment always does expose a man.

IT IS NOT for me to say how this should be done. As I said, I am no economist. All that I can see is that, to any provision that is made, there are necessarily three parties. The first is the worker himself. It will belong to his personal dignity and self-respect that he contribute his share to the provision. The second is industry; it will be foresight and wisdom on the part of the industry in which a man is engaged to share in the provision that when the bad times is over he returns to his job in good heart, unembittered and undemoralized. The third party is the rest of us—the consuming public, who should have the fine justice to care for the unemployed worker, the wise prevision to avert the deterioration of the human quality of the nation and to secure the well-being of the whole social organism. This triple alliance of the worker, the industrial system and the nation as a whole is the groundwork of a scheme of unemployment insurance that would save us in the future from the recurrence of the shame and the tragedy which these times has laid or should have laid so heavily on our consciences and on our hearts.

It would be a substantial and noble application of the principle of divine justice (which Jesus is expounding in this parable) to our own social conditions. And I pray you, for Christ's sake, to lend the weight of your advocacy and support to the project now afoot of unemployment insurance. It will take us some time to achieve a just and workable system, and it ought not to be done in a hurry. But done it should be, as the first installment of that Christian justice which is the only alternative today to the materialistic and terrorist communism that is bidding so vehemently for the franchise of the world.

*St. Mark, v. 35-43.

The Girl Who Came Back

By

EVELEEN HARRISON

ONCE upon a time, in a village far away, on the the shore of a Lake, a lot of girls and boys in bright colored clothes ran down to the beach after school, to play games.

"Let us go out fishing," cried Samuel.

"No, let us play wedding," said Ruth.

"Oh yes, and we will make Talitha the bride."

"Don't you know, Mary, that Talitha is very ill?"

"But that was some days ago," answered Mary, "and she may be quite well now."

"No, she is worse," called out Joseph, "because my father has gone with her father to get the great Rabbi Doctor who has cured so many people, and Father says"—

The hurried sound of running footsteps made all the children turn around, as a little girl in breathless haste came around the corner.

"What do you think?" she gasped, "Talitha is gone!"

"Gone?"

"Yes! she is dead!"

With sad faces, and hushed voices, the children gathered in a group, talking about their little friend.

"Listen," exclaimed Nathaniel, "I can hear the women wailing at the door."

"And see, there goes the Rabbi Doctor and his three friends."

No games were played that day, the children missed their little leader.

As twilight came on, they started to go home for supper, when one small boy, who had run ahead up the street, suddenly gave a cry, and covered his eyes with his cloak.

"What is the matter with thee, Joseph?" called out his sister Miriam.

With trembling finger Joseph pointed up the street.

Coming toward them, out of the twilight shadows, was the dancing figure of a little girl, her face radiant with joy.

"Talitha! Talitha!"

In fear the children clung close to one another.

"It must be her ghost!" whispered Mary, with a sob in her voice.

"Girls, boys, it is I, Talitha; you need not be afraid of me!"

"Is it possible?"

"Really you, Talitha?"

"But, but, aren't you dead?"

A merry laugh answered them. "I was dead, but am just as much alive now, as you are, Ruth. Come, let us sit down and I will tell you all about the wonderful adventure I have had. Don't be afraid of me, Samuel; see, I am not a ghost, and can jump and run, and talk the same as ever."

"Tell us, Talitha."

An eager, frightened little group sat down close

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together on the shore, never taking their eyes, full of wonder, off the young girl's radiant face.

And with her arm around little Samuel, Talitha told her marvelous story.

"It was so hard to lie in bed and suffer; to hear you all calling, and playing; and I wanted so much to be with you. I couldn't eat, and my head ached, and I was all burning up with fever. Mother and father were so worried, and all those herb drinks they gave me tasted so nasty, and the plaster hurt so; and then I got very, very sleepy, and my head went round; I saw mother crying, and the room full of faces looking at me.

"Then suddenly it was dark! But before I could be frightened I went sound asleep. And I dreamed that I was walking through a lovely garden, filled with flowers; birds singing, and Oh! such wonderful music away up in the air! There were lots of children in shining white dresses playing with the flowers, and the butterflies, and laughing so happily.

"As I watched them, a shining one stood before me with outstretched hands.

" 'Welcome home, Talitha,' she said. 'This is Heaven; come and I will show you some of its wonders.'

"The shining one took my hand, and we walked through the most enchanting places; I never could tell you all the glories I saw. Singing voices sounded on all sides, colors of radiant light were wafted through the air, and as I listened, one voice, more beautiful than all the others, seemed to be calling me—

" 'Talitha, Talitha, arise, arise!'

"I looked up; and there, bending over me, was the most wonderful face, full of love and longing; and there were my mother and father, and three strange men; and would you believe it, I was lying on my own little bed, in my own room, and the great Rabbi Doctor was holding my hand and saying—

" 'Talitha, damsel, I say unto thee arise!'

"I sat up in bed, and my beautiful dream was over; I had come back from Heaven.

"Then the Rabbi Doctor told mother to give me some supper, that I was all well, and could get out of bed, and mother took me in her arms while the tears ran down her cheeks; outside the door the women were wailing and crying, for they thought I was dead; and Oh! you ought to have seen their faces when I went out and stood before them; some of them were so frightened they ran away.

"Then after the Rabbi Doctor and his friends had gone, mother gave me my supper, and I came out to see you all. Oh! isn't it lovely to be alive on earth again! All my life long I will remember the Rabbi Doctor, and will thank Him for making me well."

So many eager questions the children had to ask Talitha. Over and over again she told her story. Then, when the darkness was falling, the children jumped up.

"Let's go home and tell mother."

In a few moments the beach was deserted, little feet were running in all directions; doors were thrown open, and excited voices were calling out, "Oh, mother! Talitha has come back from Heaven! She was dead, and is now alive on earth again!"

So the story traveled, all up and down the country, from mouth to mouth, and with it all the other wonderful stories of what the Rabbi Doctor did and said; until one day wise men gathered all the stories together, and put them into a book, and we call it "The Gospel," or "Good Tidings" of the life of Jesus the Christ.

Just Souls

By

C. RUSSELL MOODEY

As we climb the steep ascent
Which leads up through the soul
We look out over life anew
And make the Christ our goal!

ONE doesn't have to climb the Empire building of New York to get a view. I spent a few very pleasant minutes with a friend of mine who has his office in one of our local buildings. Of course I wasn't above the clouds or anything like that, but still high enough to get a good glimpse of this city and its outline. In our little confab I faced the window, and in between words I looked out and over the roofs of the nearby edifices and to the homes beyond. This thought came to me as I sat there—my ideas and impressions born down there on the street were subject to drastic change when I occupied a seat near the window and could look down on the city. My perspective was not only altered some, but broadened and extended. I held a new conception of my city—its buildings and its streets.

We think we are civilized. Our opinion is based on the experiences and contacts made on the "first floor" if not the "basement" of life. Our thoughts and ideas convince us that we are a part of a glorious humanity, and we get quite a deep sense of attainment as we mingle with our fellowmen. These conclusions, of course, were born "down there on the street." But I wonder how God looks at these apparent achievements? From His point of lofty elevation —it may be that He sees things and people in a totally different way. From His seat "at the window of heaven," He can see better and farther than we can. I also feel that the nearer we get to Him in our spiritual climb our profound sense of satisfaction will give way to a new and more noble expectancy. After all skyscrapers and other mighty structures are not true evidence of a great civilization. Spirituality is the basis of genuine advance. Until you and I leave the lower realm and climb the steep ascent of heaven we will continue to boast about what has been done. Only in the ascent do we change our mind, and a new conception of our city and people gradually absorbs us. Through the eyes of the Christ we see what hitherto we had not seen. Material things bring us a passing exultation. Spirituality and the Christ supply that high estate and high conception which alone can foster and maintain a great civilization.

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HOOSAC SCHOOL

By

JAMES L. WHITCOMB
Headmaster

BY THE vision and the generosity of the late Rev. Edward Dudley Tibbits, D.D., Hoosac School has for forty-two years administered to the academic needs of boys. In the evolution of the present Hoosac, in which its boys find themselves possessors of rare traditions of spiritual and cultural living, there has been established an educational institution devoted to the development of the individual boy. Herein is still preserved his right to those things whereby men may learn to love God and know him better.

Hoosac takes advantage of progressive or scientific educational methods for the better evaluation of the conventional and necessary standards of preparation for higher education. The School is pledged to measuring capacities and developing in the boy in all things to make the moral decision based upon the facts of his own self activity whereby he accepts and knows this responsibility in academic terms.

The objectification of these ideals is daily observable in the application of the "Self Help" principle. Recognizing the right of the growing boy to share in the objectified task of caring for his own personal needs, a systematized, domestic routine is carried out to fit and develop his individual capacities in their relation to others. This makes for the successful accomplishment of the necessary economies of living. The student gains first hand knowledge of the actual cost of living not in terms of dollars but in those terms by which dollars are made and their values maintained. Hoosac boys learn to help themselves by helping others. They share in the wide range of domestic responsibilities of a home and family. School life therefore does not exclude that most valuable asset of a wisely oriented home. Work schedules are made out and managed by boys themselves through the Prefects who share the responsibility directly with the Headmaster.

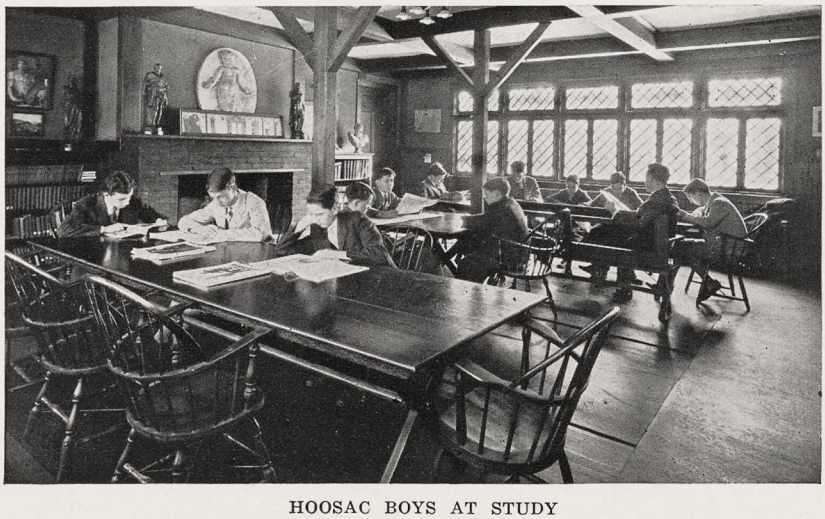
In the academic discipline the same perspective is maintained in fact, by arousing a spirit of greater emphasis upon the percentile success of the whole school rather than the individual.

In athletics and extra curricular activities, Hoosac teams are outstanding in their ability to play the game to the best of their own ability. Hoosac does not permit its teams to be dominated by a master coach mind for sports are considered not ends in themselves, but the wisest means the adolescent has for keener perception of self in relation to others.

The same principle carries through the religious life and spiritual exercise of the boy. From the smallest to the oldest all share equally in the ministrations of worship. Thus the ecclesiastical clique or a religion of passive receptivity gives place to conscious, enthusiastic giving for Consecration at God's table, in the privilege of sharing His hospitality with the greater and eternal society of mankind.



THE CHARMING HOOSAC DINING HALL



HOOSAC BOYS AT STUDY

PREFERENCE is given to boys wishing to enter the lower of the six forms. These forms correspond to the standard pre-college grades of the Regents of the University of the State of New York under which Hoosac is chartered. The rules governing admission are in general unlike other ranking preparatory schools. Hoosac has no scholarships but attempts to provide financial assistance to those who cannot pay full tuition by all sharing in reducing the cost of operation. A maximum and minimum tuition figure is maintained. The standard and traditions of Hoosac School emphasize the character, rather than the financial standing of the pupil in making choice of its student body.

The school is located in a section

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of New York State shown by reports to have a high rating for healthfulness. The vigorous mountain climate is conducive to sound physical morale, high mindedness, and spiritual well-being. Hoosick is a small hamlet three and a half miles from Hoosick Falls, thirty miles East of Albany on the road to famous Old Bennington, Vt., and thirteen miles from Williams College, Williamstown, Mass. The school campus possesses that geographic isolation, that makes for walls without stone, so precious to the educator and valuable to the growing boy in providing for him the widest range of freedom in nature's workshop, and a social orientation of life which is not pseudo-adult, but genuinely the boys own.

IN ANSWER to a popular anxiety of modern parents and a familiar complaint to the Church School; the danger of too much religion and not enough attention to academic preparation; we seize this opportunity to witness our faith in the greater reality of a "3Rs" task Consecrated to God rather than to big business.

The academic standards of Church Schools are not in danger when unafraid to measure up to the standards of our best Universities. The Church School which has not sold its birth right, gives academic security and more, because it defends the right of the child to learn of the reality of God and the joy of his companionship.

To parents who face the problem and the sacrifices always attendant upon the choice of a better education for their children in these days of confusing values and depressing indecision, Hoosac wishes to add its brief in favor of a scholastic life that not only presents the problem but illuminates the child mind to the fact that the biggest business and reality in life is God's business and reality or it's no business and a sham.

HERE IS A PARISH THAT IS ONE

In Nevada they call Elko County a "parish." It is about 200 miles long one way by 230 the other, mostly sage-covered hills, lofty mountains and some fertile valleys, with a population of 9,000. Cattle and sheep raising and a little mining are the chief industries. The Rev. Frederick C. Taylor, in charge of St. Paul's Church, Elko, visits Wells, Clover Valley, and some other points, involving motor trips of 150 to nearly 300 miles. Last winter the roads were blocked from December 1 until late in March.

VITAL STATEMENT OF MODERN FAITH BY REV. F. R. BARRY

Reviewed by GARDINER M. DAY

"I want to write a book," said Donald Hankey, "called *The Living Goodness*, analyzing all the goodness and nobility inherent in plain people, and trying to show how it ought to find expression in the church." Father Barry writes that *Christianity and the New World* (Harpers $3.) is not the book that Donald Hankey would have written but it is an attempt to follow the same clue. If it is not the book that Hankey would have written, it certainly is a book with which he would be thoroughly delighted. In this volume, the Rev. F. R. Barry, fellow and tutor of Balliol College and vicar of the Church of Saint Mary the Virgin, Oxford, gives us a statement of the Christian faith for 1932 that I believe will serve as one of the best answers to the intellectuals like Lippmann and Krutch. Father Barry attempts to show how the Christian world view, centered upon faith in God and accordingly supernatural in emphasis, offering itself as an interpretation of life today, can make a vital appeal to the thoughtful mind of our time as well as to the man in the street.

Commencing with an analysis of the genius of the New Testament and the origin and growth of Christianity and its ultimate victory in a pagan world, Dr. Barry brings the volume immediately up to the present time with the discussion of humanism. In contrast to secular humanism the author points out that there is a real Christian form of humanism "which sings its way through the New Testament, especially the Epistle to the Ephesians." The necessity of our age is to return to a belief in God and in the supernatural; to discover God meeting us in Christ as the father of our spirits and in the gifts and discipline of life itself as the creator of a living universe. God manifests himself through the Holy Spirit, and the meaning of man's life in its innumerable forms has to be found in doing God's will.

Perhaps the most interesting section of the book is that on the content of God's will and the meaning of values. The author points out very clearly the danger of finding God's will only through emotional religious experience. God he sees working throughout the whole universe making Himself felt in many different kinds of experience. For example, he writes: "The clergy are apt to invite the laity to turn aside from the office or the golf course, the laboratory, garage or consulting-room, at the end of the day or maybe in the lunch hour, in order to 'give part of your time to God.' But what do we think they have been doing all day? If God is not present in the enterprises, the scientific research, the 'city' life, the school, the home, and even in the pleasures of this richly coloured and absorbing age, I cannot conceive where in the world He is. It is vital that we should acclaim the work of God, His power, His presence, His creative activity, even where men cannot consciously recognize Him." And in another place he further elucidates this idea by pointing out that there are many situations in which we find ourselves "when the specifically 'religious' response is not that which God's will requires of us. God's will in engineering, for instance, is primarily (though of course not only) obedience to the laws of mechanics. The religious engineer says his prayers: but that will confer no absolution from fidelity to his professional technique. At the least he cannot hope to be doing God's will if he is insensitive to that obligation. The same cardinal principle holds over the whole area of men's enterprises."

After having explored the presuppositions and the adequacy of the Christian philosophy of life, the author proceeds to discuss the problems which a modern Christian faces in his personal family relations, in dealing with the very difficult subject of sex relations, and in the very wide and varied subject of his relation to the state, taking up such questions as his attitude toward other races, toward other nations, his patriotism, and finally he concludes the book with a chapter on the life eternal. The volume constitutes one of those rare comprehensive treatments of a modern Christian faith which will be of vital help to both clergy and laity and particularly ought not to be missed by the former.

CHICAGO CITY MISSION IS BUSY

The city mission society of Chicago was never busier than at present according to a statement just issued by the superintendent, the Rev. John F. Plummer. Several institutions have been added to the long list of those to which visitations are made regularly; street meetings are being held in Jefferson Park, under the direction of Captain William Hosking of the Church Army, and just recently new work has been inaugurated in the hospital for the mentally sick at Manteno, Illinois.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

With an idea possibly of injecting a bit of life into an otherwise dull summer the diocese of Arkansas is staging a pretty little scrap over the election of their new bishop, the Very Rev. John Williamson, dean at Little Rock, who was elected bishop in May. It seems that Bishop Denby, suffragan bishop for Negroes in the province of the Southwest, together with the Rev. Samuel H. Rainey and the Rev. W. S. Simpson-Atmore, white priests of the diocese, did not like the way Negroes were treated at the diocesan convention which was held at St. Paul's, Newport, on May 11th. On May 4th the rector of the parish, the Rev. William T. Holt, wrote Bishop Denby informing him that there would be no objection to Negroes sitting in the church and voting but that there might be some objection if the two races received Holy Communion together. He therefore suggested that the Negroes have their own communion service in the chapel. Bishop Denby was not too keen about this arrangement, writes of "the uncatholic proceeding of the whole affair" and says that he refused to be a party to it, as did the other Negro clergy. It is because of this incident that he and the two clergymen oppose the consecration of Dean Williamson and they have sent letters to the bishops of the Church suggesting that they refuse to ratify his election. Just what connection Dean Williamson had with the whole unfortunate affair is not made clear in any evidence presented to us.

Meanwhile diocesan leaders have sent out a well documented statement of considerable length explaining the action and urging the bishops to ratify the election. From this evidence it seems that the vestry of St. Paul's, Newport, where the convention was held, instructed their rector, Mr. Holt, to avoid the race issue by inviting the Negroes to have their own service. Mr. W. A. Billingsley, senior warden, in a letter to the standing committee, says that "we desired to make the colored clergy comfortable and happy and we were most eager to avoid their being offered any indignity." So apparently to effect this desired result the Negroes were asked not to receive with their white brothers. They didn't, though diocesan authorities now state that they might have done so had they cared to. Mr. Billingsley concludes his letter by stating that "This is purely a local affair and has nothing whatever to do with the diocese or the convention or the election of Dean Williamson." Probably by this time, if I may be allowed to inject a comment, Mr. Billingsley has discovered that any action taken by a local parish which can by any stretch of the imagination be interpreted as an insult to an entire race is of interest not only outside the parish but outside the diocese as well.

Meanwhile Bishop Oldham of Albany has objected to the ratification of the election on entirely different, and it seems to me, much stronger grounds. He points out that the diocese of Arkansas, a comparatively weak diocese, already is supporting three bishops; Bishop Winchester, resigned; Bishop Saphore, suffragan, and Bishop Denby, Negro suffragan. To add another bishop, to his way of thinking, will add too great a burden not only to the diocese but to the whole Church since Arkansas now received a considerable slice of cash from the National Council.

The executive committee of the diocese meets these charges by informing the bishops of the Church politely that Arkansas should be allowed to handle its own affairs; that the salary of $3500 paid to Bishop Denby is for work he is supposed to do in the entire province and not merely in Arkansas; that Bishop Winchester is granted $125 a month, "purely a diocesan affair, granted through love as an honorarium"; and that the salary of Bishop Saphore has recently been substantially reduced.

We are informed that Dean Williamson's election has been approved by a majority of the diocesan standing committees but has not been approved as yet by a majority of the bishops.

* * *

AN APPEAL

EVERYONE apparently agrees that the Church should have a free press; one in which honest opinions and criticisms may be expressed. General Convention meeting in Denver was strong in expressing this need. Yet it must be obvious that papers worthy of the Episcopal Church cannot be maintained unless there is generous support. THE WITNESS solicits this support in the form of circulation. We believe we have a better paper than ever before. We are about to start features which will add to the paper's value. We are bringing THE WITNESS out at a price which barely pays publishing costs. We wish to take this opportunity to urge all who believe that the Church should have an unhampered press to support the weeklies. Pleading for ourselves in particular may we urge rectors at this time to send in orders for Bundles: Ten or more copies to be sold each week at the Church. We will bill quarterly at 3c a copy. Will you, Mr. Rector, please do what you can by placing an order at this time.

Doing the Job Up Brown

Running true to his oft repeated idea that when you go a long ways to a mission you should make the trip worth while, Rev. George B. Gilbert of Middlesex County, Connecticut, recently put on a program at the close of which all agreed to call it a day. The service began with confirmation of a large class for that church after which followed a sermon. Then came the ordinations of a Deacon, George B. Gilbert Jr., after which came the ordination of a priest, Gilbert Vaughn H. Hemsley, and after this came the celebration of the Holy Communion. A picnic dinner and social hour was enjoyed on the church lawn after which the program was continued. There was the public baptism of an infant and this was followed by a full Children's Day program with recitations and singing. Then came an historical address telling of the early days of the parish, with many reminiscences, by a former rector of the parish. There was one very old and feeble person present and it is said that some lingered to see whether they could not attend a funeral before they went home.

* * *

Sam Shoemaker Goes On the Road

Announcement has been made by the vestry of Calvary Church, New York, that the Rev. Samuel Shoemaker Jr., rector, has been granted a leave of absence for six months to devote himself, with Mr. Frank Buchman, to a campaign on behalf of the First Century Christian Fellowship. As our readers know Mr. Shoemaker has long been a leader in this movement and the vestry in their announcement give much credit to the movement for the spiritual and material well being of Calvary parish. For my part I have long been impressed with the earnestness and zeal of the followers of Mr. Buchman. Indeed there have been occasions when I felt they were both too earnest and over zealous. Nevertheless one does have to take one's hat off to a group that really means business. But I often wonder why it does not occur to them that their

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great earnestness is expended largely on relatively petty problems of personal relations. One can hear them discuss a problem like smoking by the hour for instance, and I cannot for the life of me see that it matters very much to anyone, let alone God, whether or not I take an occasional drag at a pipe. Members of the Fellowship are a fine lot of sober Christians wasting good energy on over-introspection at a time when the world is yelling for social vision. Not that Sam Shoemaker hasn't social vision. I am sure that he has. Here's hoping that he has been "guided" to devote this six months to the movement in order to inject a bit of it into his fellows.

* * *

Ministers On Vacation Have a Meeting

It occurred to the Rev. Elton K. Bassett, pastor at Boothbay Harbor, Maine, that there were a great many clergymen summering in his part of the country and that it would be nice to bring them together. So he sent out invitations. As a result whole flocks of them met the other day for a couple of hours of friendly chatter. There were no addresses and no man was called upon to say anything. The Rev. Harry Emerson Fosdick of New York was one of the forty or fifty present, as was also the Rev. Charles W. Gilkey of the University of Chicago. Another attending was the Rev. Mrs. Mary S. Gibson who is in charge of a Methodist Church in Maine. Among the Episcopalians present were the Rev. Leonard W. S. Stryker of Youngstown, Ohio; the Rev. Sidney T. Cooke, assistant at St. James Church, New York; the Rev. George E. Manson of Providence and the Rev. Cameron F. McRae, missionary in China.

* * *

Lexington to Hold Conferences

The diocese of Lexington is to hold conferences for the clergy September 14-16 and for the laity the three days following. The leaders are to be Bishop Abbott, General George B. Duncan, retired officer of the army and the Rev. Eric M. Tasman, field secretary of the National Council. The conferences are to be held at Margaret Hall, Versailles.

* * *

Secretary of College Work Goes to Pennsylvania

The Rev. W. Brooke Stabler, secretary for college work under the National Council has resigned to accept an appointment as chaplain at the University of Pennsylvania where he is to take up his work this month. The following statement has been made public by the Rev. John W. Suter Jr., the executive secretary of the department of religious education, under whose direction Mr. Stabler worked:



BISHOP OLDHAM
Opposes Arkansas Election

Mr. Stabler's work with the National Council during the past two years has been marked by statesmanship and constructiveness. During his tenure of office, and with his direct help, thirty-six positions in colleges and universities have been filled and arrangements are under way at the present time to fill fourteen vacancies. The confidence of bishops and college presidents in the student-work policy of the National Council has been both maintained and increased. One of the outstanding forward-looking pieces of work done by Mr. Stabler was consummated last spring when the National Council created the Episcopal Student Foundation, which seeks to place ultimately at the disposal of religious work in colleges a sum of money which shall be commensurate with the undoubted interest of Episcopalians in this great missionary field.

Plans for continuing the work of college secretary of the National Council will be announced later. The National Council's commission on college work, of which Bishop Dallas of New Hampshire is chairman, will have a statement to make in the autumn.

* * *

Called to St. Paul's Lansing, Michigan

The Rev. Ralph B. Putney, rector of Trinity Church, Monroe, Michigan, for the past three years has been called to the rectorship of St. Paul's, Lansing. The former rector was the Rev. Eric M. Tasman who resigned earlier in the summer to become one of the general secretaries of the field department of the National Council.

* * *

New Assistant at The Incarnation, New York

The Rev. George A. Robertshaw has accepted an appointment as assistant minister at the Church of the Incarnation, New York City.

* * *

Griswold Hall Project Outlined

Plans for the creation of a building fund and an endowment for Griswold Hall, home for aged and disabled clergy of the diocese of Chicago, are under way, in charge of a commission of several clergy and laymen appointed by Bishop Stewart.

The Hall as now established consists of a six-apartment building, purchased by the Church Home for Aged Persons on a site adjoining the Home on the South Side. Two apartments are occupied and are paid for by the Bishop to the Church Home for his discretionary fund. The commission hopes to interest friends of the late Bishop Griswold in giving funds to build upon endowment, the income of which will pay the rental on the present apartments; to create a building fund so that the commission may purchase the site and building from the Church Home, and eventually to replace the present apartment building with a new and appropriate structure worthy of the name of Bishop Griswold.

* * *

Bishop Williams' Son Becomes a Rector

The Rev. Benedict E. Williams, son of the late Bishop Charles D. Williams of Michigan, becomes the rector of Trinity Church, Detroit, today. He was ordained deacon in May, 1930, and since then has been an assistant at St. John's, Detroit. He succeeds the Rev. M. J. Van Zandt at Trinity, he having accepted a call to St. Thomas', Neenah-Menasha, Wisconsin.

* * *

Idaho Has Own Summer Conference

The missionary district of Idaho held a summer conference at McDonald's Point for nine days in July. McDonald's Point is on Lake Coeur d'Alene and is a church property owned jointly by the districts of Spokane and Idaho. There were about ninety persons present, including three-fourths of the clergy of the district. The Rev. V. E. Newman of Wallace was director; Bishop Barnwell was chaplain and lecturer on the Church's Program; Dr. Francis Laney of the University of Idaho lectured on Science and Re-

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ligion, he being not only a Churchman but also a professor of geology and astronomy; the Rev. Hamilton West, who is going this fall to the university as student pastor, lectured on the Church's Message to youth, and he had a good many listening to him since a large percentage of those attending the conference were in that group spoken of vaguely in the Church as Young People—always with capital letters.

* * *

Rev. Samuel F. Adams Dies

The Rev. Samuel Forbes Adams, for forty years a priest, died at the home of his brother at Great Barrington, Massachusetts, on August 7th. He had served in parishes and missions in Connecticut, North Carolina, Central New York, Albany, Porto Rico, and Western New York, his last work being as a member of the staff of the city mission society in Buffalo.

* * *

Rev. W. M. Partridge On Preaching Tour

The Rev. W. M. Partridge of the diocese of Massachusetts has his own ideas about memorials. His brother was Bishop Partridge, late bishop of Western Missouri, and as a memorial to him this clergyman is travelling about the country in an automobile of ancient vintage, accompanied by a companionable dog of uncertain parentage, holding preaching missions. He stopped recently in Louisville, Kentucky, and according to the Rev. Humphrey Dixon, rector of St. Stephen's and Calvary Churches, his message was full of the sort of mission spirit which is greatly needed by most congregations. Father Partridge, as he says he is to be called, plans to cover thousands of miles, is travelling on no fixed schedule, and gladly places himself at the disposal of any who can use him.

* * *

Establish School for Girls in Brazil

Two steps of far-reaching importance have recently been taken by the Brazilian Church in purchasing in the city of Pelotas, properties for founding a school for girls and for establishing an orphanage. A school for girls to correspond with the Southern Cross School for boys in Porto Alegre has long been one of the outstanding needs of the Brazil mission. An appeal was made and friends of the mission in the United States contributed the necessary funds. After careful deliberation, it was decided to establish the school in Pelotas, one of the most beautiful and progressive cities in Southern Brazil. The lot purchased is near the center of the city and is situated on one of its highest points, an ideal location. Construction will begin in the near future. The project has created much interest in the city and has received the widest publicity. Already, several outstanding citizens have announced their intention of enrolling their daughters in the school when it is opened.

A large house and a twenty acre tract of land, located a short distance from the city, were purchased for the orphanage at a very small price. This enterprize is being financed almost entirely by the native Church. The house, after slight alterations, will be able to shelter twenty children. The spacious grounds are partly wooded and a bold spring on the property will furnish abundant water for the establishment.

* * *

Unique House Warming In Japan

In Japan they go in for house warmings that are a bit different. Over here I believe everyone is supposed to bring a tin pan or some other supposedly useful article. Then folks sit about and make lots of noise, eat too much food and perhaps drink too much drink. All of which is supposed to get the home



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started properly and in good order. In Japan, among Christians at least, they inaugurate a new home by having a worship meeting, when the essentials of a Christian home are discussed. They may eat too but at least that is not the primary purpose of meeting. One of these house warming services was attended recently by an American missionary who writes that it was a significant ceremony which might well be adopted in America. Aside from that remark the chief impression she received seemed to be the discomfort of sitting for fifty minutes on straw matting.

"My legs cramp and go to sleep after thirty minutes," she declares. "I was finally given some cushions. I simply had to stretch once during the prayer. A man is allowed to sit tailor fashion, but the women cannot do this. It tickled me to see our Japanese friends squirming a bit under the dear old pastor's long discourse. These folks sit at desks in school or office, and use chairs a good deal of the time, so it is as hard for them as it is for us to squat on the floor these days. After a while I went out into the little dining room where I could stretch in private and found Saji Sam's mother there doing the same thing! She is a dear old lady."

Maybe we can swap ideas—we'll go in for the prayer meetings and the Japanese will go in for chairs. That ought to be a gain all around.

* * *

Outdoor Services In Louisville

Outdoor services have been held in the Shelby Park district of Louisville this summer, with ten churches cooperating, including our own St. Stephen's, where the Rev. Humphrey Dixon is rector. The services are held each Friday evening with an attendance of from 800 to 1000.

* * *

A Tract On Purpose Of Religious Education

A tract on the purpose of religious education has been written by the Rev. Lester M. Morse of Rice Lake, Wisconsin, which, I am informed has the endorsement of the department of religious education of the diocese of Eau Claire. It is for free distribution so if interested you may secure your copy by writing the author.

* * *

South Dakota Clergyman Dies

The Rev. Philip C. Bruguier, Martin, S. D., died on the morning of the Feast of the Transfiguration after a brief illness. Mr. Bruguier, an Indian, was born on the Yankton Reservation sixty-one years ago. He was ordained by Bishop Burleson in 1922 and for the past ten years has

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been an assistant priest in the Corn Creek mission on the Pine Ridge Reservation.

* * *

Dean Gates Preaches In Boston

Dean Gates of the Cathedral of St. John the Divine, New York, was the preacher last Sunday at Trinity Church, Boston.

* * *

Presiding Bishop Meets With the Indians

The Presiding Bishop, the Rt. Rev. James De Wolf Perry attended the annual Niobrara Convocation for Sioux Indians on the Cheyenne Reservation, South Dakota, August 19-21. The first of the Church's elected presiding bishops to participate in this famous Indian gathering, Bishop Perry addressed the convocation, sat with the Indians in council, and ordained three Indians to the diaconate. This gathering which brought together thousands of Christian Indians from all over South Dakota for three days of fellowship and worship was initiated by Bishop Hare, when there were no Christian Indians in his district. The Cheyenne Reservation on which the Niobrara Convocation was held this year is adjacent to Standing Rock. It has twelve chapels ministered to by Indian clergy and catechists under the general supervision of a white priest. Here, for three days, the Presiding Bishop, the bishop and clergy of South Dakota with hundreds of Indians from every reservation—Crow Creek, Lower Brule, Pine Ridge, Rosebud, Standing Rock, Sisseton,—lived together in Wigwam and tent, gaining strength from their fellowship, friendly counsellings, and common worship for the tasks of the days ahead.

* * *

Gulf Storm Destroys Texas Churches

A gulf storm completely destroyed our churches at Freeport and Brazoria, Texas, and badly damaged the church at Angleton, according to a telegram received August 18th from Bishop Quin. In addition many church families had their houses wrecked by the storm and their crops completely destroyed. There was no loss of life. Bishop Quin's telegram concluded with the unique sentence: "We are not asking aid but just telling you."

* * *

A Service for Laughter

Services which are intended "to express the sense of God in men's week-day occupations, . . . to give thanks for the creative use He makes of each profession with its distinctive contribution to the life of the whole people of God," are held from time to time in the Cathedral at Liverpool. One marked the centenary of a railroad and emphasize the fact of God bringing human beings together through engineering and transport. Another service held at the time of the Lancashire agricultural show was a thanksgiving for God's gift of bread and all the kindred wealth of farming. The British Association for the Advancement of Science celebrated its centenary with a service in which its centenary president, Jan Christian Smuts, took part, and which was a thanksgiving for the progress of knowledge through the Holy Spirit.

Latest in the series was "a service of thanksgiving for imagination and laughter," occasioned by the Lewis Carroll centenary and an anniversary of Edward Lear of Nonsense fame. Canon Soulby of the Cathedral describes this service in the midsummer issue of The Cathedral Age (Washington, D. C.) and quotes parts of it, including a meditation written by John Masefield. Canon Soulby says that these special services have heightened the appreciation of the people for all the regular feasts and seasons of the Christian year.

* * *

Presents First Confirmation Class

The first confirmation class in many years at Nixon, Nevada, was presented this year, by Miss Alice Wright. The class was composed of ten well prepared Indian children. The day included the service of the Holy Communion, breakfast, confirmation, a funeral, and a reception to welcome the Rev. and Mrs. W. A. Stimson, newly arrived to take charge of the mission.

Miss Wright has since gone to Fort McDermitt, on a new venture, starting the Church's work among Indians who, so far as can be learned, have never had the Gospel preached to them, unless possibly in the old days when the fort was occupied. They are on the Fort McDermitt Reservation, seventy-five miles from a railroad, up north of Winnemucca, on the Oregon state line. McDermitt itself has been visited by the Rev. H. A. Lascelles of Winnemucca but there has been no work on the Reservation. The government has been most helpful and is allowing the use of a roomy building for the work. Equipment is needed for it.

* * *

Kuling American School Doubles Enrollment

Bishop Lloyd of New York has sent to us a report of the Kuling American School in China, which is

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for Americans residing there. The school was reopened last fall, with the number of students increased from 27 to 54, with a registration of at least 75 expected this September. There have been material improvements also, particularly through the installing of running water and plumbing. A summer school for younger children was opened on June 15th, while the main building is being used this month and next as a hotel, the profits going toward the school maintenance. Bishop Lloyd expresses the gratitude of the trustees, of which he is chairman, for the unwavering backing Kuling has received. He also points out that the school is facing increasing needs and a decreasing income and expresses the hope for the continuance of as generous support as these difficult days make possible.

* * *

Pittsburgh to Entertain Provincial Synod

The synod of the province of Washington is to meet in Pittsburgh from October 18th through the 20th, with all of the sessions being held at Trinity Cathedral. The Woman's Division, consisting of delegates from the thirteen dioceses of the province, is to meet at the same time.

* * *

Bishop Littell Confirms Many

In the first five months of 1932 Bishop Littell confirmed 131 persons in the Hawaiian Islands. There have also of course been a number of baptisms, notably eleven at the Japanese mission on the island of Molokai where the Japanese layman, a postulant for Holy Orders, Mr. Andrew N. Otani, conducts the Church school and other religious meetings in addition to his regular profession as principal of the Japanese language school.

* * *

Busy Summer at Adelynrood

Many conferences are being held this summer at Adelynrood, the retreat center of the Companions of the Holy Cross located at South Byfield, Massachusetts. In June there was held a three day retreat for young college women conducted by the Rev. Truman Heminway of Sherburne, Vermont. This was followed by the retreat for the friends of the Companions, with Miss Helena Dudley as chairman and the Rev. Charles Townsend conducting. From July 8 to 11 there was a conference on the Kingdom of God conducted by the Rev. Daniel A. McGregor, professor at the Western Theological Seminary. July 22 to 26th the

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Girls' Friendly Society held a conference, with Mrs. Charles Townsend as chairman. This coming month there is to be a social justice conference from the 18th to the 22nd. This is followed by the annual conference of the Companions of the Holy Cross, with Miss Marian DeC. Ward as chairman, and with addresses by Miss Lucy C. Sturgis and Bishop Booth of Vermont. In September there is to be a young women's conference with a retreat for priests coming later in the month.

* * *

Special Preachers At New York Cathedral

The special preachers at the Cathedral of St. John the Divine, New York, during the summer are Bishop Oldham of Albany; Bishop Richardson of Canada; Bishop McCormick of Western Michigan; the Rev. C. W. Robinson of Bronxville, N. Y.; the Rev. J. M. Chew of Newburgh, N. Y.; and the Rev. B. Talbot Rogers of the Cathedral staff.

* * *

News From District of Mexico

"Entusiasmo" is the word most frequently found in recent issues of El Heraldo, a Church paper from Guadalajara, Mexico, containing accounts of the first visitations of Bishop Salinas y Velasco. They seem to have been joyful occasions. At Christ Church, Guadalajara, he confirmed five persons and instituted the Rev. Jose N. Robredo as priest in charge. From there he went on the same day to San Martin de las Flores where they had a great feast after the service. At Zoquipan, in the Mission of St. Francis of Assisi, the Bishop and his wife were sponsors at the baptism of a little boy.

At San Sebastian, Bishop Salinas was welcomed with "el mas justo entusiasmo," by friends who had known him there as a deacon in 1916. People came from surrounding villages, San Sebastianito, Tlajomulco and Las Lomas. Nineteen were confirmed.

The trouble with Mexican news is that it loses nine-tenths of its life when removed from its native language and surroundings. At Guadalajara, for instance, the humble little church was hung with bright garlands of cedar, there were quantities of flowers on the altar and at the windows, and decorations of white and purple crepe paper were "profusamente distribuidos." Typical of all the reports is the closing sentence from Zoquipan: "May God grant that we be permitted the pleasure of again having our beloved Bishop among us".

Services of Leading Churches

Cathedral of St. John the Divine
New York City
Amsterdam Avenue and 112th St.
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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D., Litt. D.
Sundays: 8, 10 and 11 A. M.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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

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Province of Quebec
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Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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FOLLOWING THROUGH by Bishop Johnson

The WITNESS

CHICAGO, ILL., SEPTEMBER 8, 1932



ST. MARY'S SCHOOL
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THE WITNESS

A National Weekly of the Episcopal Church

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FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is $2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

WE HAVE INDULGED in special pleading on this page in the last two numbers quite aware that it is hardly the place for it. We promise that this shall be the last. There are two seasons of the year when we are anxious to bring articles that we are to feature to the attention of our readers, particularly the clergy; just before the Lenten season and at this season when the fall work of parishes is again putting on a full head of steam. It is no secret certainly that all the weeklies of the Church are having a difficult time maintaining themselves. Advertising revenue, meager even in good times, has fallen off materially. There are various reasons for this, none of which need be dealt with here. That circulation figures should also drop is a bit more difficult to understand. It is generally conceded by authorities in journalism that the Episcopal Church maintains the best weeklies in the religious field. That but a comparatively few out of the hundreds of thousands of cultured people who make up the membership of the Church are regular readers of a Church paper is therefore not due to any low standard of journalism. The reason is doubtless that given by Bishop Johnson in the foreword of his new book, "The Story of the Church" where he writes that "In theory we are an Episcopal Church having a world wide mission. In practice we are very much of a Congregational Church, chiefly interested in parochial affairs." The news presented in the weeklies of necessity has to be of more than local interest and for this very reason is not of particular interest to those concerned merely about the happenings within their own parishes. It is desirable, we believe, to widen the vision of our Church people. And we are convinced, we hope impartically, that the weeklies of the Church are an effective means of doing this.

Commencing in the issue of September 22nd we are to start two new features; a series of articles by Bishop Johnson on "What I Believe and Why," and a series of Bible Lessons presented each week through the next year by the Rev. Irwin St. John Tucker. We hope that a great nationwide Bible Class is to be built around these lessons, with Church people all over the country following them carefully each week and seeking, at the end of the series, the certificate which will be presented to each one passing a written examination. In addition to these articles we will present the regular features; editorial comment on this page; Bishop Wilson's articles; the "Cheerful Confidences" by Dr. Atwater; the brief editorials by Mr. Moodey; stories for boys and girls by Eveleen Harrison and at least one contributed article each week. In addition there will be the news of national interest, presented by a staff of over fifty correspondents through the managing editor.

We are now pleading with rectors particularly to bring the paper to the attention of their people. The Bundle Plan, experience has proven, is the most effective method of doing this. A bundle of ten or more copies will be sent each week. These can be sold each Sunday at the Church door, with a boy or girl in charge preferably. If not then have them placed on a literature table, with a sign which we will send upon request, asking people to drop five cents in a box for a copy. We charge three cents for a copy, billing each quarter. In addition to selling copies through the Bundle Plan we hope rectors will arrange to have an individual, or a parish organization, solicit annual subscriptions upon which we allow a liberal commission of 33%. Clergymen are to receive from us this week an announcement of our feature articles for the fall and winter, together with the offer of Bishop Johnson's "The Story of the Church" and the new book, "The Christian Way Out" to all who order a bundle of ten copies for a period of three months. Knowing the costs of publishing the books and of producing THE WITNESS each week we can assure you that this is a generous offer. But we are not pleading with you to take advantage of a bargain. Rather we urge you to use the weeklies—this one or some other—to widen the vision of your people; also support the weeklies in order that these journals, vital to the life of the Church in the opinion of our authorative General Convention, may continue to exist.

APPARENTLY THERE ARE many Britishers who believe that the American public is gullible enough to turn out in droves to listen to any Englishman who seeks to fatten his purse by taking to our lecture platform. The latest to announce that he plans to visit America for lectures is the Rev. Harold Francis Davidson, the clergyman of the English Church who was recently found guilty of misconduct by an ecclesiastical court. It is his plan, according to a press report, to tour the United States, accompanied by one or more of his lady friends, in order to raise funds with which to finance his appeal to another court. It is probably impossible for any Church authority on the other

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side to prevent his coming if he takes it into his head to do so. But we would like to pass the word on to the Reverend gentleman that, in spite of appearances to the contrary on more than one occasion, we doubt if he could pick up enough cash over here to pay his fare, travelling Tourist Third.

JUST HOW FAR churches should go in raising funds for depleted coffers is raised by a report that the department of justice is campaigning against lotteries conducted by fraternal orders and churches. Their first gun indictments have been brought against a number of prominent individuals and a large American corporation, charging them with having been parties to lotteries for fraternal orders. The Christian Century editorially questions whether churches have been guilty of such practices and challenges the government to produce the facts. That there are churches who have used the mails to raise funds in this way may well be questioned. Nevertheless there can be no doubt that questionable methods are frequently used by parishes at bazaars and fairs. On any summer day in a fair sized American city one can find church fairs, with elaborately decorated booths setting forth spinning roulette wheels. Poker, red dog, black jack—we are not in a position to condemn any of these games. But we believe they should be confined to the sanctity of the home if they must be played for stakes; certainly not brought into the parish house or church yard. As a matter of fact the bazaar system of raising church funds might well be questioned. For Mrs. Jones and Mrs. Smith each to make a freewill offering of a dollar has greater merit spiritually than for Mrs. Jones and Mrs. Smith to swap cakes in the parish house, with the church gaining two dollars by the transaction. And we rather imagine that Mrs. Jones and Mrs. Smith might be so persuaded if the matter was quietly presented to them. After all swapping food and buying kewpie dolls is a rather cheap way to support your church.

ROBERT STANKE, resident of Louisville, Kentucky, doesn't know too much about higher criticism but he is a serious Christian doing his best to live up to the light God has given him. Born of German parents in a part of Russia that is now Poland he is a citizen of no country. So he applied to this land of his adoption for citizenship. He was asked if he would bear arms in case of war. He replied that he would do acts of mercy but not bear arms. Said he; "I would not take up arms at no time and in no war, because the dear Lord Jesus saved me from sin and His word tells me not to kill nor fight with carnal weapons, and therefore, according to my conviction, I would never take up arms at no time in no country and in no place, entirely trusting the dear Lord Jesus for my protection." Edward J. Kennedy, immigration inspector, told Mr. Stanke he could not approve him for citizenship in view of the United States Supreme Court decision in the MacIntosh-Bland cases. United States Judge Charles I. Dawson expressed his sorrow but said that it would be impossible to admit him to citizenship. "Sweet land of liberty — may freedom ring."

FOLLOWING THROUGH

An Editorial by

BISHOP JOHNSON

WE HAVE discussed the habits which make a good golf player. Some people may ask why we connect religion with golf. Well from a scriptural standpoint we can quote St. Paul who evidently attended the Corinthian games and in them saw a parable of the Christian life. "So fight I not as one that beateth the air." Now fighting in these games was a most irreligious affair. Men fought with brass knuckles instead of with soft boxing gloves. When one was hit he was badly gouged, and yet St. Paul was able to see beneath the combat that which applied to the warfare of a Christian. If one were to "beat the air" he would undoubtedly become the recipient of some terrific scars. The powers of evil would punish severely anyone who fought without adequate defense mechanism. It was important that Christians should know the technique of their vocation, and that technique could be compared to the rules of boxing.

In the same way the game of golf resembles the game of life. This does not mean that a good golfer is necessarily a good Christian. He is apt to be quite otherwise. Many Christians make golf a substitute for worship, inadvertently declaring that it is more important to knock about a golf ball than it is to worship God.

But the rules of sportsmanship are similar in all games. A good sportsman is one who meticulously observes the rules of the game that he is playing. A Christian who substitutes golf for worship is as poor a sportsman in the great game of life as is the golfer who substitutes a good lie for a bad one. As a fighter he is beating the air and deceiving himself. He may be playing the game of golf according to the rules but he is not playing the game of life in a sportsman-like fashion. He is not "so running that he may obtain".

THERE are three cardinal rules of golf with which the golfer is familiar. The strange thing is that

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he has to be told them over and over again. They seem so simple and yet are really quite difficult. It ought to be easy to keep your eye on the ball. It ought to be easy to keep your head down, but its very simplicity seems to defeat its attainment. We are so anxious to complete the play before it is finished. Our curiosity gets the best of our commonsense. Our overconfidence causes us to foozle our shot.

Now there is another rule that is not so simple. It requires some practice. It is called "following through". It is not enough merely to hit the ball with brute strength. The perfection of the shot consists in form, rhythm and the thoroughness of the stroke. It is one of the exasperating things about golf that a slender stripling will send the ball two hundred and fifty yards straight down the course, while the village blacksmith, if he hits the ball at all, will send it about a hundred yards into the rough.

Why this discrepancy? It is to be found in what one might call technique. I wonder that it does not occur to more people that if golf and bridge and business and professions have technique that religion, which is the most difficult of all games, has even more need of it. We have said that the technique of a stroke in golf depends upon three things, form, rhythm and following through.

NOW in religion it is quite common to hear someone say that form is a bad thing. They want to worship God in any old way which usually means that they do not worship him at all. Form is merely the expressing of a habit. Of course there are good and bad habits in any game, but it is silly to deprecate good form because bad form is common and to advocate that therefore we should not try to have any form at all.

The Bishop of Derry once described life as "transforming conscious effort into unconscious habit." If you are learning to play the piano it is at first a conscious effort to hit each key, but a real musician, who has form, strikes the keys without conscious effort. He really isn't a musician if he doesn't. Our habits determine our permanent character.

Prayer at first is a conscious effort to seek God. Prayer can become a habit of the soul by which all that one does is orientated to the presence of God. That is form but it can be acquired only by conscious effort. There are no people who deceive themselves more than those who think that prayer is a casual reference to God when we are in trouble or need. Prayer is not teasing God for things.

As I once told a congregation in Colorado, if you are going to go into the mountains instead of worshipping God on the Lord's Day, go, but don't lie about it. Don't say that you are going there to worship God, because I predict that if you mention God at all on the trip it will be when your automobile is out of order, and that isn't worship.

Then there is rhythm which means that you should add beauty to form. Formal worship has a tendency to be mechanical unless it is surrounded by beauty. That is why we add color, music and ritual in our worship. To one who is accustomed to a colorful service life seems drab without it. And worship is more than just talking to God. It is not that religion without beauty is vicious. It is rather that it is dull and colorless.

BUT the stroke is not complete unless one follows through. This means that you hit the ball in such a way that the club pushes the ball along instead of merely smacking it. At least that is the way it seems.

To form and rhythm in religion one needs to add persistence which is a way of following through. Religion is or ought to be a continuous process rather than an occasional spasmodic effort. So many people worship God in a succession of spasmodic efforts. There is no thoroughness or throughness in the process.

Professor Eddington in his "Nature of the Physical World" says that "the quest of the absolute is the best way to understand the relative appearances of the physical world." I think the same thing is true in religion. It is only as we seek God Who is the absolute that the relative appearances of life have any meaning or end in any adequate purpose.

You are doing one of two things in your life; you are either orientating yourself to God as a habit of your life or you are trying to orientate everything in the world to yourself. In the latter event I fail to see how you can follow through to any ultimate purpose.

Keep your eye on the ball!
Don't look up prematurely!
Follow through!

So run that you may obtain.

The Witness Fund

IN THESE days of unemployment particularly there are many people, desirous of THE WITNESS, many of whom have had it since it started sixteen years ago, who feel compelled to discontinue their subscriptions. It is obviously impossible for the paper to bear the burden of continuing these subscriptions. We therefore appeal to readers who are able to do so to add a bit to their checks when renewing their own subscriptions and thus make it possible for us to continue to send these old friends their paper each week.

We acknowledge with many thanks the following donations to THE WITNESS FUND:

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TEA TIME AT ST. MARY'S SCHOOL

ST. MARY'S SCHOOL

By

MRS. CLINTON A. McLANE

Principal

THE vital purpose of Saint Mary's School is to combine and coordinate the most valuable characteristics of a church school with those of a progressive school. Established in 1886 in Concord, New Hampshire, by Bishop Niles, it perpetuates the tradition inspired by his vision and derives fresh impulse from the significant results of modern educational practice.

If a church school is worthy of the name, it means a deepened spiritual life. Religious study and training are of importance to a child only as they are actually related to his everyday activity and enrich his whole personality.

Progressive education certainly recognizes this fact though the term embraces countless other ideas and objects. Perhaps its most distinctive aim is the guidance of a child so that he will adequately adjust himself to whatever problems and environment he may eventually encounter. This implies, of course, nothing less than emotional, as well as mental and physical, development of self. To accomplish this end, it is desirable that the child's education, in the real sense of the word, start at an early age and be a continuous unified process so that coherence and effectiveness will result. At Saint Mary's this is possible because of the nursery-school which boys and girls enter at the age of two. Here they learn to work and play happily together, to form correct mental and physical habits and to develop their powers of sense perception and creative expression. From the nursery-school to the kindergarten is a natural step, after which the girls enter, successively, the lower and upper schools, where they are prepared for any college recognized by the college entrance examination board, or where they follow a more general course covering a wider range of subjects.

THE physical aspect of the school is decidedly attractive, comprising as it does four separate buildings in a spacious setting, of which the principal residence is occupied by the principal and the younger children who are under her especial care. Its natural, informal atmosphere is that of a delightful home, not of an institution; it contains the main living rooms, library and dining room. The fully-equipped gymnasium is in a separate extension. Alumnae House,

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AN AFTERNOON OF WINTER SPORTS

one of two other residences, was presented to the school by its former students, and provides a guest room for their own use and excellent facilities for practice work in connection with the household arts course. The school house, planned and furnished according to the newest, most approved design, has various departmental class rooms, a large sunny study hall, a well-equipped science laboratory, a music room and studio.

The school program has been prepared to meet the actual needs of the pupils. Administered by the principal and a carefully selected faculty, it is adapted to human as well as academic requirements. Devoid of mechanical and meaningless detail, the schedule thus produces interest rather than inertia. The fundamental purpose of the curricula is to teach the girls to study intelligently and to think independently. Originality, initiative and self-discipline are encouraged, for the attainment of mental maturity is considered an achievement more valuable than the mere passing of an examination. As all classes are small, individual attention, as well as the conference method, is possible. The courses are correlated in such a way that they cease to be dissociated subjects, and become part of a living, organic whole. For instance, the girls studying child psychology have the opportunity for practice in the nursery-school, where direct contact and experience with little children enable them to test and apply the theories they have learned.

Extra-curriculum activities involve the question of the wisest use of leisure,—a question especially insistent under contemporary conditions. Both indoors and outdoors, the pupils occupy themselves with wholesome recreation which calls into play their creative abilities and enlists their sustained enthusiasm, implying both imagination and definite constructive effort. They discover for themselves new interests of permanent appeal, and capture the thrill of hitherto unexplored delights which have a lasting value.

IN THE field of sports—played for the intrinsic satisfaction each affords, not for the sake of rivalry and competition—the scope is unusually wide. It includes riding, swimming in an indoor pool, cricket, riflery and mountain climbing, and the school grounds have tennis, Badminton and croquet courts, as well as space for other games. All sports are, of course, carefully supervised. A large tract of land has recently been secured, several miles out in the country, and here the girls in learning to know nature at its loveliest find unexpected sources of happiness. Here too they enjoy all kinds of winter sports, followed by tea or supper which they prepare in the "Wee Little House", a small red cottage on the property, that they have transformed into a club house.

There are other expeditions, however, no less enjoyable than those to Beech Hill, though undertaken for different reasons. Sometimes these entail a trip to Boston, whose unequalled advantages in the way of plays, concerts, exhibitions and lectures supplement those nearby. Interesting also are the visits of personal investigation made in order to gain practical knowledge not to be secured from books. The pupils learn how a legislature, court, bank, library, printing-press and other typical organizations really work, by seeing them in action, and therefore acquire a clearer comprehension of the functions and institutions which effect civic life.

Saint Mary's School recognizes also the values inherent in social experience, and their essential influence in the development of character. For no individual can express or fulfil his personality who ignores the

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opportunity for friendship and social contact, or who is unresponsive to human needs. And at a time like the present, when the fabric of society and the strongholds of civilization seem to be crumbling, it is more than ever necessary that children should be fortified by the armor of light which only education in mental balance, emotional control and spiritual integration can give.

Let's Know

By

BISHOP WILSON

Ancient Gunmen

WE WHO read the newspapers with their daily accounts of the activities of racketeers and gunmen, may sometimes be led to believe that such persons are the fruits of modern American civilization. They are really a very ancient institution.

Josephus, the eminent Jewish historian, gives a graphic account of the events leading up to the Jewish insurrection of 66 A. D. It was the period when the notorious Herod family dominated the affairs of Palestine and the Jews suffered severe suppression under the Roman emperors. Certain bold spirits decided that violence was the only alternative. They were known as the "Sicarii" because of the short, curved dagger which they wielded very effectively. Partly they were patriotic zealots and partly they were ordinary gunmen—using daggers instead of automatics. They would mix into crowds, with their weapons concealed in their robes, and having spotted their victim would quietly insert the dagger in a vital spot. Then they would conceal the weapon again in the folds of their garments and howl vigorously with the rest of the agitated mourners. At first it was political enemies who were dispatched but presently the method was found to be very effectual in settling personal feuds. Finally the dagger-men turned professional and were ready to hire themselves out as simple killers for a price. The populace was terrorized, never knowing who would be the next recipient of a secret and deadly thrust.

The Roman governors had their hands full putting these assassins out of the way. Occasionally the governors found them useful. For instance, Felix had difficulty persuading the High Priest Jonathan to do what he wanted to have done. Finally, he appealed to these bands of murderers to get Jonathan out of the picture. They came up to Jerusalem to a religious festival, mingled in the crowd and at a convenient moment did away with the High Priest.

Agitators took advantage of the situation and sometimes organized the dagger-men for their own purpose. On one occasion an Egyptian Jew came to Palestine and declared himself a prophet. He collected a number of assassins on the Mount of Olives and told them that he could make the walls of Jerusalem collapse at his command. The governor sent troops out after them, killed about four hundred and captured a couple of hundred more. The Egyptian himself escaped and, according to another account, went out into the wilderness and gathered a very large following for a time. It was not long after the Mount of Olives incident that St. Paul was set upon by unfriendly Jews as he was preaching in the Holy City and a Roman officer rescued him from the mob. When St. Paul tried to explain to the officer, the Roman asked—"art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" (Acts 21:38).

One, Eleazor, organized the dagger-men at the time of the insurrection of 66 A. D. and spread terror in all directions. Roman troops pursued them and they were obliged to take refuge in the fortress of Masada, on the Dead Sea, where they withstood a long siege. When the Romans were finally on the point of capturing the fortress, the dagger-men massacred each other in a kind of wholesale suicide pact, so that when the captors won the fortress they found only dead captives inside.

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NEW FELLOWSHIP IS DESCRIBED BY MR. A. J. RUSSELL

Reviewed by GARDINER M. DAY

In *For Sinners Only* Mr. A. J. Russell gives the history of the First Century Christian Fellowship (known to many either as the Oxford Groups or the Buchman Movement) of which he has recently become a member. The book has not yet been published in this country, but many copies of the English edition of Hodder and Stoughton ($1.50) have been imported. As the Fellowship in this country has been especially influential in several Episcopal parishes in the East, it will be of interest to THE WITNESS readers.

The book is written in a most delightfully snappy style and contains the best survey of the work of the Fellowship between two covers we have seen—indeed the jacket carries a special note that it is "The Book of the Oxford Groups." The first five chapters give a splendid summary of the principles of the group, while the rest of the book tells of various conversions and house-parties, and individual and group experiences beginning with the conversion of the founder of the movement, Frank Buchman, and concluding with a description of a recent house-party in Geneva. Most of the story is told in conversational form as Mr. Russell learned it from members of the group.

A study of the principles of the group as elucidated by Mr. Russell will show that they are essentially old Christian principles descending through many generations from the First Century Christians, as one might suspect from the title of the fellowship. A summary of these principles might read something like this. We believe that all men are sons of God but they do not realize it because sin separates them from His spirit. Hence the first thing for a man to do is to eradicate sin. This he can only do through confession. Confession is best to another Christian individual as well as God for it insures release and restitution and gives added check against repetition. This done, the next step is *complete* surrender or dedication of one's life to the will of God. Through prayer the consecrated individual then endeavors daily to discover the will of God for him. As Christ directed His disciples to go out and teach all nations, in like manner the convert usually finds that the will of God is for him to go out and witness, that is to share his experience with his neighbor in order that he too may know God through Jesus Christ. Hence whatever he does after his surrender he believes to be on the guidance of God or it is sin. This guidance the good convert checks with other members of the group in an effort to prevent the substitution of his own will for that of God. In this way membership in the fellowship means a severe discipline for one's personal living and the added inspiration and help which comes from working with a Christian group.

A few of the chapter titles give a good idea of the contents of the book beyond many elucidations of the above principles: "Guidance at work," "Bill Pickle," "The First House-Party," "What Sin Is," and "The Calvary Miracle." The last named is the story of the work of The Rev. Samuel Shoemaker, in creating a strong religious life in Calvary Church, New York and thereby naturally making it the fountain head of the movement in this country.

It is difficult to lay aside this book and realize that it is written about people in the twentieth century so little mention is made of any of the great social issues of our day—upon the treatment of which the very progress of our Christian civilized life depends.

So far as the characters mentioned in the book are concerned, if they feel that a Christian today has any obligation in regard to: the relief of the terrific human misery of the present time, the ten million unemployed, the problem of world peace, the ethics of our industrial and social order, the continual denial of civil liberties in this country and the negro queston also in our own country, a reader will not find more than a passing mention of it and these very rare. I cannot but feel that if this group is to be a vital power in this century, as their forbears were in the first, they must recognize that they live in a different age and pitch in to the great social battle for a more just and equitable order of society—which battle is the great challenge of our country.

LAYMEN MEET IN CALIFORNIA

The fifth annual lay conference for the men of the diocese of California was held over the Labor Day weekend at Menlo Park. Among the speakers were Bishop Parsons; Mr. R. H. Braden of Trinity, San Francisco; Mr. F. M. Lee, treasurer of the diocese; Mr. Theodore Dredge; Mr. Winthrop Martin of the Advent, San Francisco; Mr. M. E. Hopkins of Ross and the Rev. David Covell, general secretary of the National Council. On Sunday evening the Rev. Lindley Miller of Berkeley gave them a show of motion pictures. There was a lively bit of discussion following each of the excellent addresses.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of my favorite pastimes being that of crabbing others for taking long vacations perhaps I should pass on to you this story which was handed me by a friend the other day. A well-known pastor of Toledo had in his congregation a woman of positive conviction and determination—a valuable person in many ways and yet a thorn in the flesh on occasions. As vacation time approached she one day said to him in the presence of a considerable group of his people: "There is no reason for a minister to take a whole month of vacation. The devil never takes a vacation."

"Certainly not," replied the minister. "That's why he's a devil. I'd be one too if I didn't."

And he got two months instead of one.

* * *

What Two Women Accomplished

A few weeks ago we announced our intention of presenting here bits about hidden saints; folks whose witness for God and humanity has gone unsung. Over in Philadelphia, in a laboring mans neighborhood there is St. George's Mission, in charge of the Rev. Arnold H. Hord. The last report in the diocesan journal shows this mission to have a membership of 353 communicants, a Sunday school of about 200, an annual budget of $5,000 and a property value of $25,000. This mission owes its existence and its usefulness to the devoted service of a young public school teacher, Miss Katherine C. Coulter. Twenty-five years ago the authorities of the diocese decided to transfer St. George's Church to a better location. However the Rev. A. J. Arkin, in charge, was unwilling to have the old church tumble into ruins from lack of use. So he asked Miss Coulter if she would not take charge of a Sunday school there. She accepted the task, reluctantly at first, for the field was anything but promising, surrounded for the most part by empty lots and small truck farms. However she accepted the task in the spirit of a faithful missionary. Love for the people of the neighborhood, mostly extremely poor, became her passion and she devoted herself to improving their lot. Her Sunday school grew. Then she organized a young people's society. She visited in the homes on Sundays and evenings. Finally the church was reopened for services on Sunday mornings, with Miss Coulter as organist and with a layreader taking the services. Many were brought

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to baptism and the confirmation classes were large, due chiefly to her visits. Eventually the authorities of the diocese, recognizing the growth, placed a clergyman in charge of this mission, brought back to vigorous life through the devotion of one woman. She is still teaching in the Sunday school and 'tis said that there is no one more loved in the neighborhood than Miss Coulter. Meanwhile her sister, Leah, with whom she lives, should come in for her share of the praise, for she has been the one to polish the pots and kettles at home, thus making her sister's work for the church possible. Martha and Mary, both equally deserving of praise.

* * *

Rector's Disappearance Brings Probe of Church

Investigation of the condition of Grace Church, Mobile, Alabama, and of the Seamen's Church Institute in that city is under way following the disappearance last week of the Rev. Rupert C. Witt, rector of the parish and chaplain of the Institute. No trace of Mr. Witt has been found up to the end of the week after six days absence. Bishop McDowell, who carried on the investigation, later reported that the finances of both institutions were in perfect order. There have been numerous rumors concerning the disappearance but none to which the police would give credence, except possibly amnesia. He has been carrying a very heavy load, with a great deal of anxiety and worry over the many seamen who are out of work.

* * *

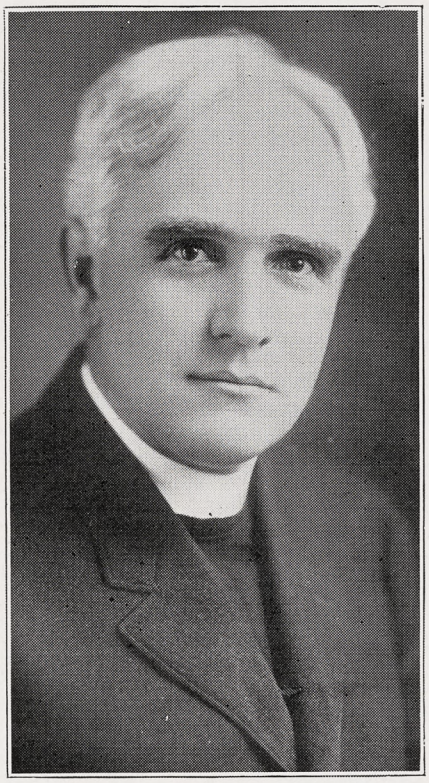
Church School Teachers Meet in Chicago

Mr. Leon C. Palmer is a headliner at a conference of Christ school workers, being held this week in Chicago. The first session is being held at Grace Church, Oak Park, with a special children's service, conducted by the rector of the parish, the Rev. Harold Holt, being a feature. A second conference is to be held at St. Luke's, Dixon, on September 17th when the Rev. Daniel McGregor of the Western Theological Seminary is to be the principal speaker and the Rev. Charles L. Street, headmaster of St. Alban's School, the chaplain. These fall conferences have been successful in past years with about 300 workers registering for the sessions.

* * *

Prominent Vestryman of Nashville Dies

Mr. Joseph A. Gray, son of the late Bishop Gray of Southern Florida, and brother of Bishop Campbell Gray of Northern Indiana, died suddenly on August 18th at his home in Nashville, Tennessee. For many years he was a vestryman and active worker in Christ Church. Bishop Gailor conducted the funeral.



DEAN POWELL
Returns to His Seminary

* * *

A Message From An Honest Reporter

It isn't every correspondent that takes the trouble to inform you that there is nothing going on of interest, but such a message was received from our faithful operative in the diocese of Georgia. Then she adds as an after thought that at Fitzgerald the guild and the auxiliary are meeting regularly throughout the summer. This act may not be particularly exciting. Nevertheless if anything out of the ordinary constitutes news then this bit of information should receive a large head.

* * *

Faculty Changes at Pacific Seminary

A number of changes have been made at the Church Divinity School of the Pacific, Berkeley, California, which opened its fortieth year on August 15th. Beginning with the present semester a department of supervised pastoral practice has been established under the direction of the Rev. Schuyler Pratt. The course is to include special lectures by a number of experts, including Bishop Stevens of Los Angeles, Bishop Rowe of Alaska, Bishop Parsons of California, Bishop Mitchell of Arizona, Bishop Sanford of San Joaquin, Bishop Jenkins of Nevada, Bishop Sumner of Oregon and Bishop Cross of Olympia. And just to prevent the boys from getting the idea that the Church is composed entirely of bishops it is likely that a priest or two will be run in for a talk or so. The Rev. Charles W. Lowry, a graduate of the Cambridge Seminary who has just completed two years of study at Oxford, has been added to the faculty as a lecturer in theology. In addition he is to have charge of student work at the University of California. Dean Powell, after a year abroad, was welcomed back to the school. He is now the oldest seminary dean in years of service in the church.

* * *

Rector to Study Music in New York

Due certainly to some extent to the fact that he has an attractive young wife who was once on the stage, there was a lengthy piece sent over the wires the other day by the Associated Press in regard to the Rev. Henry Scott Rubel of Berwyn, Illinois. You see the story gave the news gatherers a chance to run her picture, an adornment to any newspaper. It seems that the young rector got himself somehow or other a year's leave of absence in order to study music in New York. He is to be accompanied, naturally, by his wife who was before her marriage a member of a vaudeville team, billed on Broadway as the Deuel Sisters. There has been considerable dancing in the Berwyn parish since the arrival there of the young couple. Mrs. Rubel, having a fondness for it since she had done it professionally, started in by organizing a dancing class of the youngsters. But it wasn't long before the mothers were on the scene and for all I know the fathers the tidy sum of $3,000 by giving too. Anyhow the rector's wife raised dancing lessons to the parishioners, all of which was used to pay the debts on the church. And lest you get the idea from this that this was a rector's wife's parish it should be added that the Rev. Mr. Rubel has done a grand piece of work in Berwyn, the parish under his direction having grown both spiritually and numerically.

* * *

White Plains Rector Dies From Drowning

The Rev. Frank H. Simmonds, rector of Grace Church, White Plains, New York, died from drowning while on his summer vacation in Maine. The accident occurred on August 28th. He is reported to have left a group of friends to go to a beach for a sun bath. Several hours later his bathing suit was found on the sand and later his body was washed up by the tide. A verdict of

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accidental death was returned by the coroner. A native of England Mr. Simmonds served several parishes in eastern dioceses before going to White Plains in 1914.

* * *

Churches Exempt Of Electrical Tax

The organ may continue to be filled with air by electricity without paying anything to the federal government in the way of a tax for the power used. According to article 41, regulation 42 of the revenue act for 1932 churches, charitable and educational institutions are exempt from the 3% tax on electrical energy. In order to avail your church or institution of this exemption send to the company the numbers of your bills which come under the above classification and they will send you forms for you to fill out. I should add that I am supplied with this information by the alert treasurer of the diocese of California, Mr. Frederic M. Lee.

* * *

Bishops to Be Heard On the Air

The department of publicity of the National Council, with the endorsement of the Presiding Bishop, has completed arrangements for a series of eight nation-wide broadcasts, under the general title, The Episcopal Church of the Air, which will begin on September 11, and continue at intervals until May 7, 1933. The series will be inaugurated from Boston by Bishop Sherrill of Massachusetts. A peak of interest will be reached on Christmas Day, which falls on Sunday this year, when a message appropriate to this season will be delivered by the Presiding Bishop. The time problem has proved somewhat difficult owing to the fact that in many sections the daylight saving schedule will still be in effect on September 11 when the radio series is inaugurated. Bishop Sherrill will broadcast from Boston at nine A. M. Eastern Standard Time, but subsequent broadcasts will take place at ten A. M. Eastern Standard Time. Conflict with morning services which begin at ten-thirty will be avoided as far as possible by having the address conclude not later than ten twenty. The following is the schedule of broadcasts:

September 11, Bishop Sherrill; October 23, Bishop Page; November 27, Bishop Woodcock; December 25, The Presiding Bishop; January 29, Bishop Ivins; March 5, Bishop Creighton; April 9, Bishop Darst; May 7, Bishop Mann.

* * *

Fine Conference at Lake Tahoe

The first ordination to the priesthood in Nevada in sixteen years was a highlight of the fourth annual summer school at Lake Tahoe, held under the joint auspices of Nevada and Sacramento. In addition to this service, when the Rev. Robert B. Echols was ordained, there were two services of confirmation. Among those on the faculty of the school were Bishop Cross of Olympia, Bishop Shayler of Nebraska and Bishop Jenkins of Nevada. A course on the work of the National Council was given by the Rev. David Covell, general secretary. Present at the school were representatives from China, Hawaii, Liberia, New York, New Jersey, Pennsylvania, Ohio, Nebraska, Olympia, Oregon, California, Los Angeles, Sacramento and Nevada.

* * *

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(Signed)

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Albany, celebrated the 139th anniversary of its founding on August 25th. The building, a beautiful example of colonial architecture, remains as originally constructed and contains many interesting memorials. The preacher at the anniversary service was Bishop Longley of Iowa.

* * *

Brotherhood Chapter In British Honduras

A chapter of the Brotherhood of St. Andrew has been organized at Belize, British Honduras, the first to be chartered in the country.

* * *

New Rector for Minneapolis Parish

The Rev. Gordon E. Brant, a graduate of the University of Minnesota and of the Seabury Divinity School, ordained last June, has become the rector of All Saints', Minneapolis, Minnesota.

* * *

Racial Work Carried On in California

In and near San Francisco there are at least eight racial groups cared for by the Church: Two Chinese missions, in San Francisco and Oakland, each with flourishing day and night schools in addition to their Church work, and a third Church school for Chinese children in Palo Alto; a Japanese mission in San Francisco with a good Church school and five other organizations, and a group of about fifty Christian Japanese in San Mateo; two Negro missions, in San Francisco and Oakland, and a group of about forty Assyrians in San Francisco. These are all under Archdeacon Porter's comprehensive wing and each general group is in charge of a priest of its own race.

* * *

There Is a New Garage In Delaware

Earlier in the summer the Rev. H. Percy Silver, rector of the Incarnation, New York, went to Laurel, Delaware, to address a graduating class. A visitor at the rectory he discovered that there was a parish automobile but no garage to keep it in. As a result the "Silver Garage" today adorns the yard in back of the rectory.

* * *

Moving a Church Across the Mountains

On a recent trip through his district Bishop Jenkins of Nevada visited the mining town of Belmont where the first church in Nevada, built by Bishop Whitaker, still stands as mute witness of the prosperity that once existed there. Today but one family remains in the community. Bishop Jenkins now plans to tear down this church, have it carried across the mountains and reassemble it in the substantial gold min-

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ing community which has sprung up at Round Mountain. A deaconess will be placed in charge with spiritual ministrations given by the Rev. H. L. Lawrence. A grammar and high school are located there and other amenities of civilization, but there is no church or religious organization of any kind. Round Mountain is one hundred miles from the nearest railroad and is entirely shut off from the outside world part of the winter.

* * *

Synod of the Northwest To Meet in Wyoming

Bishop Perry, presiding bishop, is to conduct a quiet day for the bishops of the province of the Northwest on the opening day of the synod, to be held at Casper, Wyoming, September 27th and 28th. He is also to preach at the opening service and will give an address at the synod banquet. Miss Mabel Lee Cooper, representing the department of religious education, will speak on the importance of school work; there will be a report on the survey of Negro work in the province by the Rev. H. E. Rahaming of Denver; Bishops Schmuck, Bartlett and Kemerer will speak on loyalty to the Church Program; Dean Woodruff of Sioux Falls will address the synod on young people's work, with Bishops Perry, Keeler and Ingley the speakers at the final session.

* * *

That Job of Canning Still Goes On

That job of canning fruits and vegetables under the "Friendly Farms" program of the diocese of Chicago is steadily gaining momentum. Twice each week a group of churchwomen gather for the job at St. James' community house, while out in Riverside, at St. Paul's, another group gather for the same purpose. The idea, in case you are not familiar with it, is that farmers donate fruits and vegetables, making their pledges to the church in this way. These are then canned and stored away to be distributed when the snow flies and the wind howls, through social service institutions in Chicago.

* * *

Brotherhood Conference Presents Findings

Members of the Brotherhood of St. Andrew held an international conference in Japan from July 27th to August 11th, with a large number attending from the United States. There was delegates present also from China and Canada, with the Japanese of course well represented. In dealing with evangelism the findings committee presented several methods of reaching people; with newspaper evangelism heading the list. Then they felt that group meetings in private homes was a valuable method, particularly in rural districts. Next there is the personal evangelism, and the reaching of people through the various social agencies of the Church. "The committee feels, however, that the crux of the matter is not to be found in methods but in men. The object of evangelism is to bring the non-Christian to the feet of Christ. This, we feel, can only be accomplished by the action of personality upon personality. The man who has been touched by Christ is after all the best means of bringing another to know that touch."

Dealing with the subject of education the conference stressed the need of maintaining high standards for Church institutions, and expressed the opinion that the faculty for such institutions should be composed exclusively of persons of outstanding Christian character. They also expressed the opinion that the chief purpose of such educational institutions was the training of leaders in the Christian movement.

On the subject of social service the conference stated that:

"The gravity of social problems now facing the world makes it impossible for the Church and its members to side step this question. There is a moral and ethical phase to the social and economic situation that confronts us and where moral and ethical considerations are at stake the way of our Lord must be sought and followed if we be loyal to Him. We believe and affirm that the spirit of Jesus offers a solution to the sickness of society even as it does the sickness of the individual soul. We make an earnest plea for a closer partnership between social study and scholarship and prayerful seeking of the mind of Christ."

* * *

Former Rectors to Join in Streator Mission

What is called an "Old Time Mission" is being planned by Christ Church, Streator, Illinois, the Rev. Norman B. Quigg, rector. The special feature of the program will be that former rectors of the parish will conduct the services. The Rev. L. W. Applegate, Hobart, Ind., who built Christ Church, the Rev. James E. Foster, Gary, and the Rev. T. W. McLean, Chicago, are among those expected to return to their former parish for the mission, which opens Sept. 26 and closes with a parish party on Sept. 30.

* * *

More About That Gulf Storm

Later information about the recent gulf storm informs us that it caused the complete destruction of four of our Texas missions. St. Paul's, Freeport, St. John's, Brazoria, and the church at Hitchcock were totally destroyed. In addition the rectory at Freeport and the rectory and church at Angleton were about half destroyed. The damage was done by a driving rain and a wind storm that at times reached a velocity of seventy miles an hour. Every Church family suffered some damage to its physical property but fortunately none were numbered among the fifty persons killed. Plans have not as yet been announced by Bishop Quin as to the rebuilding of the missions. It is known however that no storm insurance was carried on any of the buildings.

* * *

The Steady Subscriber Who's Never In Arrear

We have a little verse on the back of the renewal subscription notice which some of you are doubtless familiar with, about the steady subscriber who pays in advance. It often inspires others to verse. One of these, this time from a Baptist who likes THE WITNESS, just came in which I pass on to you:

How dear to our heart is the steady subscriber,
Who pays on the dot, and is ne'er in arrear;
Who lays down the money and does it right gladly,
And casts all about him a halo of cheer.

He ne'er says: "I'll stop it; I can not afford it,
I'm getting more bills now than is my just meed."
But, "Always I'll send it; the Kingdom can use it;
I'm sure I can help, and relieve a sore need."

How welcome his check when it reaches our sanctum!
It makes our pulse throb! the millenium draws near!
We outwardly thank him; we inwardly bless him—
The steady subscriber who's ne'er in arrear!

* * *

The Religion of the Presidents

This being a presidential year and everything I presume this is as good a time as any to pull out the old bit of copy about the religious affiliations of the various presidents. There were eight who were Episcopalians—nine if you count Thomas Jefferson, who was baptized in our Church. But he claimed no Church relationship. The eight were Washington, Madison, Monroe, Harrison, Tyler, Taylor, Pierce and Chester Arthur. The democratic candidate

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this year, Franklin Roosevelt, is an Episcopalian; is in fact the senior warden of St. James Church, Hyde Park, and a trustee of the Cathedral of St. John the Divine. There were six presidents who were Presbyterians; four were Methodists; four were Unitarians and two were Dutch Reform. Then there was one Baptist, one Disciple, one Congregationalist. President Hoover is a Quaker. And since we are mentioning candidates I presume it is only fair to state that Norman Thomas, Socialist Candidate, is a Presbyterian and until recently was a clergyman of that Church.

* * *

Ordinations in Texas

Bishop Quin of Texas recently ordained William H. Marmion to the diaconate, and the Rev. Orin G. Helvey and the Rev. Louis R. Goodrich to the priesthood. The services were held at Christ Church, Houston.

* * *

Bishop Taitt Returns From Japan Trip

Hale and hearty Bishop Taitt, who led the pilgrimage of members of the Brotherhood of St. Andrew to Japan, is home. He is outspoken in his praise of the far east. Japan has her problems with the depression, according to the Bishop, but not in the same proportions as the United States. On the whole signs of the depression were hardly noticeable over there. Prohibition also is not a problem in Japan and is not likely to be in Bishop Taitt's opinion. Japan will have temperance through education. He said that he failed to see a single person drunk on the streets. He brought back with him a prized relic in the form of an anti-Christian edict board, issued in 1638. It was presented to him for the Philadelphia Divinity School and is one of the few such boards remaining in existence. It declares: "So long as the sun continues to warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he dare to violate this command, shall pay for it with his head."

* * *

Dr. Robbins to Preach in Philadelphia

The Rev. Howard C. Robbins, professor at the General Seminary has added another church to the list of those he serves as special preacher. In addition to the Church of the Heavenly Rest and the Church of the Incarnation, New York, he has now accepted appointment as special preacher at Holy Trinity, Philadelphia. It is understood that he is

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to preach there this coming winter each Sunday morning. The parish will be served also by the Rev. Floyd Tomkins Jr. who was the assistant to his father at the time of the latter's death some months ago.

* * *

Chicago Parish Has Junior Church

One of the most interesting projects in Chicago as a means of keeping up the interest in young people is at the Church of the Holy Spirit, Lake Forest, where the Rev. Herbert E. Prince, rector, some time ago inaugurated a "Junior Church." Under this plan, the older members of the Church School are organized as a congregation, with junior vestry, acolytes' guild, altar guild, etc. Each Sunday morning they have their separate service in the children's chapel, which is ideally equipped for the purpose. Mimeographed sheets provide the order of service which is varied from time to time. Mr. A. E. F. Anderson, student at the Western Theological Seminary and lay assistant in the parish, is in charge of the service. The attendance is carefully checked each Sunday by the secretary and follow-up is planned for those who are not present. Dr. Prince announces that the experiment has proved highly successful and that it has been a factor in providing confirmation candidates and a group of young people well schooled in the worship of the Church. Approximately eighty, about equally divided between boys and girls, are in the Junior Church.

* * *

The Boys too Attended That Early Morning Service

Some weeks ago I had a paragraph informing you that at Allair, New Jersey, there is a Boys Scout Camp and that a group of the executives got up very early in the morning, drove to Bradley Beach, miles away, and there attended a six o'clock communion service. Now I am informed that the boys of the Scout camp are a bit put out because I wrote "executives" when as a matter of fact most of the party consisted of the boys themselves. The other Sunday another large group, headed by a number of Churchmen who are in charge of the camp, again drove over to Bradley Beach for this early service.

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Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
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Sundays: 8, 10 and 11 A. M.

St. Bartholomew's Church
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8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights
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Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

St. Paul's Cathedral
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Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Grace Church, Chicago
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The Rev. Harold F. Hohly
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Week Days, 8 A. M.

Church of the Advent, Boston
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Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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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Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

Gethsemane, Minneapolis
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3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
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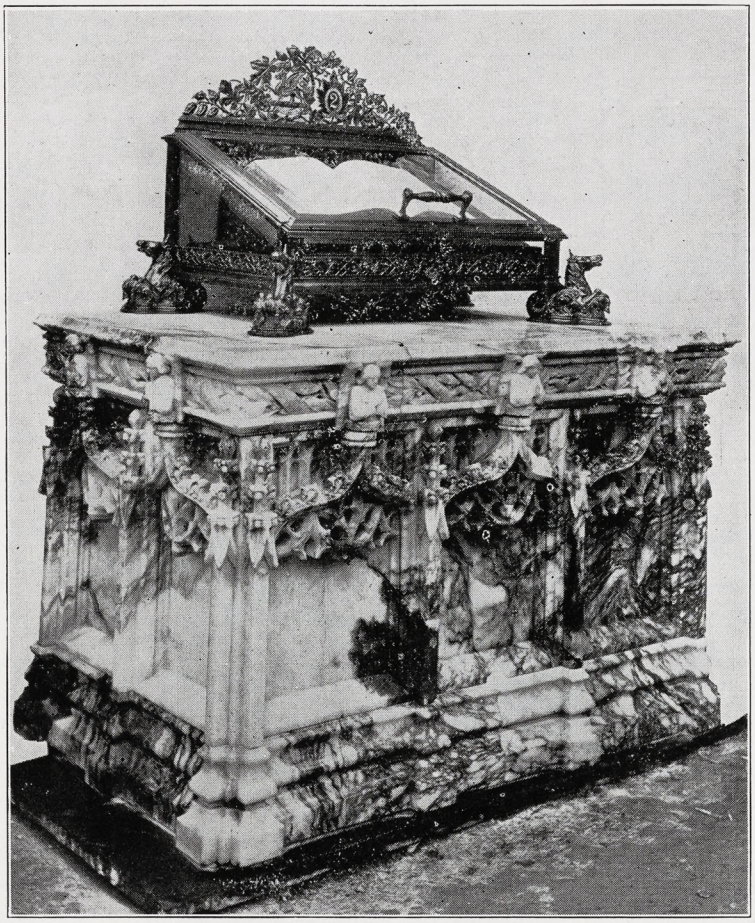
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The WITNESS

CHICAGO, ILL., SEPTEMBER 15, 1932



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THE WITNESS

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DOUBTLESS MANY have had the experience Helen Cody Baker had without doing anything about it. She is a social worker in a midwestern city, living in a suburban community and a member, like most moderns, of a club or two. She discovered as somewhat of a shock that, of the dozen women who belonged to a reading and discussion club, she alone was religious in the accepted sense of the word. Discussion inevitably turned to religion at each of the meetings and she found herself the sole defender of the faith. She jotted down on a bit of paper the various questions she was asked and took them home to ponder over them. Do you believe in God? What do you mean by God? Do you believe in prayer? Why go to church? Do you believe in the discoveries of science? Do you believe in immortality? These and many other questions she worked out to her own satisfaction and presents us the human document in a recent number of The Survey under the title of Confession of Faith; A Modern Woman's Catechism. It is worth your attention. There must be a copy of the magazine in your public library. If not it will be an opportunity to tell the librarian that there should be.

TWO CONVENTIONS were held in New York last week. In Brooklyn the Federated Russian Orthodox Clubs met at a fashionable hotel, with princes and princesses, dukes and duchesses mingling with bearded priests and well dressed refugees, all bemoaning the passing of the old order in the name of Christ. The high spot was struck when Grand Duchess Marie told them about the Kremlin, with her description of the splendor and pomp of the Czar's Court which she, and apparently the others present, wished might be restored. That, to her at least, was the religion of the Russian Orthodox Church; "quiet services in the many chapels of the Kremlin, with soft bells and enchanting music and priests in brocaded robes." In an upper room in an old building just off Union Square another convention was in session. There three hundred American working men and women, representing thousands, were discussing how they could bring to American soil the sort of workers' republic that has taken the place of this czarist splendor, the passing of which Grand Duchess Marie so much regrets. These workers living in the midst of an economic order which they believe to be mortally wounded —certainly one which has brought them only misery —look across the seas and are inspired by the one nation on earth that has purpose and courage and faith; a country without unemployment; a country without grafters and racketeers; a country where children are taught the dignity of labor and where money chasing is a social crime. These American workers may quarrel as to ways and means of arriving at the goal, but they have no quarrel with the objectives of the Soviet Republic. No mention was made of the Church at this meeting. But from mingling with them one very soon learned that their general opinion was that churches are always to be depended upon to support special privilege and the old order. Certain it is that the convention of the Russian Orthodox, with addresses by princes and grand duchesses given wide publicity in the daily newspapers, is not a tremendous help to those who would like to remove from the minds of working people this opinion about the Church which we hope is erroneous.

WITH THE beautiful city of Rio de Janeiro as host and with a lively revolution taking place during their visit, one may well imagine that those who went to Brazil this summer to attend the Sunday School convention were well repaid. Thousands of delegates attended, representing thirty-three nations. Several of the mass meetings were attended by as many as ten thousand people. The real work of the convention went on in small conference groups where there was detailed discussion of curriculum for religious education, the relationship between education and evangelization, the work in colleges, the part the Sunday School should play in the missionary programs of the churches. So the convention itself was a real success. The revolution as a side-show for the benefit of the visitors was however somewhat of a flop. It did deprive the convention of about five hundred delegates from progressive Sao Paulo but aside from that, much to the disappointment of a few who longed to see fighting in the streets, one was completely unaware that a revolution was under way.

ACTION TAKEN at the annual convention of Negro Roman Catholics, just closed in New York City, will be of interest to all of our Churches interested in this work. It is no longer the Federated Colored Catholics but the National Catholic Federa-

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tion for the Promotion of Better Race Relations, with white people admitted to membership for the first time. Thus is the color line smashed with the elimination of any idea of the separation of races within the Church. Resolutions were passed indicating a liberal trend of economic thought. The profit system was scored; Negroes were urged to join labor unions and to demand equal pay for equal work, and the pursuit of wealth as an end of life was held largely responsible for the present condition of world affairs. The convention was addressed by Catholics of distinction, both Negro and white, with the mass, attended by thousands, at St. Patrick's Cathedral being the high-water mark of the affair. It all indicates clearly that Romanists recognize the trend of events among the Negro people and mean to keep up with it. Our Church, leader in Negro work for decades, might well follow the example of our Romanist brethren.

THE PRINCIPLE OF BROTHERHOOD

By

JOHN HOWARD MELISH

LIBERTY, equality, fraternity—these three have moved mankind and which of them is the greatest? The British and Americans say, liberty; the French and Russians say, equality, but to the Christian, whatever his nationality, it is fraternity.

What the world needs today is the application of Christianity to social, economic and industrial life. It is religion of the brotherhood kind which has the solution of our many and difficult problems. The social Gospel is a democratic movement, its aim is to bring about the greatest possible maximum of justice, co-operation and good will.

It is fitting to put two questions to every program proposed as the way out of our present social difficulties. The first is, Will this plan be more favorable than present organization to a spirit of humanity and freedom in social relations? And the second which is a practical question is, What is the procedure of its establishment and the technique of its administration? There are many dreamers today who have pictured for themselves an ideal social order, but few of them have shown either how the dream land can be reached, or how their scheme will work when it is reached. And there are innumerable practical and efficient men destitute of any social dream whatsoever. Would that these two types of men, the dreamer and the practical, could pool their abilities and supplement their mutual weakness with mutual strength!

In the family where there are several children the parents know that they are not equal. One is short and another tall, one is bright and another dull, one is healthy and another sickly, one is personally attractive and the other unattractive. It is not true of parents, however, because of these individual differences and inequalities, that they organize and run the family on the principle of inequality; they do not give the best food to the healthy and the poorest to the sickly, the finest to the bright and the inadequate to the dull, opportunity to the attractive and withhold it from the less attractive. Whenever such discrimination and favoritism prevail in the family there must be hard feeling, bitterness, suspicion, despair. Wise parents, on the contrary, put all their children on an equality and treat each one according to his need. When a choice must be made the strong is asked to help the weak and all to act, not as grains of sand but as different organs of the one body. "Ye are members one of another and should bear one another's burdens," say these parents to their children, even as St. Paul said to the Christians of his day.

IN THE larger family of the economic and social community today there are of course individual differences; natural endowments differ profoundly. No one in his right mind will either deny them nor ignore them. There are, however, inequalities in the larger family which have no basis whatsoever in natural endowment; they are based rather in the organization itself. Different sections of the community are distinguished from each other by sharp differences of economic status, of environment, of education and culture and habit of life. A Boston grande-dame once described the society of the Hub as divided into five classes: the historical families which had kept their property, the families equally good which had lost their property, the professional people such as college professors, certain lawyers, doctors and clergymen, the nouveaux riches, and finally the rest of humanity. This conventional use of the word class makes a rough division of individuals according to their resources and manner of life, the amount of their incomes and the source from which it is derived, their ownership of property, or their connection with those who own it, the security or insecurity of their economic position, the degree to which they belong by tradition, education and association to social strata.

Is the principle of brotherhood derived from the family, applicable to the economic and social community? Society will not be Christian until it eliminates such inequalities as have their source in its own organization.

No one will maintain that a child born in the old "lung block" of New York, so named because every resident soon or late became tubercular, had an equal chance for health with the child born on Riverside Drive. When the community came at last to realize

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that simple fact it abolished the old "lung block". Today it is estimated that not less than two million of our people in New York are indecently housed, and that under present rates of interest it is impossible even for the city to build decent houses for its poor much less private tenement house owners. The inequalities of health have their basis to no small degree not in individual differences, but in our economic organization. But they can be eliminated. The community, the larger family of the state, can put its cheaper credit at the service of the city or the limited dividend corporation for the building of decent houses for the people who need them. The Christian conscience and intelligence can clear the slums and give to every child an equal chance with every other child to health and life.

It is to the great credit of the community that it has applied the principle of brotherhood in large measure to the education of all its children. No child however dull or poor is excluded from the public schools; even for the handicapped and sub-normal there are special classes. For those children, both boys and girls who desire higher education, the community freely furnishes high schools and in many American cities and states, colleges. So what wise parents do for their children the larger family is now doing for all its families in the educational field. The educational status of no child in America is fixed as it is in other lands. Of course many children are kept from higher education because their earnings are needed by the family, and others because the schools are slow to adopt these methods to the varying need of children. But the community educationally considered is organized upon the principle of equal opportunity for all. It is in fact a family and has won the right to be called after the name of Christ who laid His hands upon all childhood and blessed it.

THE great task before the community which would be Christian is to give equal opportunity to its children to earn their bread by the sweat of their brow. Will any one say that the son of a wage earner is the equal of the son of a rich man in this respect? The family principle, the idea of brotherhood, asks that the community shall be so organized that every member who wants to work shall be given by the community the opportunity to work. Parents who make it possible for their children to live without work do them a great injury. And the community which passes out a dole to its people does them an injury. That of course is an emergency measure, but when the emergency becomes prolonged a better method must be found. There are those today who offer every suggestion of constructive social action on the ground that the rich should help the poor and that the poor must be left free to help themselves. They are not in touch with the realities of their world. What men want is not a dole, either from individuals or the community, but an opportunity to work.

What reorganization of our industrial system is necessary in order to accomplish this fundamental purpose? Is it the co-operation of organized capital and organized labor? Is it the co-operation of the consumer with these two other factors of production? Is it economic planning on a wider scale? Is it the community entering into every industry and laying down the rules of the game and refereeing it? All these measures are being tried today in various industries and in different countries. Or is it the more radical methods put forth in the name of fascism and communism? The time has arrived when these questions must both be asked and answered by our American people. Our organization has been hitherto based on liberty. It was a great organization for a new country with a vast frontier and unlimited resources. But the frontier exists no more, the conservation of natural resources has begun, the country has reached its majority. We need a new and more comprehensive principle than liberty and Christianity supplies it. Our task as a nation is to become a brotherhood.

Just Souls

By
C. RUSSELL MOODEY

TALKING with a foreman the other day who was laying gas pipes, I was told that the men were "purging the line." That phrase caught my attention and I began a little questionnaire. The information I gathered I'll pass on to you.

When a gas line is purged the gas is sent through the pipes under heavy pressure. Naturally the air is forced out as the gas moves in and along. Therefore it is necessary to watch the gauges and to see that the valves are working properly. A faulty gauge might ruin the job. But the thing that interested me most was the way the foreman used that word "purge." I had always associated the word with the idea of merely cleansing. But here it had a far greater significance. For purging not only eliminated the air resistance but the gas rushing through the new line gave added service, and provided another convenience for the life of man. A new community would be benefited by the purging of the pipes.

Cleanliness has always been associated with godliness, and even the psalmist sang of purging himself with hyssop and then would he be clean. But religion involves more than cleanliness; it demands usefulness. So in purging the soul we must work with this in mind. Just as the gas rushed through the new line with a double purpose, the purging power of God must also be applied and utilized as it surges through the heart of man. This is another way of saying that character must be a utility. Let us always bear this in mind when we use the word "purging." A clean heart and a right spirit are in themselves only the half-way point. When we take this "clean heart" purged by God, and set this "right spirit" to work then and only then do we become useful in the spiritual evolution of man. And I might add that the community will be benefited by the purging of our souls. Let us be clean. Let us be useful.

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MARGARET HALL SCHOOL

By

MOTHER LOUISE

Principal

THE present Margaret Hall is a continuation of a Church School which has been in existence in Versailles, Kentucky, since 1898. It went under its new management in 1931, and is now conducted by the Sisters of S. Anne. Their aim is to develop the souls, minds, and bodies of the children that come under their care; and every detail of the school routine and life is planned with this end in view. The school provides for the education of girls through the grammar school and on through high school or college preparatory.

The six-acre tract of land on which the school buildings are located is situated on the outskirts of the little city of Versailles, in the very heart of the famous Blue Grass country. The surrounding landscape is beautiful, and the location altogether healthful. The campus invites to outdoors life—in fact, when the weather permits, the girls are apt to spend every free moment on the lawns and tennis court. Tennis, basket ball, and country walks provide pleasant and profitable exercise outdoors, and for rainy days there are the large gymnasium and the swimming pool. The latter is commodious and up to date, large filters ensuring a continually pure water supply. The Saturday night swimming parties, with the electric lights making what the children call "moonbeams" in the water, are especially popular.

The equipment of the school buildings is modern, with airy, well-lighted class-rooms, and bedrooms arranged for two occupants. Each bedroom has running cold and hot water, two closets, steam heat and electric light. Each floor is provided with bathrooms and showers. The large dining room is bright and airy, and the table provides an abundance of wholesome, well-cooked food, especial attention being given to a careful balance of diet.

THE standard of study is equal to that of other first-class college preparatory schools. A staff of highly-trained teachers co-operate with the Sisters in inculcating in the children the principles of study. A great deal of individual attention is given by the teachers to the students, and the needs and development of each mind are given careful consideration.

The atmosphere of Margaret Hall is frequently commented upon by the visitors as being strikingly that of a happy, normal Christian home. The aim in discipline is to have such a friendly relationship be-

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tween faculty and pupils as shall insure a common understanding of the problems of school life and willingness to co-operate in their solution. Punctuality, order and courtesy are required of all the members, and a willing obedience is expected to such rules as have been found to be necessary for the good of all. Hand in hand with the home atmosphere goes a religious influence calculated to teach the children the truths of their religion and to practice its behests. The school has a small chapel, which the children are encouraged to use, and each day begins and closes with short devotions. On Sundays the girls attend the services of St. John's Church in Versailles, and those who are confirmed are taught and encouraged to make a weekly communion.

For amusements there are picnics and occasional trips to Lexington for attendance at concerts and good plays. Monthly dances are given for the High School and Preparatory departments in the large gymnasium, to which young men and boys well known to the Sisters or the rest of the faculty are invited. At such times the gymnasium presents a gay scene—the girls being allowed to wear full evening dress on these occasions. A three-piece orchestra furnishes lively music, and simple refreshments are served during the course of the evening. From 8:30 to 11:30 the young people dance to their heart's content, and every effort is made to secure a good time for everybody.

THE week day begins at 7:00 a. m. At 7:30 breakfast is served, consisting of fruit or fruit-juice, cereal, hot biscuits with butter and marmalade, cocoa, milk and coffee. After breakfast the bedrooms are put in order, and at 8:30 the assembly bell rings. The children—day and boarders—assemble in the large study-hall for roll-call and such announcements as the principal may wish to make. Then all go down to the chapel for short prayers and a morning hymn, after which they are taken out on the tennis court (on rainy days or in the winter, into the gymnasium), where five minutes' setting-up exercises are given. At 8:45 the school-bell rings, and all disperse to their classes. At 10:45 there is a half hour's recess, during which the children have a lunch of milk and crackers, and play or rest. Then classes again, and at 1:45 there is luncheon. After the two-course luncheon, the children disperse to their rooms until 2:30, when, the weather permitting, all go out-of-doors for sports or walks or games. On rainy days the physical exercise takes place in the gymnasium. At 3:30 the girls may go for a swim and then dress for the afternoon. Study hall follows, and dinner is at 6:15. Meat, or fish, two vegetables, and dessert (puddings, fruit, ice cream), furnish the menu. At 7:20 there is a short evening devotion, after which the upper school repairs to the study hall until 9:00, and the younger children play games or read in their sitting room until 8:15, which is their bedtime. The "lights-out" bell rings at 9:30. In the evening the seniors are allowed to study in their rooms, and to have their lights burning until 10:00 P. M.—a much coveted privilege.

Amusements are planned for Saturday afternoons whenever possible, and Sunday afternoons are spent quietly, writing letters and reading.

In conclusion it might be well to quote the following letter from a mother, representative of many others:

"Each day my daughter tells me more of her year at Margaret Hall and of your kindness to her. I do want to thank you very, very much for the interest you took in her, and I also want you to know that I deeply appreciate the affection you gave her. I am more than pleased with the progress she made in her school work."

Perhaps this expresses better than a more elaborate statement the spirit of the life at Margaret Hall and the response of the girls to the influence around them.

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By BISHOP JOHNSON

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REVIEWS OF FOUR RECENT BOOKS ON VARIED SUBJECTS

By GARDINER M. DAY

Pearl S. Buck, who achieved so vast a reputation from *The Good Earth*, has written a beautiful short story in *The Young Revolutionist* published by The Friendship Press (in paper $.75). The story is of a young Chinese boy, who runs away from the temple to the service of which his parents have dedicated him and joins the Communist army. The process by which he was gradually converted to Christianity is most realistically told. The boy, Ko-sen, and his companion Fah-li have taken part in the desecration of a Christian place of worship and are going to sleep when Fah-li says: "I looked at one of the pictures when the captain's back was turned. Ko-sen, it was the picture of a man hanging on a piece of wood—a very sad and sorrowful sight, and his face was kind and not angry as he hung there. What do you think it meant?" Ko-sen reproved him for thinking kindly of the foreign devil's pictures, "But still Ko-sen thought a moment before he slept that the picture was a strange one, for not in any temple had he seen any god who suffered". Unable to forget the picture of the suffering God, Ko-sen eventually gave his life to Christ.

From China our next book carries us to its military neighbor, Japan. Harpers has published a life of the great Japanese Christian *Kagawa* by William Axling. ($2.00). Because Kagawa is a really great Labor leader, social worker, and Christian crusader the book is bound to interest many readers, but unfortunately as a biography it possesses too much the appearance of one long eulogy. Had Mr. Axling spent more space in detailed descriptions of Kagawa's work and less in estimates of the man's unquestionable worth the book would be of greater interest and value. To my mind the very best part of the book is the collection of Kagawa's own meditations of which there are some forty pages.

Sex, Marriage and Religion is the title given to a brief well written volume by the Rev. Alec R. Vidler of the Oratory of the Good Shepherd. Cambridge, England published by Macmillan ($1.25). Father Vidler covers the whole subject on sex relations as a Christian has to face them in the modern world and treats his material with a wisdom which married men can truly admire. The usual suggestions, as for example that the Church should undertake a far more thorough preparation of its members for marriage, are made. His chapters on the question of the use of contraceptives is especially to be commended. His conclusions may be summarized in his own words: "Traditional Christian morality has allowed married people to have intercourse when the possibility of conception is excluded or avoided. Contraception, which achieves the same end by different means, is not inconsistent with traditional Christian morality, unless these means can be shown to be wrong or harmful in themselves." He further suggests that Christian married persons should explore the possibilities of the very highest possible standards, namely marriage as a genuinely equal partnership, and intercourse only for procreation in accordance with the will of God. The book reveals a vast amount of consecrated Christian thinking on this most difficult of subjects.

In *Youth and Creative Living* (Long & Smith $1.25) Cynthia Pearl Maus gives plenty of wholesome advice on the best ways of developing a full Christian personality in this day and generation. The first half of the volume is devoted to the most difficult subject of understanding one's self in one's physical, mental, social and spiritual aspects and the second part to the development of the abundant life. Perhaps the spirit of the book is well represented by a reply made by Mr. Raymond Robbins and quoted by the author to a man who asked Mr. Robbins why he tried to improve conditions when his fortune would allow him to live in luxury. Said Mr. Robbins: "About nineteen hundred years ago a MAN came down to this world leaving His Father's Home to do some heavy work for me, and for every man. He was bruised and battered about by men for me, and for every man; and at last they nailed Him to a Roman Cross and left Him there to die for me, for every man. I belong to Him and He bids me to go and to serve His other children".

FINE LABOR SUNDAY SERVICE AT NEW YORK CATHEDRAL

As in previous years there was held on the afternoon of Labor Sunday a great service in the Cathedral of St. John the Divine at which the speaker was a well known representative of organized labor. This year the speaker was Mr. Hugh Frayne, a representative of the American Federation of Labor. He pleaded for the abolition of child labor, for a shorter working week and for other constructive measures which he said were demanded by these times.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In the issue of September first we gave you a bit of information about the situation in Arkansas where the election of the Very Rev. John Williamson of Little Rock as bishop has been protested. Two white priests of the diocese objected, as did also Suffragan Bishop Denby, Negro, on the ground that the dean was a party to racial discrimination which manifested itself at the convention that elected Mr. Williamson. About the same time Bishop Oldham of Albany objected to the election on the ground that the diocese of Arkansas is already possessed of a suffragan bishop, a retired bishop which costs them money, and a Negro suffragan, whose salary is paid in part by the diocese. He points out that since Arkansas has little cash, and since a good share of that comes from the treasury of the National Council, he questions the wisdom of adding to the burden with still another bishop.

Now a letter has been sent out, presumably to the bishops of the Church who have yet to ratify the election of Mr. Williamson, by Bishop Capers of West Texas, which he signs as the president of the province of the southwest. Bishop Capers states first that he has made several visits to the diocese of Arkansas and therefore writes with knowledge. The financial conditions of Arkansas are in a tragic condition. He then goes on to say:

"Realizing the fearful condition of the diocese it was agreed among the laity and the clergy of the diocese that only a small salary could be given the bishop to be elected and that the choice of a bishop would have to be made from the diocesan clergy. It was thought, also that the election of a bishop was necessary in order to stabilize the diocese and to give some promise of improvement for the future. The result of the election was the choice of Mr. Williamson which has divided the diocese and produced a most deplorable situation which, in my judgment, makes the future of the diocese utterly hopeless. All that led up to this election has split the diocese wide open.

"Mr. Williamson is a genial man and has won the confidence of the Rotary Club as indicated by his recent election as president; he is generally popular among the citizens of Little Rock. Along these lines he is a worthy citizen and a helpful priest of the Church. But his abilities are far below the re-

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quirements of a bishop in the Church of God. His work in the ministry would not indicate that under ordinary conditions he would ever have been thought of for the office of a bishop. Now, it seems to me that the duty that confronts me is to save the Church in Arkansas. It is not at all pleasant for me to have to face this issue, but in my judgment the future of the Church in Arkansas is at stake. If Williamson, as the bishop of the diocese of Arkansas, had the united effort of the clergy and laity of the diocese behind him I do not believe that he could swing the job. What then will become of the Church in Arkansas with its divided ranks and its deplorable financial condition?"

This letter of Bishop Capers' brings a rejoiner from Bishop Moore of Dallas, also sent to all the bishops of the Church. First he protests against Bishop Capers sending out a letter as the president of the province. "He is usurping a right and a privilege which does not belong to this office." Next he points out that Mr. Williamson is in no sense responsible for the financial condition of the diocese of Arkansas. Is he to blame, asks Bishop Moore, for the drought, for the depression, for Bishop Winchester's physical condition? He then goes on as follows:

"The third paragraph of the letter of the Bishop of West Texas repeats the item of the fearful condition of the diocese of Arkansas, and then goes on to state certain internal affairs of the diocese prior to the election of a bishop. The argument then turns abruptly to the fact of the election of Mr. Williamson, which election receives the condemnation of the Bishop of West Texas. But there is a hiatus here which must be filled, in the doing of which we shall come to the gist of the whole matter. The important factor is, were there any irregularities in the matter of the election itself? Was Mr. Williamson guilty of any acts unbecoming a presbyter on that occasion? So far as one can judge the matter from the facts submitted, there are, and can be no such charges brought, and if the Bishop of West Texas is in possession of such evidence, it is his responsibility to produce it. If he cannot do so, he must either hold his peace or he must accept the responsibility of condemning the action of a properly appointed diocesan council in which he has no concern.

"The Bishop describes Mr. Williamson as a 'genial man, who has the confidence of the Rotary Club of Little Rock'.' Granting him these qualifications, does he still fall short of the unique qualifications of a bishop? Bishop Capers is a genial man, and is, or has been, a devotee of the Rotary Club. If his success as a bishop is due in any part to his geniality and his adherence to Rotary, why make use of it in the present case as a vague charge against Mr. Williamson. But the Bishop says Mr. Williamson's abilities are 'far below the requirements of a Bishop'. Upon what assumption does he base such a statement? Is he ready to condemn the majority action of a duly organized convention of a diocese of this Church, and in the place of such decision to substitute his own opinion?

"And after all, one might ask just what qualifications the reverend authority would demand? I believe there is no stigma attached to the birth of Mr. Williamson, his family, or his life; his preparations for the ministry, as well as his ordinations, were entirely regular, and during the time of his ministry he has served in both the foreign and domestic fields. At the present time he is the loved and respected dean of Trinity Cathedral, Little Rock, in which position I am sure he holds the affection of his people; and now that the diocese of Arkansas has seen fit to choose him as their bishop, it is an act of great injustice and presumption for any man or set of men to attack him as unfit for the work, without definite facts which would negative the above.

"In making my protest to the letter of the Bishop of West Texas, I would ask the privilege of stating that I have no personal interest in the confirmation of the election of Mr. Williamson, otherwise than that of seeing fair play in the whole proceedings. My acquaintance with him is most casual, and the only time we have ever had any conversation, was an occasion of some weeks ago, when at my request he came to Dallas and spent the afternoon with me, which act on my part, and I am equally sure on his part, was one of courtesy only.

"It is only in the interest of fair play, that I am making my protest. And in my desire to see justice done, I am bound to express my personal opinion that the objections presented by the Bishop of West Texas, are trivial, and are irrelevant to anything concerning the bishop elect. His letter presents no facts which might have to do with the decision of any bishop in his approval or disapproval of such election. If the Bishop of West Texas is in possession of any facts involving the character or integrity of Mr. Williamson, I would plead with him to present them to us for our own information and as a means to our wise decision. In case there are no such facts which can be presented to us, then one would be entitled to assume that there were other reasons, perhaps other motives; and if this be true, we are equally entitled to know these facts. All this would be in the interest of fair play, and I believe Mr. Williamson is entitled to this consideration."

* * *

Federal Council's Labor Sunday Message

Each year the Federal Council of Churches issues a message which they request be read in churches on the Sunday before Labor Day. Having served on the committee charged with the task of preparing the statement I can vouch for the care that is taken with it. The year I served —and I was asked to serve but once incidentally which may be further testimony to the care they take with it—there were five on this committee. We must have had at least a half dozen meetings of a day each preparing it. It then went to the secretaries of the Council for their suggestions and corrections. Later it was presented to the social service committee, a large body of men and women of learning, and I can assure you they did not spare our feelings in ripping into it. Having passed that body it went to still another where it received similar treatment.

This year's message, which seemed to me to be particularly good, came

NOTICE

ANNOUNCEMENT has been made that the series of articles by Bishop Johnson "What I Believe and Why", together with THE WITNESS Bible Class to be conducted by Irwin St. John Tucker would start in our next issue. Both of these features have been postponed for one week. The material is at hand. However we were delayed several days in getting notices to the clergy therefore this postponement is made in order that they may have an opportunity to get orders in before the appearance of the first articles. We wish to say that we have been gratified over the response to the announcement of these features made in the paper. Many have already written us that they are to organize classes in their parishes for the Bible Class, while many rectors are ordering Bundles in order that Bishop Johnson's new series may be placed in the hands of their people each week.

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in for a panning at the hands of the Rev. Harrison Rockwell, brother and comrade, in the sermon he preached last Sunday at the Little Church Around the Corner in New York. Said Comrade Rockwell: "I find it impossible to imagine Christ signing His sacred name to this statement. It denounces our present industrial system, the economic order which has reduced thousands to poverty and attendant suffering; it points to the injustice prevailing in the distribution of profits; it pleads for a real co-operation among our people based on the Christian principle of universal brotherhood. Certainly this is a time when the voice of Christ's Church cannot be silent. But when it does speak it should speak as He would. There is a vastly different tone in the New Testament records. There was a different policy in the policy of Christ. The sayings of Christ are notably silent as to the denunciation of wealth and power wrongly used. His was a decidedly different policy. His was a constructive policy. It was summed up, most concisely, in two great words, 'Follow Me'. It would be vastly more effective if the authors of the message had confined themselves entirely to the spiritual life and followed more closely the method of Christ. The Church speaks with authority and gets a hearing when it pleads directly for man's consecration of himself to Christ. When it gets off that one great subject and offers opinions on politics, economics and other matters really beyond its province, the Church's influence is weakened. People create the conditions. We shall remedy the latter when the individuals are changed."

As a matter of fact I think if Brother Rockwell will read that message through a second time he will find little denunciation in it. It merely points out a fact that is becoming increasingly obvious to thinking Christians that something must be done soon to bring our present economic and political life more in line with the fundamental principles that Jesus gave us. As for the statement that Christ was notably silent as to the denunciation of wealth and power wrongly used it must be that Brother Rockwell skips over hastily those chapters in the Gospels that I read most frequently. If he will take the 23rd chapter of St. Matthew's Gospel, for instance, put it into modern English and shout it from a soap box in Madison Square, a thing I surely would not do, I guarantee that it won't be many minutes before he will be calling up his friends asking them to arrange his bail. Those words about hypocrites, fools and blind guides who devoured widows' houses and swore allegiance to the great god, gold, according to the Biblical record, are the words of the Master Himself.



J. HOWARD MELISH
Writes on Brotherhood

All of which is of no great moment of course. It is simply that the Federal Council Message did express the convictions of a learned and consecrated group of Christians, at a time, so it seems to me, when such a message is badly needed. So I for one am grieved that Mr. Rockwell had to give further evidence of a divided Christendom by shouting hokum and bunk in sixteen point type in the columns of the secular newspapers.

* * *

New York Rector
Preaches on Russia

Adjustment of the machine to higher social purposes rather than to the ambition and desire of a few for accumulation of wealth at the expense of the many is the great problem confronting modern industrial civilization, declared the Rev. Charles B. Ackley in a sermon last Sunday at St. Mary's Church, New York.

He has just returned from a trip to Russia, where he said he had found the Soviet regime an interesting experiment, one of several now being applied or advocated in various parts of the world. He added that only time could tell which of the plans would succeed. It was possible, he thought, that none of them would prove successful, but he saw certain general principles that seemed to be gaining recognition in all lands today. These principles he listed as shortening of the workday to increase employment opportunities, regulation and direction of industry to insure stability of employment and investment, higher wages to extend the purchasing power of the masses, industrial insurance against unemployment, and old-age pensions.

"Whatever the plans or methods are to be we must insist on a greater measure of fair play and a more general distribution of the advantages if our present system is to go on," Mr. Ackley said. "The day of favored classes and protected interests has passed just as surely as the day of the divine right of kings. We still have some kings left who rule in unrestricted form, and we may have the favored classes with us for some time in modified form. It is hoped that the leaders will have more foresight than did Charles I. If our modern civilization is to go on for long without serious upheavals we must awaken to our corporate responsibility for each and every member of society. This does not mean any dead level of socialism, with no rewards for education, ability, initiative and efficiency. But it does mean the practical application of the Christian principle that we are 'our brother's keeper' and that the more we have of individual gifts and talents the more of that responsibility we must assume.

"And along with this we must do our utmost to dignify labor and get away from the false idea that the end and aim in life is to get enough money so that we will not have to work."

* * *

About the Picture
On the Cover

There is pictured on the cover this week a memorial that is in St. Paul's, Toronto, to the officers and men of the Queen's Own Rifles who fell in the great war. The casket contains the book of remembrance and is of wrought bronze, enriched with enamel, and rests upon a richly carved table of Derbyshire alabaster. Details of the ornament include the battle honors of the regiment, poppies of Flanders, dolphins which are symbolic of the sea passage and other emblems recalling the story of the regiment. The work of art was designed and executed in the studios of J. Wippell & Company of Exeter, England.

* * *

Summer Services Held
In Western Michigan

Services in the resort country in the diocese of Western Michigan have been maintained during the summer season and the bishop and the archdeacon have made several

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trips through that part of the diocese. In addition to the services in the regular parishes, summer services were held regularly at Elk Rapids, Saugatuck, Pentwater, Leland, Harbor Springs, Charlevoix, Newaygo, and Onekama. There were also many occasional services at camps and hotels. Among the clergy officiating were Bishops Vincent, Spencer, and Woodcock, and the Rev. Messrs. Van Zandt, Adams, Hardy, Ganster, Essex, Boss, and Burrows.

* * *

Philadelphia Parish Carrying on Relief Work

Christ Church, Philadelphia, is carrying on a real unemployment relief work. Several hundred loaves of bread are given away each day, grocery orders are filled and clothes are handed out to those in need. In addition they have found jobs for a considerable number and have provided vacations and outings for several hundred.

* * *

New Church Mission of Help Secretary in Chicago

Miss Lena Elwood Grimes has been appointed executive secretary of the Church Mission of Help in Chicago, succeeding Miss Elise K. Walther. Miss Grimes comes directly from the emergency relief bureau in Chicago. Prior to that she did social service work in Boston and Philadelphia.

* * *

Chicago to Conduct Aggressive Campaign

Plans have been completed for an aggressive campaign for the Program of the Church in the diocese of Chicago. The first phase of the work of a diocesan character will be the annual conferences for clergy and laity to be held September 22-25th. At these conferences the Program will be considered from various angles and methods of approach outlined. Following these diocesan conferences it is hoped that parish conferences will be held in the early days of October. There will then be a diocesan day of intercession about November first with the canvass later in the month.

* * *

New Church Headquarters In Chicago

Chicago diocesan headquarters will be moved late in this month from 664 Rush Street to 65 East Huron Street. The new building is just half a block north of the present offices. The new headquarters property is owned by the cathedral chapter and in moving to it, the property will be released from taxation. The building will provide offices for all of the diocesan departments and organizations occupying the present headquarters. These include the bishop's office, archdeacons, secretary of the diocesan council, church club, department of religious education, Brotherhood of St. Andrew, Church Mission of Help and financial secretary.

* * *

Clerical Changes in Western Michigan

The Rev. Henry A. Hanson has accepted a call to be the rector of St. John's, Grand Haven, Michigan. The Rev. Robert Lee Baird has resigned as the rector of St. Paul's, Muskegon, and the Rev. John K. Coolidge has accepted a call to that parish.

* * *

Retreats to be Held At Bernardsville

A number of retreats have been scheduled for this month and next at the House for Retreats and Conferences at Bernardsville, New Jersey. On the 10th and 11th a retreat was held for Sunday School teachers; on the 20th and 21st the Rev. Malcolm S. Taylor, director of the national commission on evangelism is to hold one for the clergy. On the 24th and 25th Miss Lucy Sturgis and Miss Adelaide T. Case, the former

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the head of a girls' school in Baltimore and the latter a professor at Columbia, are to hold one for Church School teachers. The Rev. Donald Aldrich of the Church of the Ascension, New York, is to lead a conference on September 26 and 27th for those interested in the religious life of college women. The Rev. John Crocker, student pastor at Princeton University, is to conduct a conference on the work of the church at Princeton, though the dates have not as yet been set, while on the 19th of October the officers of the Auxiliary in New Jersey are to hold a retreat.

* * *

Michigan Parish Has An Anniversary

On Sunday and Monday, September 4th and 5th, Trinity parish, Grand Ledge, Michigan, celebrated the silver jubilee of the organization of the parish with appropriate services and meetings. Bishop McCormick confirmed a class on Sunday morning, after which there was a memorial service and a gathering of the church people. Various meetings were held on Monday, ending with a dinner in the parish hall on Monday evening, attended by friends of the parish and visiting clergymen.

* * *

Sacramento Bids Goodby To Bishop Moreland

The two convocations of the diocese of Sacramento met in a joint session in Sacramento on August 24th to bid farewell to Bishop Moreland, bishop of the diocese for over 33 years. Speakers at the luncheon included the Hon. James Rolph, Jr., Governor of California, and Mr. James Dean, city manager of Sacramento. At the afternoon session representative speakers of the diocese paid fitting tribute to the bishop; Mrs. I. E. Baxter, president of the Woman's Auxiliary, speaking for the women of the diocese; George N. Merritt for the laymen, and the Rev. E. S. Bartlam for the clergy. A beautiful pectoral cross was presented to the bishop by Mrs. Baxter on behalf of the Woman's Auxiliary, and a purse of gold made up by contributions from all over the diocese was given him by the Ven. Barr G. Lee. Bishop Moreland, after expressing his appreciation, reviewed the accomplishments of his long episcopate. Bishop Moreland left for New York on September 3rd.

* * *

Asks God's Blessing On Schools

A special service for the purpose of asking God's blessing upon schools, teachers and pupils was held last Sunday at Trinity Church, London, Ohio, where the Rev. F. C. F.

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Randolph is the rector. The sermon was on the purpose of Education. Among those attending the service were members of the school board, a school superintendent and a large number of teachers. Sounds to me like a very good idea.

* * *

New Head of
St. Faith's School

The Rev. F. Allen Sisco has been appointed rector and principal of St. Faith's School, Church school for girls located at Saratoga Springs, New York. He has been the rector of Christ Church, Piermont, N. Y., and the proprietor of Rockland Academy which he founded in 1922.

* * *

Bishop Wilson to Give
Hale Sermon at Western

Bishop Frank E. Wilson of Eau Claire is to deliver the annual Hale sermon in the Anderson Memorial Chapel of the Western Seminary on November 9th. His subject is to be "The Church and non-Anglo-Saxon Elements in this country."

* * *

Girls go Camping
In Michigan

At the close of the eight weeks' summer camping season at Camp Frisbie, for younger boys, in the diocese of Michigan, the camp buildings and grounds were put at the disposal of Williams House, the diocesan home for border-line girls. Under the care of Miss Clara W. Wolbert, superintendent of the home, between thirty and forty girls and children enjoyed two weeks in the open.

* * *

St. Margaret's House
Opens for the Year

On August 15th, while the rest of the world was still vacationing, St. Margaret's House, the Church training and conference center at Berkeley, California, opened for the fall semester. Eight students are preparing for vocations within the Church at St. Margaret's this year, three from the diocese of Los Angeles and one each from the dioceses of California and Dallas, the Districts of South Dakota and North Texas, and Japan. In addition to representing such different localities, these students show a wide variety of interests. Four are preparing for general Church work, three are specializing in religious education, one in student work and one in social service.

* * *

A Way to Keep
Up Church Attendance

The way to keep up church attendance apparently is to make some group responsible for getting the people out. In any case at the Incarnation in Chicago the Rev. H. L. Church, in charge, had the guild, the Auxiliary and the Church school take the responsibility, rotating. The results were tip-top.

* * *

Christmas Toy Workers
Go on Strike

Something new in the way of strikes has just been pulled off in New York. It seems that those who make Christmas toys and dolls feel that they are not properly rewarded for the services they perform. Wages, so they say, are from $8 to $18 a week, which isn't so much in New York; there are no set hours of labor and the sanitary conditions are bad. So 3000 of them have gone on strike to better their conditions.

* * *

Nashville Churchwoman
Leaves Money to School

The late Mrs. Delia Robinson, communicant of Christ Church, Nashville, Tennessee, left $20,000 to the endowment fund of her parish; $1,000 to St. Andrew's School; $5,000 to the endowment fund of the University of the South at Sewanee and $10,000 to Sewanee for the education of men for the ministry. The episcopal endowment fund of the diocese of Tennessee was made residuary legatee of the estate.

* * *

Minnesota Goes Back
To the Deanery System

The diocese of Minnesota has revived the deanery system, the diocese having recently been divided into eight deaneries. Commencing next week and running through the first part of October conferences are to be held in each of them at which the Church Program, diocesan and national, will be presented at which the speakers will be Bishop McElwain, Bishop Keeler, Mr. E. R. Coppage, who is to lead conferences on Every Member Canvass methods, and the Rev. Percy Houghton, the representative of the field department of the National Council in the middle west.

* * *

Regional Conferences
To be Held in Harrisburg

Regional conferences are to be held in the diocese of Harrisburg at Altoona on October 5th, Lancaster on the 6th and Williamsport on the 7th. The leaders are to be Bishop Spencer of West Missouri, Bishop Darst of East Carolina, Spencer Miller Jr., consultant on industry for the National Council and Miss Helen Brent of William Smith College.

* * *

College in China
Honors Washington

Central China College (Hua Chung), in Wuchang, takes every opportunity to give its students an international outlook, and thereby had a gala celebration of George Washington's bicentennial. The American contingent, with more bravery than musical ability, it is reported, sang their national anthem.



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The chief feature of the occasion, however, was an oratorical contest with six speakers, each taking for his subject some aspect of Washington's life. The first prize went to John Chang, who spoke on Washington's Religious Attitude.

* * *

Massachusetts Parish Has 165th Anniversary

The 165th anniversary of St. Luke's, Lanesborough, Mass., was celebrated on September 4th and 5th. The parish was founded in 1767, the first church was built in 1784 and the present one in 1836. There were a number of services during the celebration, with Bishop Davies a preacher at one of them.

* * *

National Council to Meet October 12 and 13

The fall meeting of the National Council is to be held in New York October 12 and 13, preceded by meetings of the several departments on the preceding day. The report of the committee of bishops, appointed at the meeting of the House of Bishops held at Garden City in April, on the finances and budget of the Council will be presented and discussed.

* * *

Adding Variety To Church Services

Some city parishes in the United States, in some seasons, might like to try a plan which is found enjoyable at St. Stephen's Chinese Mission in Manila. On a Sunday afternoon when the weather is fine they use the school bus and whatever private cars are available to take the whole congregation off to some beautiful hillside or other quiet outdoor spot to hold a vesper service. After prayers, hymns, lessons and a short address, a brief period of quiet is observed. After that there may be a walk or a visit to some near-by point of interest, and the congregation returns, much refreshed, to the crowded city.

* * *

Real Growth in College Work at St. Augustine's

The college department at St. Augustine's, Raleigh, N. C., was started only a few years ago and now outnumbers the high school. For the past year there were 17 seniors, 29 juniors, 50 sophomores, 83 freshmen, a total of 179; the high school had 122; St. Agnes Training School for Nurses, 42; the Bishop Tuttle School for Church social workers, 15; a total of 358 students on the campus of that famous educational center for young colored men and women. This was the school's sixty-fifth year. Finances have been exceedingly difficult of course, but the year closed

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without a deficit. The Rev. Edgar H. Goold is president, and the school is one of those administered by the American Church Institute for Negroes. The hospital, with the lowest per capita cost of any hospital in the Carolinas, had 800 in-patients, receiving 21,000 days of hospital care, and over 800 patients in the clinic.

* * *

St. Andrew's Mission Hopes to Raise Funds

Down in Tennessee where St. Andrew's School is located, run by the Order of the Holy Cross, they contracted for a new fireproof building in the days of prosperity. A month later the depression hit the country. Of course they had to go ahead; they had signed a contract. Besides they needed the building badly. Well sir in one way or another they have met their bills as they have come along to the tune of $95,000. They still owe $9,000, and of this $6,000 is in sight. So they are now after the remaining $3,000 to clear the building entirely of debt. With this out of the way Father Parker, in charge, figures that things will move along smoothly. There is considerable endowment, with prospects for more, and 25,000 Church people have been lined up to give $1 a year which, with other income, will about balance the budget. I am assuming, in writing this, that you know all about the grand job being done at St. Andrew's. It is a school for mountain boys; fellows who would never amount to a great deal, to put it bluntly, were it not for this school. As it is the school is turning out each year a lot of first class artisans and farmers, with not a few merchants, civil engineers, doctors, teachers and clergymen. One is even the president of a large bank, if that is a mark of distinction in your eyes. So if you have extra cash I am sure helping to pay the balance on this building would be a good place for it. The prior is the Rev. Francis W. G. Parker, O. H. C., and the address is merely St. Andrew's, Tennessee.

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Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
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Sundays: 8, 9:30, 11 and 8.

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Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

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Rev. W. Russell Bowie, D.D.,
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Daily: 12:30, except Saturday.

Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.

Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D., Litt. D.

Sundays: 8, 10 and 11 A. M.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector

8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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Trinity Church, New York
Broadway and Wall St.

Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.

Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

St. Paul's Cathedral
Buffalo, New York

Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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.

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Near the University of California

Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

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Sundays: 8, 11 and 6.
Daily: 8 A. M.

Christ Church Cathedral
Hartford, Conn.
Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.

Daily: 7:00, 12:10; 5:00.

Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

Grace and St. Peter's Church Baltimore, Md.
(Park Avenue and Monument Street)
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The Rev. Harold F. Hohly

Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin

July-August Schedule

Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.

Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.

Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.

Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector

Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.

Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.

Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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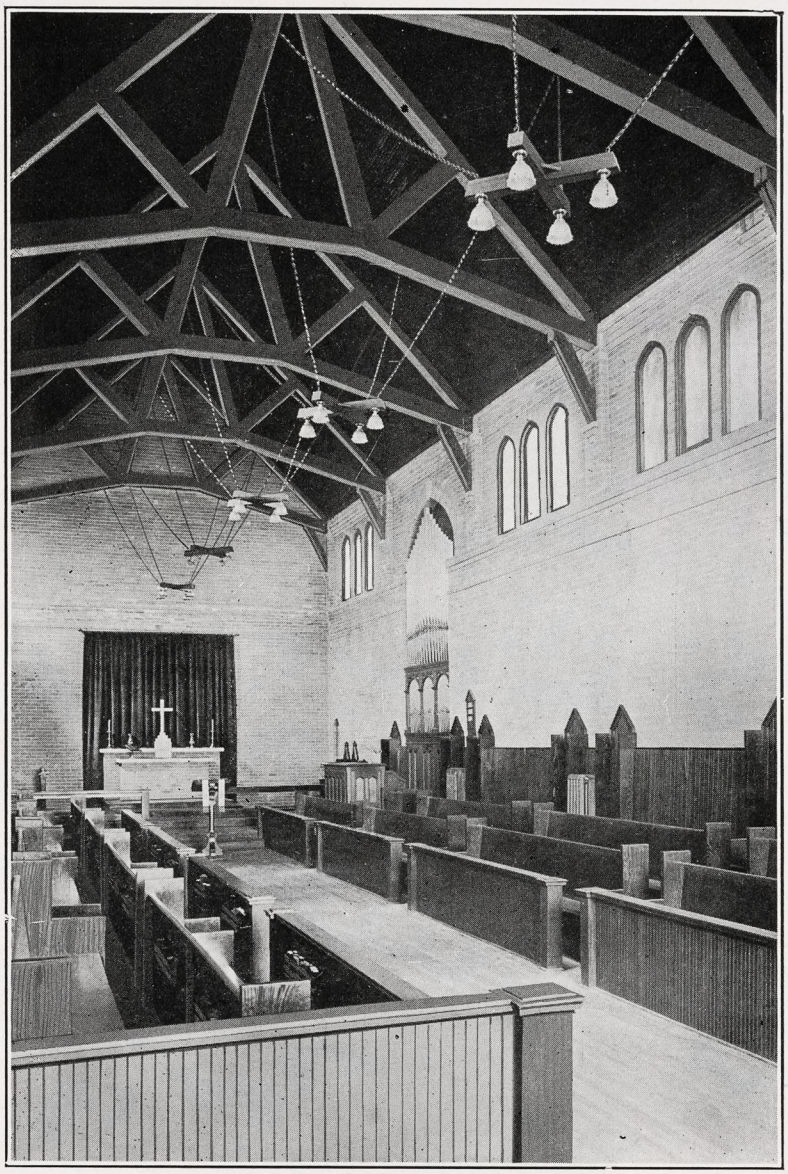
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HELP IT ALONG by Bishop Stewart

The WITNESS

CHICAGO, ILL., SEPTEMBER 22, 1932



CHAPEL OF ROWLAND HALL

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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THOSE WITH ABILITY to interpret figures doubtless could draw a fairly accurate picture of the financial state of the Church from the figures sent out each month by the treasurer of the National Council. In New England for instance there were but two dioceses that accepted their quotas in full, New Hampshire with $14,500 and Rhode Island, where loyalty to their own diocesan, the Presiding Bishop, is expressed by the acceptance of a quota of $65,500. What is more the seven-twelfths of that sum due up to September first has been paid to within a few hundred dollars. In the province of New York and New Jersey no diocese accepted its full quota. New York, more heavily taxed than any diocese of the Church, did promise $275,000 of the $330,000 requested, and up to the first of this month had given $112,379. New Jersey, asked for $82,000 promised $45,000 and is the only diocese in the province ahead of schedule. Central New York, which some assume is critical of the National Council, had given $22,503 of the $26,250 due up to the first. Long Island, Newark and Western New York on the other hand had given but little more than half the sums due. Delaware is the only diocese in the third province to accept its quota in full, and was one of several dioceses in the provinces to pay more than the proportionate share to September first, Erie, Harrisburg, Southwestern Virginia and Washington being the others, with Pittsburgh being about even with the board. Pennsylvania, asked for $247,000, second to New York in this respect, promised $200,000, and had given nearly half that sum on September first. The dioceses of the south, if Church figures mean anything, have been hit hardest by the depression, since the disparity between assigned quotas and amounts promised is much greater in the south and west generally than it is in eastern dioceses. East Carolina alone of the fifteen dioceses in the fourth province accepted its full quota and even it was way behind on payments. In the fifth province Southern Ohio is the only diocese to accept its full quota, $63,000, and has paid in more than any diocese of the province, $29,297; though Chicago, asked for $132,000 promised to give $80,000 and has paid $27,766 of the $46,667 due to September first. Michigan, asked for $92,000, agreed to give but $20,000, with about half that sum already paid. The diocese of Springfield, asked for $12,200 promised but $1,500, and has already paid $1,630, indicating possibly that they are more able than they consider themselves to be. Get into the west and one finds a considerable number of districts where quotas have been accepted in full; North Dakota was asked for $4,100, and themselves raised it to $4,200; South Dakota, $9,800; Western Nebraska, $4,900; Oklahoma, $11,000; Arizona, $6,500; Idaho, $6,000; Nevada, $1,800; Utah, $4,100; Eastern Oregon, $2,700. However back slapping in these cases is less muscular than it might be since they give to the Council but a small proportion of the amounts that they receive from national headquarters. The Church as a whole was asked for $3,374,000, promised $2,155,403. Of this sum $1,257,318 was due on September first and $997,579 was received.

THESE FIGURES bring out other interesting comparisons. The dioceses within the states of New York and New Jersey expect to give this year to the National Council a sum nearly equal to the amount given by the sixty-five dioceses and missionary districts of the fourth, fifth, sixth, seventh and eighth provinces—that is, the entire south and everything west of the Allegheny Mountains. The diocese of New York alone has promised to give more than any one of these five provinces. Of the $2,155,403 which the National Council expects to collect nearly three-fourths of it is to come from dioceses along a little strip of the eastern seaboard, from Maine to Virginia. These dioceses expect to give over a million and a half, with $765,000 of it coming from the dioceses of New York, Pennsylvania, Massachusetts and Long Island. Add Rhode Island, Connecticut and New Jersey and you find that a still tinier strip running from Boston to Philadelphia, is to supply nearly half the sum that the National Council has been told it may expect from the entire Episcopal Church. All of which lends itself to various interpretations. Ask the easterner and he is apt to say that he is expected to give more than his proportionate share. Figured on communicant strength alone this is true, since these geographically small dioceses have only about one-third of the communicants of the Church while supplying about half the cash. The answer to this is that quotas are not based upon numerical strength but on parochial expenses, so that all are asked to give to others a proportionate share of what they spend on themselves. Westerners, receiving large sums from the Council, will further inform you that had the strong Church of the east adequately supported missionaries in pioneer days we would have

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independent dioceses in their country today instead of dependent missionary districts. Time is working out its own justice, with grandsons and great-grandsons paying interest on their ancestors' selfishness. The more courageous will further inform you that it might be well to pay off some of the principal too and thus ease the burden which will fall upon your children and grand-children; by which they mean that it is not yet too late to build up strong self-sustaining dioceses in the west. The argument holds only if the money is wisely spent. Protecting a bad investment by spending more good money upon it is poor finance, as many have discovered to their sorrow in recent months. A commission now at work studying the domestic missionary work of the Church will soon supply sound advice on the subject. Meanwhile it will be well for all to give as generously as possible without too close study of figures showing what the other fellow is doing.

TYPICALLY AMERICAN, Mayor Anton J. Cermak of Chicago returns from a holiday in Europe to inform us that we should have publicity agents in European capitols. The general impression throughout Europe, he said, is that New York and Chicago are the most wicked cities in the world. So he suggests that items be added to their budgets to provide for publicity men; nice, attractive fellows who dress well, make pretty speeches and can turn out good advertising copy, informing our European neighbors that " 'Taint so." He didn't say so but apparently he thinks this would be easier and cheaper than making our two great cities less vile.

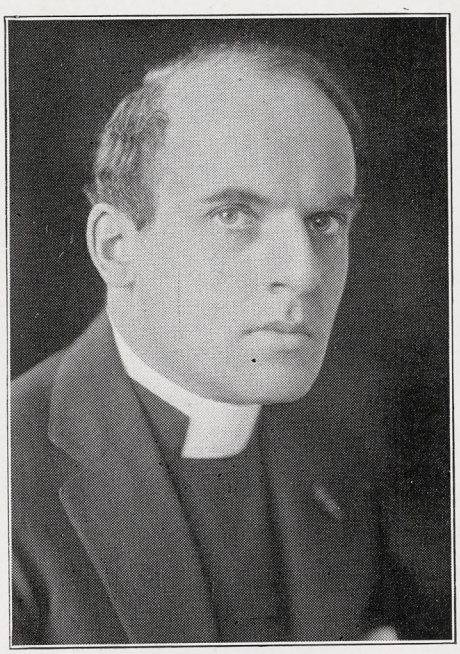
HELP IT ALONG

By

GEORGE CRAIG STEWART
Bishop of Chicago

WE LIVE in one of the great hours of history. I need not depict the world situation. It is graphically, dramatically depicted for us: "Distress of nations with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth."

It is a glorious time to be alive. Some day the story of these times will be set down and chroniclers will give the dry record of the close of an era, the opening of a new one — days when the world turned over, days when out of the travail emerged a new social order. You and I may or may not be here when the story is written. I shall speak, then, of a few of the signs of redemption which call us to look up and lift up our heads.



BISHOP STEWART

Whether we have learned the lesson or not remains to be seen, but certainly we have had a demonstration of the nemesis which inevitably follows upon individualistic competitive organization of society for private profit—in other words for selfishness and greed. We have seen with our own eyes the debaucheries of a mad, pagan, worldly scramble for money. We have seen the deadly sin of avarice transformed into the haughty virtue of big business enterprise, and we have seen the whirlwind of economic loss like the winds of the wrath of God sweep the earth like a cyclone burying high and low alike in the debris.

In the face of this situation two antagonistic groups emerge—those who in their fear stand stubbornly by the old order and hope—in vain, I believe—for the old kind of selfish prosperity to return to them. They have not learned the lesson. They are too old to learn. They are reactionaries, Bourbons, who if they had a chance would bend both the Church and the state to protect what they esteem to be their vested interests. And opposed to them are the reds, the communists, the iconoclasts, the advocates of violence, the Jacobins who would usher in a reign of terror and bring the many under the heel of the few and sacrifice all individual initiative and surrender the will of a million people into the hands of proletarian dictators.

THE Christian religion is the only true socialism. It inaugurated a new society, a new social ideal, where the individual personality is sharpened and developed, but where selfish individualism has no place in a fellowship of mutual dependence; it is created with one Body, one Spirit, one Lord and Father of all. The Church today has an unparalleled opportunity to guide the way into a new social order which shall be Christian.

Then there is the reaction from a mechanical age to the sacramental teaching of the Church. The machine has its uses. I do not deny this. Neither Caesar nor Alexander nor Napoleon nor Washington was able to

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effect in the world in which he lived one one-thousandth part of the change which began to come over it when the steam engine of James Watt girded up its loins. But men have begun to ask important questions. A modern Minneapolis flour mill can turn out 17,000 barrels of flour a day. An Athenian miller could produce but two. Question: Is Minneapolis made up of men superior to the Athenians? A workman in 1830 could make thirty needles a day. A workman in 1932 can make 500,000 needles a day. Question: Does the modern needler live more happily and serviceably than did the earlier one?

IN a word, the world is shifting back to the man behind the machine. The recurring battle in philosophy today is right on the doorsteps of the Church, and it is this: Shall personal experiences be explained in terms of machines and of impersonal forces, or shall the impersonal mechanism of the life of the universe be explained in terms of personality and claimed as the agent of personality?

The people are everywhere in their distress—bent by adversity, chastened by disappointment, quickened by hard thinking—turning back to God. They are in a mood to listen to the good news of the compassionate Christ as never before in years and decades and generations.

In the midst of the world war an immense crowd gathered near Charing Cross to welcome the returning British soldiers. First came the slightly wounded. Then came those suffering shell shock; then closed ambulances containing the desperately wounded. In that great moment of universal stillness two men held aloft an enormous sign where all could see it. On it was painted:

"Come unto Me all ye that labor and are heavy laden and I will give you rest."

In the course of a public address Thoreau said: "There's a good time coming." A heckler sarcastically yelled out: "Can you fix the date?" And Thoreau replied: "I have one question: Will you help it along?"

Let's Know

By
BISHOP WILSON

PEWS

WHEN you go to Church next Sunday, you will most likely occupy a "pew". Rather a queer name, isn't it, for the seats or benches with which our churches are generally equipped?

The name comes from an old French word, spelled variously as "pui", "puy" or "peu" which meant an elevated place. It is connected with the older Latin word "podium" which meant a balcony. In old English use it meant a more or less elevated enclosure for business purposes in a public place. Sometimes it applied to a box in a theatre.

Originally, you know, there were no seats at all in church buildings. People stood thru the services, or knelt on a stone floor, and the services in those days were very long, often continuing for two or three hours. In some very old churches in Europe, you will find a stone bench running along the side walls of the interior which was built there in early days as a concession to physical infirmity. People who were not strong would become excessively wearied during one of the long services and might perhaps grow faint standing in a crowd. If such a person felt a collapse coming on, he could edge his way to the wall and find rest on the stone bench provided. That seems to be the origin of the phrase you often hear that "the weak go to the wall".

It was not until the latter part of the Middle Ages that seats began to appear in church buildings. They were oblong, box-like enclosures with seats around the inside and with a door which could be locked. These came to be called "pews". At first they marked specially reserved places for people of local importance—the lord of the manor or some such person who could scarcely be expected to take his chances with the crowd. He would lead his family into church, unlock the door of his pew, and be effectively cut off from the rest of the worshippers. These pews and the right to use them were inherited in families and were often purchased like any other articles of furniture. In the passage of time the locks and doors have disappeared but you may still see examples of the old box pews in some of the surviving colonial churches in this country at the present time.

In Europe a great many churches still have no fixed seats but use movable chairs. Some churches in this country do the same, tho the low-backed, open, and uniform pew is much more common. Even after the enclosed pew began to go out of fashion, the custom still prevailed of renting them or purchasing them for use in public worship. A generation ago the rented pew was the chief source of revenue for most parishes. Gradually the idea began to spread that private possession or special purchased privilege was out of place in the House of God. Pew rents began to be abolished in favor of pledged offerings. Today, I believe, there are very few parishes left where pews may be rented and those few are rapidly diminishing in number. Far better so. No members of any congregation ought to have a pre-emptive claim on the privileges of public worship which the Church properly offers to all.

The Witness Fund

WE acknowledge with thanks the following donations to THE WITNESS FUND, used to enable us to continue to send the paper to others who would otherwise be without it.

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ROWLAND HALL

By

ARTHUR W. MOULTON

Bishop of Utah

IN 1880 Utah's great pioneer missionary Bishop Tuttle founded Rowland Hall. The property on which the school stands, originally belonged to Brigham Young and was purchased in 1881 in memory of Benjamin Rowland of Philadelphia by his wife and daughter. It consisted of a fine old adobe house standing in the midst of a beautiful orchard. Many of the old fruit trees still add splendor to the now spacious lawn, but the adobe house has grown into a group of attractive buildings. In the center of these buildings and joining them together is the chapel given in 1910 by Mrs. Rowland's daughter in memory of her mother. Here centers the spiritual life of the School. Each day begins with a short service sung by a vested choir membership in which is one of the most coveted honors of the school.

Rowland Hall consists of a day school and a boarding school. The latter is not large and consequently the happy, informal atmosphere of a gracious and well regulated home is preserved to an extent not possible in a larger institution. The faculty, carefully selected from the graduates of the best American and European colleges and universities, come into close contact with the girls and share intimately all phases of their life.

Academically the school has a growing and enviable reputation in the intermountain district for its influence and high standards. Most of the girls prepare for college. The class of 1932 has the unique honor of having three of its members accepted at Leland Stanford University. The rest are going to Barnard, Scripps, Connecticut College for Women, and Mills; each to the college of her choice. Recent graduates are doing splendid work in Vassar, Wellesley and many universities and twice the Carpentier Scholarship at Barnard has been won by a Rowland Hall girl.

Besides the College Preparatory Course there is a strong general course planned to meet the needs of the individual. The Music department is headed by a former pupil of Leschitizky, of Vienna and its influence permeates the entire life of the school. One of Utah's best known artists teaches art and history of art. Last year the first prize and gold medal for the best Community Chest poster was won by a Rowland Hall girl.

A healthy physical development is insured by the enjoyment of all forms of summer and winter sports. The school has a well equipped gymnasium, swimming pool, tennis courts and playing field. The beautiful canyons and mountains with which Salt Lake City is surrounded offer marvellous opportunities for camping, picnics and skiing. One of the most enjoyable and invigorating expeditions of the year is the mid-year week-end trip to Pinecrest, nestled in the heart of the mountains about twelve miles from the city.

In such a healthful environment with a carefully planned schedule, which takes into consideration the "whole girl" it is easy to understand why such rapid progress is made by each student and why its graduates look back with such love and loyalty upon the years spent at Rowland Hall.

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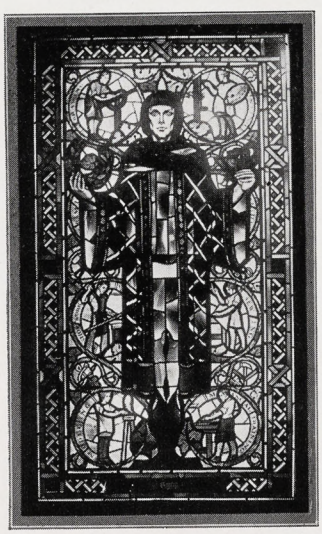


A VIEW OF THE LAMB STUDIOS

THE ART OF STAINED GLASS

By
ELEANOR H. WILSON

FOR three generations the House of Lamb have been designers and workers in stained glass. Founded in 1857 by Joseph Lamb, an Englishman by birth, this Studio has for seventy-five years specialized in ecclesiastical interior work, particularly stained glass, stressing the English school and the 12th and 13th century antique. Charles R. Lamb, the son of Joseph is the present head of the firm and with him are associated his two sons and a daughter. The latter, Mrs. Katherine Lamb Tait, a member of the Society of Mural Painters, has achieved a number of beautiful windows; the most notable, the Froelich Memorial window, was originally planned for placement in a high school, but due to its beauty and authenticity was finally placed in the Newark Museum of Art. Another window designed and executed by this firm won a gold medal given by the French government and is installed in the Brooklyn Museum of Art. The members of the family now identified with the J. & R. Lamb Studios have made approximately twenty visits abroad for the purpose of studying glass in England and on the Continent.



THE FROELICH MEMORIAL
In the Newark Museum

In speaking of the glass used in the making of windows by this Studio, Mr. Karl B. Lamb says: "Practically every stained glass artist buys his glass from firms who have specialized in the manufacture of stained glass for generations. For example, we buy a great deal of our antique glass from Chance in London who have been making it for probably three hundred years and they have every possible shade and tone of color, therefore it is quite unnecessary to attempt to make our own glass. As a matter of fact, no one can do it as well in this country, in our opinion, as some of the specialists in England who have developed formulas, etc. over such a tremendously long period of time. These specialists have been able to duplicate the tones of color in the glass of the old

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cathedrals, although of course no one can duplicate the actual weathering of glass which has taken place over a period of five or six hundred years."

As to the lasting qualities of modern glass, Mr. Lamb says: "We consider it not only as durable as the ancient glass but better in many ways because the chemistry of glass has progressed very greatly." With the exception of the making of the glass itself, every step in the creation of a window is carried on by this Studio from the original color sketch to full size cartoons, patterns, selection and cutting of the glass, leading, cementing, including the installation of the finished window.

Among the commissions executed by the J. & R. Lamb Studios are a series of sixty windows in Leland Stanford Memorial Chapel, which are outstanding examples of the American School of glass—the Richard Mansfield Memorial window in the Church of the Transfiguration, New York City, as well as the entire series of historical windows in the old Henry Ward Beecher Church (Plymouth) in Brooklyn. Examples of English antique are two large windows in Calvary Episcopal Church and a chancel window in St. George's Church, New York City. Examples of their work are in eighteen cathedrals in this country, including St. Andrews Cathedral in Honolulu, in thirty-one university, college and school chapels as well as in numberless churches.

The Two Voices

By

EVELEEN HARRISON

ONCE upon a time, many long years ago, a young farmer walked through the woods on a winter's day. A glorious day; the sun glistening on the clean white snow resting on the branches of fir trees, his feet crunching its crisp surface at every step. Good to be alive on such a glorious morning, but the young man looked worried, and walked quickly, for it was war time.

For months, years, the country had been fighting for its very life: at any moment a spy might appear from behind a tree, and the farmer knew he was taking a great risk, to walk through the woods alone; but his errand on secret service to headquarters was a matter of life or death.

For hours he marched quickly forward; suddenly he heard a noise, a strange noise to hear in a thick wood. Stepping behind a tree he listened; it sounded like a horse pawing the ground restlessly, not far off. Stealthily the young man scouted from tree to tree, his gun ready cocked under his arm. Then he saw the horse, a large white one, tied to a tree, still pawing the ground with his front hoof. A horse — but no rider in sight. Perhaps he was dead, or lying wounded on the ground.

Closer and closer crept the farmer, slipping from tree to tree. Again he paused, for he heard a voice speaking. Who could it be? Perhaps he would surprise a group of enemy spies and could overhear their message!

The voice continued, low, earnest, as if pleading with someone for a great gift. What could it be? . . . Who was the man behind the voice?

A few steps nearer—then the young farmer stopped in awe and wonder.

Praying to God for guidance, on his knees in the snow, knelt George Washington . . . The great General of America.

* * *

One hot summer day, not long ago, a business man walked down Wall Street towards the great Treasury Building. In front of the building stood a little news boy, a bundle of evening papers under his arm, ragged shirt, torn trousers, bare toes sticking through the holes in his shoes, but his head erect, and a smile on his face; he was looking earnestly at the fine bas-relief of George Washington kneeling in prayer on the snow at Valley Forge: his big white horse tied to a tree near by.

As the business man drew closer he heard the little news boy say: "Well, if he could do it, so can I. If a great General like him, could kneel in prayer, I will too," and tucking his papers closer under his arms the boy marched whistling down the street.

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MR. FRANK TELLS OF WHAT HE SAW IN SOVIET RUSSIA

Reviewed by GARDINER M. DAY

So many books have appeared about Russia recently that one hesitates to recommend another even though we have not reviewed any since writing this column. Waldo Frank's *Dawn in Russia* (Scribners $2.25) is so fascinating an account of the author's trip through the Soviet country that no one will be disappointed in it. It is not a volume full of statistics, estimates of the five year plan or of Communist objectives, but rather a description of what Mr. Frank saw as he travelled about Leningrad, Moscow, and down the Volga—seeing everything with the imagination of an experienced writer. Open the book anywhere and the vividness of the description will give you the feeling that you too are seeing the Russian scene.

Imagine yourself with the author on a Volga boat: "It is past midnight, The last samovar is out. Soon the sun will come as the night out of Asia. It is very cold. The bearded faces glow faintly in the gloom. . . . From their sad eyes an aura drifts across the pavement. It is the spirit of human suffering abroad in the night. These men have suffered, all their race, tragically suffered. What I feel is not their poverty, not even their past serfdom. The pain that vibrates in their Muzhik eyes is more terrible than these. I have no word for it; all I can fix is a sense of a mortal deprivation. These are men, and destiny has so far denied them some inalienable, some mortally needed experience of manhood. This explains why the mass about me is like a herd: animal, softly bestial."

In the last forty pages Mr. Frank sums up his conclusions. He is mildly optimistic about the experiment as a whole. While he found signs in the political realm of the "corruption of personal power," while he deplores the lack of liberty, and the relatively poor literature, nevertheless he believes that, provided the Union can ward off Japan and the Western powers for the next few years, it can achieve and maintain a fine type of state socialism, but he does not believe it can achieve a real Communist state. While the class conscious workers, the office holders, and the young people are happy, Mr. Frank detected a certain unrest among the young, "due probably to the fear that their personality is suffering."

The real test of Communism, the author sees coming, after the Union has won its first battle—that of abolishing poverty, establishing security, comfort and leisure for everyone—and must fight to achieve higher cultural values. Then the old Marxian dialectical materialism will have to be scrapped and the question of the creation of a new philosophy will turn the balance of the scales up or down. Says Mr. Frank: "Communism is a cultural movement more fundamental than any which the world has known since Christianity began. All it needs is an adequate philosophy (and art)—the labor of the creative men of today—to make it a religious movement: to make it the religious movement for which the world is passionately crying."

While the author sees clearly the potentiality of communism, he sees the darker aspects of the picture as keenly as the brighter and the reader's final impression is that of fair mindedness.

When a youth goes from a New York night club to mass at St. Patrick's he must have an experience somewhat like ours in jumping from Russia to our next volume entitled, *Catholic Sermons*. This book contains a series of brief addresses on the Catholic Faith by forty English Anglo-Catholics and one American, the latter being Prof. Frank Gavin of the General Seminary. It is edited by Dr. Humphrey Beevor, Librarian of Pusey House Oxford (Macmillan $2.40), and presents a comprehensive survey of Catholic belief written for the laity rather than the clergy.

The first group of sermons deals with the creation, miracles, other religions, science and psychology; the second with the doctrine of the Church; the third with worship, prayer, and the Holy Spirit; while the last deals with the Church itself. The underlying note of the book is well expressed by the Archdeacon of Chesterfield: "Those who look for joy for themselves in worship fail to find it. Worship is and must be a giving to God. It is only as we give to God, and forget ourselves, that sometimes in His infinite love He gives us this joy." All the writers stress the obligation of worship as our offering to God and the necessity of the sacramental view of life. Perhaps one ought not to single out any particular sermon for comment, but Dr. Bede Frost's seven pages on "Mental Prayer" is the best brief sermon on the subject I have ever seen.

LABOR DAY SERVICE AT NATIONAL SHRINE

A Labor Sunday service was held at the National Shrine of the Prince of Peace, Gettysburg, Pa., on the evening of September 4th. The church was filled. The sermon was by the Rev. Archibald M. Judd, rector at Harrisburg, and the service was in charge of the Ven. A. A. Hughes, vicar.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Cash, I find, is always an interesting subject, whether one is considering one's own or that belonging to the other fellow. So possibly I cannot do better, for a lead-off, than to report that the National Council received from the dioceses during July and August $163,205, whereas they were presented with $240,889 during the same months last year. On the first of July the Council was $83,711 below the proportion due on "expectations," meaning the amount promised. On September 8th the Council was $279,738 short. No money was owed the banks on July first. Today there are notes outstanding amounting to $200,000. On the other hand the Deficiency Fund, known to you possibly as the Whitsunday Offering, has reached $352,000; something to be cheerful about. The treasurer, Lewis B. Franklin, reports that "through additional savings effected since February we are assured that we can close the year without a deficit but only if every diocese and district pays its 'expectation' in full." And beginning with the word "if" in that sentence he has capital letters heavily underlined.

* * *

Council to Meet in Early October

The National Council is to meet in early October; the 12th and 13th to be precise. Whether or not the committee appointed by the House of Bishops to study affairs at the Church Missions House will report at this meeting it is impossible to report at the moment. You may recall that Bishop Lawrence, chairman, in a communication released in June stated that heavy cuts had been advised for 1933, "and by the beginning of the year we may have to advise even heavier." It has been assumed by some that the Church generally would be let in on the nature of their advice at this October meeting, the first to be held since the Bishops' committee was appointed in April. However, there is a rumor about that executive officers at the Church Missions House are of the opinion that it will be unwise to have this report, with its recommendations, given out before the Every Member Canvass. To inform the people of the Church that less money is to be spent, they reason, will be to suggest that less is required. The net result, likely as not, would be that people would store away in the toe of their sock coins that they otherwise might shake into the lap of the Council—not bad reasoning on the part of someone. However

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this is all rumor and, like Babe Ruth's appendicitis, it may be exaggerated.

* * *

Where Most of the Clergy Are

We can tell you, if you happen to be interested, where most of the clergy are, since we have just mailed to them a folder announcing our plans for this fall and winter. They went out as permit mail which requires the sender to tie them up by states and cities and to mark the number on each package. By this laborious process we discovered that there are 280 clergymen who get their mail in New York City; 74 in Brooklyn; 25 in Rochester; 15 in Albany; 32 in Buffalo; 14 in Utica and 493 in New York state outside these cities. Philadelphia has 182 and Pittsburgh 26, with the rest of the state of Pennsylvania having 466. There are 721 Episcopal clergymen residing in New England; 314 in New Jersey; 217 in Virginia; 195 in Maryland. And lest you assume that I am interested only in the east I hasten to add that the letters to other parts of the country were mailed before it occurred to me to jot down the information for you. I only hope that you parsons pay some attention to those letters. Addressing and stuffing all those envelopes kept me out of the Yankee Stadium on more than one afternoon at a time when I really should have been there.

* * *

Vestry Asks Rector to Quit

The Rev. Rollin Dodd, rector of All Saints', New York, has been asked to resign by his vestry. They say that he is "fully determined to make it a colored parish." The story is a simple one. Up until a few years ago the parish was composed entirely of white people. The district changed and so did the parish. Today there are about 300 Negro families in the congregation and fifty white families. The whites, or at least some of them, haven't taken to the idea very much and have used various methods of keeping it a white man's church. The rector, on the other hand, accused by his vestry of favoring the Negroes, claims that he has paid no attention to racial origins whatever—that, being a Christian Church, he figures everyone is welcome. A minority of the vestry and a considerable number of the white members of the congregation, I am glad to report, support the rector in his position. In fact they felt so strongly on the subject that they presented a resolution to the vestry stating, "We wish to go on record as being opposed to discrimination in the House of God because of the accident of birth." In addressing his congregation last Sunday Mr. Dodd, after first calling attention to the cosmopolitan character of Harlem, where the church is located, rebuked the vestry for their intolerance. He said that except for an occasional church there was no discrimination or segregation in public or semi-public institutions in Harlem. "It is therefore the more regrettable that Christian men and women, who worship the one God and Father of us all, sometimes fail, in practice, to recognize the common brotherhood of man." He declined to bow to the will of the majority of the vestry, said he was proud of the work done at All Saints, which was a "House of Prayer for all people," stated that he believed he had been called by God to the work, and that he would leave the issue in the hands of God and to the godly judgment of the Bishop of the diocese. More power to him.

LAST CALL

THE series of articles by Bishop Johnson, "What I Believe and Why" will commence in the issue for next week. In the same issue we start THE WITNESS Bible Class to be conducted by the Rev. Irwin St. John Tucker, Grand Master of the Order of the Sangreal. We will appreciate it if those planning to follow the lessons regularly will enroll in the Class, simply by mailing a postal to the editorial office, Tribune Building, New York City. We are anxious also to have information about classes that have been organized in order that news items about them may be placed in the paper. Those planning Bundles should place their orders at once, sending them to the Chicago office, 6140 Cottage Grove Avenue. If they are received by Monday, September 26th we will be able to send the issue of September 29th containing the first articles.

* * *

This Week's Nomination for the Hall of Fame

Those persons who feel it is best for a clergyman to move from one parish to another every five years or so would perhaps be interested in the case of the Rev. Frank Mezick at Arrington, Virginia. Mr. Mezick attended Washington and Lee University and Virginia Seminary and was ordained Deacon in 1899 and Priest in 1900. In September 1902 he became rector of Nelson Parish and he has been there ever since, so that this September he will have held the same charge thirty years. And—he is just as much beloved as he ever was. Nelson Parish covers Nelson County. Christ Church at Schuyler, in the extreme Eastern edge of Nelson, is being cared for by the Rev. W. Roy Mason of the Diocese of Virginia. Mr. Mezick has all the rest of Nelson County with three churches: Trinity at Arrington, Grace at Massies Mill and Christ Church at Norwood. Naturally he is one of the best known men in the county. Also he is one of the most popular, not only in his own congregations, but among the people of other denominations as well.

Every year, some time in August, Bishop Jett makes his visitations to all three of these churches in one trip, spending two or three days in the county. And every year while the Bishop is there the members of the three congregations gather together for a big picnic at Trinity Church. In this way all the folks in the parish see something of each other and the Bishop has a chance to make an informal speech to them all at once. It's a great occasion for the Episcopalians in Nelson—and a lot of other friends. Going to the Nelson picnic is one of the chief pleasures in the Bishop's life. This year the Bishop was in Nelson August 21st, 22nd and 23rd—from Sunday to Wednesday. He visited the three churches and confirmed five persons. The picnic was held on Wednesday and was a great success; really a community affair, rather than just an Episcopal party.

* * *

Another Generous New York Rector

The way to get something nice for your church apparently is to invite a New York rector to preach for you. The other day we reported here of a nice garage being built on rectory property down in Delaware by the rector of the Incarnation, the Rev. Percy Silver. Now word comes from the Rev. Thomas R. Hazzard, informing us that Dr. Brooks of St. Thomas Church preached at St. Thomas, Amenia Union, N. Y. He had a rather tough time of it apparently, what with no pulpit light and the oil lamps overhead shedding a dim light on his notes. So he saw to it that an electric light equipment was installed in the church.

* * *

Sewanee Goes in for Summer Conferences

The province of Sewanee, which includes all of the dioceses in the south, goes in for summer conferences in a big way. Forty such gatherings have been held in the province this summer, attended so I am informed, by the executive secretary of religious education down there, the Rev. Gardiner L. Tucker, by three or four thousand Church people. Most of these conferences are the direct result of training that has been given at the Sewanee Con-

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ference, held each year at the University of the South, since practically all of the leaders received their training there. At Sewanee alone there was held this year no less than seven separate conferences, running through the entire month of August. The attendance this year was better than ever, the faculty stronger and the purpose more serious apparently. They went after all sorts of important problems, not only dealing with Church affairs but with economic and world problems as well. The young people, for instance, felt so strongly on the subject of international relations that they passed resolutions informing the world that they stand for world peace; that should threat of another war arise they should be consulted as to whether they approved of it or not. They also made it clear that they propose to inform young people throughout the province, and the entire Church if possible, just where they stand on the matter. All of which is cheerful news I think. Much better than spending their time toasting marshmallows and singing lustily that favorite Sewanee hymn, "Out the Window You Must Go."

* * *

Federal Council Meets in December

Reports vitally affecting Protestant denominations in the United States will be presented and acted upon at the quadrennial meeting of the Federal Council of the Churches of Christ in America, to be held December 6 to 10 in Indianapolis.

Among the many important matters to be considered will be the report of the committee on function and structure, which, throughout the present quadrennium, has been studying the organization and policies of the council. A new president to succeed Bishop Francis J. McConnell, of the New York area, Methodist Episcopal Church, will be elected. Important reports on the subject of Church and State, and a revised social creed of the churches also will receive attention.

* * *

Venerable Sexton Has an Anniversary

'Tis said of Mr. William J. Boyd that he never forgets a person; once he has looked into your face and shaken your hand, regardless of the years that have rolled by, he will call you by name at the next meeting. I, of course, can't vouch for this. I shall check up on it one of these days, having met Mr. Boyd on one occasion some time ago. Anyhow, he is the sexton at Trinity Church, New York, a position he has held for the past eighteen years, though he has been connected with the parish for seventy-one of the seventy-eight years of his life, celebrated the other day. And some day when you are in New York go to Trinity for the noonday service and afterwards go into Mr. Boyd's little office and have a chat with him. He can tell you more about New York than any lecturing guide. He knows all the buildings, past and present, and most of the prominent people. As for the Church there is hardly anyone of consequence about whom he cannot tell you a story or two.

* * *

Missions in Southwestern Virginia

The Rev. Taylor Willis, Roanoke, Va., has held missions this summer at St. John's, Roanoke, while the Rev. Warren A. Seager of Covington held a similar mission in the same city at St. Peter's. Mr. Willis also held preaching missions at Richlands in Tazewell County and one at Bluefield.

* * *

Far from the Kingdom Says Bishop Jenkins

Through his little Nevada Church monthly, The Desert Churchman, Bishop Jenkins reminds his people that we are far from the Kingdom of God. He quotes for them a news item to the effect that in Connecticut girls work 55 hours a week for as little as $1.97 to avoid starvation on

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* * *

Connecticut Clergy to Hold Conference

The annual conference of the clergy of Connecticut is to be held at Wallingford from September 27th through the 29th. The leaders are to be Father Hughson of the Order of the Holy Cross; Professor Thaddeus Ames of New York; Professor Johannes Hempel of Germany; Bishop Creighton and Spencer Miller, Jr., of the Church Missions House and the Rev. George A. Buttrick of New York.

* * *

Philadelphia Training School Opens Next Month

The Church Training School of the Diocese of Pennsylvania will open on October 5, 1932 for the winter term. This is one of four schools in the United States which offer resident training to young women who wish to prepare for work in the Church. The training consists of a two year course in Church history (including missions), Prayer Book, doctrine, Christian mysticism, Bible, with additional courses in religious education, psychology, sociology, social case work, hygiene and sanitation, voice culture, and practical experience in institutions, hospitals, settlements, and the like. The courses are designed for women who desire to enter work in Church social service, religious education, to go into mission fields, or to prepare for the life of a deaconess. Programs are also arranged for women who wish to enter as special students or for post-graduate work.

* * *

Speedy Boys in Chicago

Visiting 4,000 homes in four hours? Yes, six acolytes of St. Ansgarius Church, The Jenny Lind Memorial, Chicago, Ill., did that recently. The rector of the church the Rev. William Tullberg had his printer donate four thousand little pamphlets with pictures of the Church and a letter from the pastor and the church school superintendent. It took the boys three hours to fold the pamphlets for the mail-boxes and four hours to distribute them in the neighborhood of the church. The boys, walking fast, covered one square mile, proud of doing something for their Church.

* * *

Minnesota Clergy Plan to Meet

The autumn conference of the clergy of Minnesota was held at Lake Independence, near Minneapolis, September 16th and 17th. Conferences for the laity are being held in

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the eight deaneries, commencing the 21st and running through October 7th.

* * *

Can't Accuse This Rector of Proselyting

The Rev. F. P. Goddard, rector at Marlin, Texas, took fifty-two members of his boys' club camping for two weeks at Galveston, where they were the guests of Trinity Church at their beach camp. Of the fifty-two boys but two of them were members of the Episcopal Church. Of the one hundred and ten boys who belong to the club, and who meet with Mr. Goddard two nights a week, but six are Episcopalians. That is a record for the books.

* * *

Bishop Wise Conducts Conference in Detroit

Bishop Wise of Kansas conducted the annual men's conference of the St. Columba's parish, Detroit, on September 10 and 11. They met at the diocesan camp for boys, Camp Frisbie. Primarily for the men of this one parish laymen from other parishes were present upon the invitation of the rector, the Rev. Otey R. Berkeley. Among the subjects discussed was the present economic situation and what a Christian should do about it.

* * *

Week of Penitence and Prayer

Our Church, through the commission on evangelism of which the Rev. Malcolm S. Taylor is the director, is cooperating in promoting an interdenominational week of penitence and prayer from October 2 to the 8th. A pamphlet has been issued setting forth the program for each day, together with practical suggestion for the observation of the week. It may be secured I take it from Mr. Taylor by writing him at the headquarters of the commission at 3510 Woodley Road, Washington, D. C.

* * *

A Call for Volunteer Lawyers

If there are lawyers who read these paragraphs interested in seeing that civil liberties are maintained in this country they can perform a real service by serving the American Civil Liberties Union in a volunteer capacity as occasions may arise in their localities. As you may be aware many famous lawyers thus serve this organization; Clarence Darrow, Arthur Garfield Hays, Felix Frankfurter, George W. Kirchwey, Amos Pinchot and others. The organization is anxious to expand their list, so if you feel that you can be of service to them write them at 100 Fifth Avenue, New York City. It should be stated that the American Civil Liberties really believes in free speech, free press and free assemblage and not merely in granting these rights to those with whom they happen to agree. So if you do volunteer you might be called upon to defend someone with whom you thoroughly disagree.

* * *

A Bishop Boosts the Church Press

Bishop Jenkins of Nevada in the last issue of his diocesan paper writes: "Then about the Church papers. The General Convention urged their wider circulation. The people will never be more than lukewarm till they are informed. Much depends upon the attitude and diligence of us clergy. Let's see how many new readers we can secure this fall." Which I naturally say is a good idea.

* * *

Long Island Charity Foundation Has Deficit

The 80th annual report of the Church Charity Foundation of Long Island, principal philanthropic agency of the diocese, has recently been published. Financially, the institution has felt the depression, as have all charitable organizations. The calls upon its hospital for free and part-pay services have greatly increased, while the receipts from gifts have fallen off. Income from endowments, though sufficient to keep the work going, have not been sufficient to prevent a deficit. The total current expense for the year 1931 was $405,885.81 not including $16,763.28 interest on borrowings. The income, including all donations, was $391,586.43. The deficit amounts to $31,062.66. The Home for the Aged cared for 88 people during the year, the Home for the Blind 17, the Children's Cottages 45. The service of St. John's Hospital was in volume the largest rendered. 4,060 patients received a total of 54,886 days' care. Of this total, 9,400 days' care was given at no charge, and 18,544 days' care for part payment only. The report shows that the endowment funds were increased during 1931 by $271,891. The total endowment is now $3,004,043.88. It is interesting to observe that the endowment began in 1872, and the first million dollars of endowment took 50 years to accumulate. In ten more years two more millions has been added.

* * *

All the Clergy Were Not Vacationing

All of the clergy of the Church were not sitting in the sun this summer. For instance one of the clergy of Nevada during the month of June travelled 1,149 miles, held 28 services, made 133 calls and conducted a vacation Bible school. Another out there travelled 913 miles, held 21 services, made 208 calls, prepared a class for confirmation and organized two Bible schools.

Italian Church Feeds the Children

At the Italian Church of San Salvatore, maintained by the New York City Mission Society, 1486 lunches were served during the summer from a special fund. In a period of five weeks and two days, 119 children, all of them very little tots, were enrolled. A daily average of 68 were fed.

* * *

Conference of Clergy in Spokane

The clergy of the district of Spokane held a conference and retreat at the cathedral two days late last month. It was conducted by Bishop Cross. One day was devoted to an analysis of the financial condition of the district, with a discussion of the fall program.

* * *

John J. Ambler Goes to Fredericksburg

The Rev. John J. Ambler, assistant to the dean of the associate mission in southwestern Virginia has accepted a call to be the rector of Trinity Church, Fredericksburg, Va. He took charge of the parish the middle of August.

* * *

Parish Has a College Night

Grace Church, Oak Park, Illinois, bids farewell to young people about to leave for school or college with a parish party held each year early in September. Various colleges are represented by tables—gay affair as you may imagine, with singing and cheers.

* * *

Death of Wife of Bishop Brewster

Mrs. Chauncey B. Brewster, wife of the retired bishop of Connecticut, died on September 14th in the American Hospital, Paris, France. Her death was caused by injuries received in a taxicab accident suffered in Paris a week ago. Mrs. Brewster, seventy-six years of age, was visiting in Paris with her husband and daughter.

* * *

Try to Get the Point of View of the Other Fellow

From the diocese of Texas comes word that a group of nearly forty girls connected with the Young People's Service League spent three weeks at the diocesan camp actually living in the spirit of other nationalities in an attempt to understand them. Six groups were formed, each to represent a foreign country. Costumes were made during handicraft periods to fit the different nationalities. A couple of yards of oil cloth furnished the Russian boots, and kimonas and pajamas, sufficed for the Japanese. The flags of the various countries were made by the girls themselves and waved over each group's cabin. As the flags were

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raised and lowered the girls sang the national anthems of their own country. In addition to a travelogue class conducted by Mrs. J. C. Tolman, several "foreign" representatives lived with the girls; the Misses Zanarda and Alicia Perez, formerly of Mexico, Miss Mary Nagia, a student at Rice Institute, and Mrs. Tamara Rossini-Harris, a relative of the Italian composer, Rossini.

* * *

Church Hospital Heads Meet in Detroit

A special service was held in St. Paul's Cathedral, Detroit, on the morning of Sunday, September 11, for the convention of the American Protestant Hospital Association, which met in Detroit that week. The preacher was the Rev. Thomas A. Hyde, superintendent of Christ Hospital, Jersey City, and president-elect of the association. Assisting in the service were the Rev. John G. Martin of the Hospital of St. Barnabas, Newark, N. J.; the Rev. Henry Webb of St. John's Hospital, Brooklyn, N. Y.; the Rev. Frank C. English, executive secretary of the American Protestant Hospital Associations; and the Rev. A. O. Fonkalsrud, present president of the Association, the two latter clergy being from other denominations.

* * *

Church Army Boys Return to School

During the summer ten Church Army boys in training have been out on the road. They conducted a 700 mile evangelistic hike through Massachusetts, Connecticut and Rhode Island, visiting 77 parishes. They are to reassemble at Bishop McVickar House, Providence, R. I., on the 24th for their final course of training. It is expected that they will complete their training on December 11th when they will be commissioned by the Presiding Bishop at a service at the Cathedral of St. John the Divine in New York.

* * *

The Job of the Church for These Times

Economic depression demands that the Church show people the way out of difficulties, declared the Rev. D. A. McGregor, director of adult religious education of the National Council, in an address before 200 Church school teachers in Chicago last week.

Dr. McGregor declared that adult religious education has nothing to do with learning interesting things. To the contrary, its aim is to teach how to deal with disturbing problems of all sorts, he said. Older people, Dr. McGregor explained, are hungry for religious education in its true sense, but dislike the idea of being schooled.

"Adults do not care when King Josiah died, but they are eager to learn

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what they can teach their children," said Dr. McGregor. "They may not be interested in the names of the minor prophets, but they are tremendously interested in learning what we can do to end the depression. They can get along without knowing who Zerubbabel was, but they would like to learn more about how to live happily and successfully."

The place of the Old Testament and the Bible generally in adult religious education, Dr. McGregor said, is widely misunderstood. The Old Testament, he declared, must not be looked upon as history, but rather as a series of first class sermons dealing with actual situations of men and women of another day.

* * *

Death of Rector at Middletown, N. Y.

The Rev. David J. Evans, for thirteen years rector at Middletown, New York, died suddenly of a heart attack on September 12th while at Crater Lake, Washington. He was 75 years of age.

* * *

Illness of Rector at Norfolk, Virginia

The Rev. H. H. Covington, rector of Old St. Paul's, Norfolk, Va., recently underwent a major operation. It is reported that his recovery is assured.

* * *

Consecration of Newark Bishop

The Rev. Benjamin M. Washburn is to be consecrated Bishop Coadjutor of Newark at Grace Church, Orange, N. J., on Friday, October 14th. The Presiding Bishop, the Rt. Rev. James DeWolf Perry, is to be the consecrator, with Bishop Stearly and Bishop Lawrence as the co-consecrators. He is to be presented by Bishops Sherrill and Dallas, and Bishop Burleson is to preach the sermon.

* * *

Fishermen Meet on the Road

Out in the remote wilds of the Nevada desert the other night, traveling back from holding a service at a distant station, the Rev. Harold Lascelles of Winnemucca met a big motor truck. They stopped to exchange the greetings of the road, and it was learned that the truckman was selling, of all things, fresh fish. The clergyman said that he too was a fisherman, and they drove on.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

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Rev. J. Herbert Smith, Associate Rector
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Sundays: 8, 9:30, 11 and 8.
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46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

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Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York
Rev. W. Russell Bowie, D.D.,
Broadway at 10th St.

Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York
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Fifth Ave. and Ninetieth St.

Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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Park Ave. and 51st St., New York
Robert Norwood, Rector

8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.

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Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.

Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

St. Paul's Cathedral
Buffalo, New York

Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

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.

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Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

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Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

Grace and St. Peter's Church Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly

Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin

July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.

Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector

Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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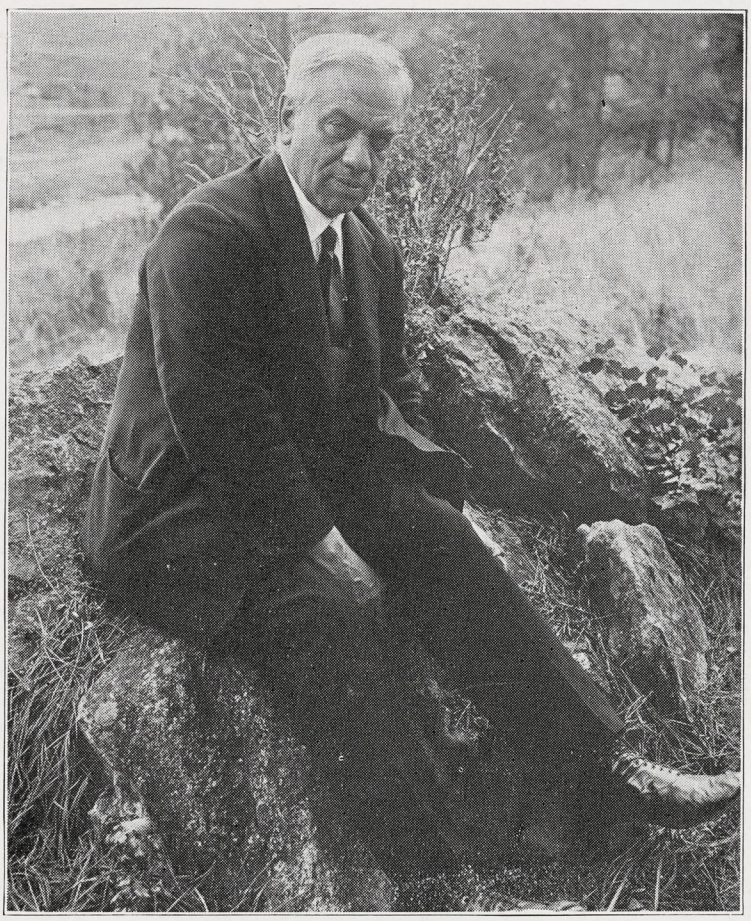
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The WITNESS

CHICAGO, ILL., SEPTEMBER 29, 1932



BISHOP JOHNSON
Writes on What He Believes

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THE WITNESS

A National Weekly of the Episcopal Church

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FRANK E. WILSON
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CHAOS AND CONFUSION have seized the world. Old foundations once thought secure are crumbling. New problems, undreamed of even a few years ago, are terrifying those who look into the future. We must know how to answer the problems of the present with such knowledge of the facts and profound trust in our goal and guide. It is to aid in making you familiar with the knowledge which the Bible supplies that we have inaugurated THE WITNESS Bible Class. They are strictly modern, intended for educated men and women and for children trained in our schools today. You may find many of your old ideas sharply challenged. But old ideas have not averted the disasters of today. New interpretations of eternal truths are needed to guide us out of present darkness. This class, we hope, will force many to stretch their ideas—possibly to rise to wholly new conceptions of religion and the Church, of God and themselves. Thus may we do our share in recruiting vigorous fighters for the Army of God, with methods adapted to the tasks ahead.

HAVING EXPRESSED our opinion at various times about judges who seem to have small regard for American traditions of liberty it is a pleasure to compliment Judge M. A. Musmanno of Pittsburgh for the decision he handed down the other day. Last June a number of students at Pittsburgh University expressed opposition to a commencement address delivered by Major General Douglas MacArthur, chief of staff of the United States Army. Three were arrested and fined for disorderly conduct. They appealed. On September 16th Judge Musmanno reversed the decision and at the same time gave a little lecture of his own.

"It is utterly amazing to this court that these three youths should have been subjected to such criminal action," Judge Musmanno said. "The court regrets that the University of Pittsburgh permits such sensational developments. College students are not intended to be empty tanks into which knowledge is poured. Without free speech you cannot have thinking."

DO NOT FAIL to wish your Jewish friends a Happy New Year on Saturday of this week. It is then that they celebrate the festival of the New Year, or Rosh Hashanah, with religious services in all the synagogues of the world. They are ushering in the year 5693. Their New Year's Day is followed by ten days of penitence, culminating in the observation on October 10th of Yom Kippur, the Day of Atonement, a day for the searching of the heart to find peace with God. The fast is described in the sixteenth chapter of Leviticus. In those days the people fasted and afflicted themselves while the priest made atonement for the entire house of Israel by means of sacrifices and especially by the symbolic rite of driving the scapegoat into the wilderness to bear away the sins of the people. Now prayer takes the place of sacrifice. Yom Kippur is followed by the Feast of Tabernacles, Sukkoth, commencing on Friday evening, October 14, and continuing for eight days. This is first of all their harvest festival, with rejoicing and thanksgiving to God for His bounteous crops. The festival likewise has an historical significance, commemorating the forty-year journey of the Israelites through the wilderness after the exodus from Egypt, and is reminiscent of the fact that the Israelites dwelt in tents (Sukkuth) during the entire period. For this reason the Jews are commanded in the Bible to dwell in tents during the festival, a custom which is quite popularly observed even today.

IN EXTENDING NEW YEAR'S GREETINGS to our Jewish friends it might be well for all of us to consider our attitudes toward each other. It is brought to mind by a message which has recently been received from Roger W. Straus, son of the late Ambassador Oscar Straus, and given out by the National Conference of Jews and Christians, an organization which is working for justice, amity and understanding between the many groups that comprise America. Mr. Straus points out that in spite of the fact that the dominant religion of the Western world is based upon the Golden Rule, violent prejudice nevertheless still exists, resulting often in fanatical persecution and at all times in economic, political and social discrimination. Mr. Straus further stresses the fact that the Jew is not the only religious or racial group to suffer from prejudice and that Jews would do well to eliminate their prejudices against others. He also, in the name of the National Conference, believes that "we should dismiss as unworthy the proselytizing efforts of those who seek to break down Judaism in order to add numbers to Christian ranks. Judaism and Christianity are two cultural groups, each with contrasting background and traditions, each with its own religious faith and hopes, each

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with its peculiar genius to contribute to American and world life. The American ideal is that each group shall carry forward to the highest state it can, at the same time learning to live together constructively with other groups."

A VERY INTERESTING FACTOR in the economic life of the nation, which has been one of the results of the world crisis, may be found in the increased confidence in and reliance upon the facilities of insurance companies for economic security. While securities have depreciated, and while incomes therefrom have fallen off and in many cases ceased altogether, sound insurance companies have carried on unwaveringly through the depression, serving millions of people, paying out billions of dollars to beneficiaries of policyholders, conserving fortunes, and keeping millions of family units from poverty and disintegration. Men and women whose fortunes have shrunken heavily during the course of the last few years have turned to life insurance as a means to restore their estates. One of the most significant economic developments of the past ten years is shown by the startling increase in the sale of annuities. On making a survey of the premium income of ten of the leading insurance companies, we find that annuity premiums have increased approximately 1900% between 1920 and 1931. Annuity premiums for 1931 in these ten companies amounted to $102,635,553. The reason for this interesting development is that individuals realize that they must provide for their advanced years, and that the only way that that may be accomplished with absolute certainty is by means of retirement income insurance or retirement annuities in sound life insurance companies. In 1922 the trustees of the Church Pension Fund formed a corporation to furnish all standard types of annuities and insurance policies to the clergy, lay officials, and lay workers of the Episcopal Church, and their families, at the most advantageous possible terms. The Church Life Insurance Corporation is owned and controlled entirely by the Church Pension Fund. The officers of the Church Pension Fund are also the officers of the Church Life Insurance Corporation, and Mr. J. P. Morgan is its treasurer. The Church Life Insurance Corporation exists in order that the groups for whom it was organized to serve may have a non-commercial but reliable company affiliated with the Church through which to make advantageous annuity arrangements and secure low-cost insurance protection. The Corporation now issues immediate and deferred annuities, joint and survivor annuities, ordinary life insurance, limited payments policies, and endowment policies. Two new contracts have recently been authorized by the Insurance Department of the State of New York, under which the Corporation operates, and are now available: the Annuity Income Bond, which is a form of deferred annuity providing a life income beginning at age 65, containing no insurance provisions and requiring no medical examination; and the Personal Retirement Policy, which is a form of deferred annuity providing a life income beginning at age 65, and containing insurance provisions for one's family in the meantime. It requires the usual insurance medical examination. The clergy and others engaged in work for the Episcopal Church, and their families, may receive full information about any of these contracts by writing to the Church Life Insurance Corporation, 20 Exchange Place, New York, N. Y.

WHAT I BELIEVE AND WHY

By

BISHOP JOHNSON

SOMETIME ago I attended the play "The Green Pastures" in which an effort was made to present to the audience the conception which the ante-bellum Negro had of God and Heaven and sin and mercy. Essentially it did not differ from the American business man's conception of these things. It was the interpretation of the supernatural in terms of immediate surroundings. God was a glorified preacher. Heaven was a fish fry. Sin was being mean and mercy was inevitable. I imagine to the American business man God is a glorified capitalist; heaven is being prosperous; sin is violating business ethics and mercy is the forgiveness of everything but sins against the capitalistic system.

Religion works out that way if we are not careful. The greatest argument against "The Green Pastures" is that this conception of things heavenly hasn't made the post-bellum Negro a higher type of man. It throws one back upon the question: What is the basis of belief? In "The Green Pastures" it is an exaggerated fundamentalism. In Latin countries it is trust in a hierarchy. In America it is confidence in psychiatry. Unless our basic assumption is right our conclusions are bound to be unsatisfactory.

What is the foundation of belief? It is bound to be an assumption which we cannot prove but must accept as a starting point at the fork of roads which we have not yet travelled. After you have taken one road or the other you cannot change your direction without going back to your starting point.

WHAT is your starting point? What is your major premise? With me it is contained in the statement that "God is love."

Love precedes logic and reason in our human relations. We are to love God with all our heart and soul and mind. The heart comes first. If the heart becomes a vacuum the head cannot supply the lack. One

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cannot think himself into love nor argue himself into devotion. Back of all our scriptures, creeds and ecclesiastical systems is the fundamental truth that without love they are empty forms.

The child begins with love as the motive power and adds reason as the guiding wheel. An engine without fuel is powerless. You cannot substitute the guiding wheel for the motive power. When scientific people tell us that religion is non-scientific they are merely stating an obvious fact. It is equally true that science is non-spiritual. That is to say that the engine is the engine and the pilot wheel is the pilot wheel, and you cannot substitute the one for the other. But the two can cooperate if each realizes its proper functions and its inherent limitations. Religion begins where "The Green Pastures" ends. Fundamentally God is our Father and He is the kind of a Father which our earthly condition requires. That is why the God of the primitive Hebrews is one kind of a Father and the God of the educated Christian is another. At the bottom of each condition is the basic fact that God adapts Himself to man's need as man emerges from the primitive to the cultured state. But back of human character, whether in "The Green Pastures" or at Harvard, is the love of some one or admiration for the reality behind some thing. Modern unbelief sees no reality underneath the thing. A charming vista is just a bunch of trees. A symphony is just a concatenation of sounds. A man is just a chemical compound. There is no place for art or music or fellowship in such a conception of things.

The fundamental difference between Christ and Bertrand Russell for example is that Christ was a lover of mankind, and because he loved he did something for men and so won their love and devotion. He didn't begin with a mental concept and end in a cynical attitude toward creation. The first and great commandment is that thou shalt love, and because one loves one tries to act reasonably toward others. When you assume that one must first analyze and then deduce from such analysis a system of human conduct, all one can say is that it doesn't work. Children cannot begin that way. People who are motivated merely by logic cannot produce from it a love for mankind. It is putting the cart before the horse and so nothing happens.

IT IS because Christ loved that he captured the human imagination. You may question the authenticity of the Gospel Story. You may doubt some articles in the creed. You may censure the Church as it exists. But you cannot deny the power of Christ in human lives. Like the product of the electric dynamo you cannot deny its power even if you are dubious as to what it is or how it sheds light.

Our character must be grounded in love. It may take curious forms, as it does in "The Green Pastures" but its basis is correct. If such a primitive faith produced nothing but the Negro spirituals it would be justified.

When we start with love of God and man we can then apply reason to guide us in our conduct, but if that fundamental reality is lacking there is nothing to guide. There is much more in the opening words of the Lord's Prayer than there is in the opening words of the creed, because in the former we approach God as our Father in a personal way, whereas in the latter we say merely that we have a Father who may or may not be intimately related to us personally. The Christian faith really begins in a prayer and ends in a statement, but it is the prayer that is the elemental factor. I may recite my creed without love but I may not approach God in prayer without confidence in His love as a correlative to mine.

It is this that we must ever keep in mind; my faith does not rest either in a code of laws, or an ecclesiastical hierarchy or a collection of books, but in the fact that I love therefore I act. How I may act is another question.

It is the love of the child that lies at the basis of his future usefulness. As he grows older he is apt to become ashamed of his heart and proud of his head, but no process of growth can so change his spiritual anatomy that his head can really perform the functions of his heart.

"Except ye become as little children you cannot enter the Kingdom of Heaven." We start with the equipment of a child if we are ever going to find the Father of us all. "Beloved let us love one another, for love is of God, and everyone that loveth is begotten of God and knoweth God. He that loveth not knoweth not God, for God is love."

I believe that God is love because He is the author of love.

(Next week: What Is Love?)

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

YOUR tools of this course will be a Bible, Prayer-Book, and a note-book. The Bible should have large, clear type, without footnotes, so that you can mark it up.

Open it at the index table of the books of the Bible. The word "Bible" means "books" or "library." The Holy Bible therefore is The Divine Library. You will notice in the table that these books are in two divisions, called The Old Testament and The New Testament. The word "testament" is better translated "covenant." A covenant is an agreement concluded under oath between two or more parties for the accomplishment of a certain purpose. Each party agrees to a certain course of action; and this agreement is solemnly sealed so as to be binding on both parties.

The Old Testament is the story of the working out of the Old Covenant. The New Testament is the story of the working out of the New Covenant.

In both Covenants, God Almighty is the party of the first part, and His chosen people the party of the second part. In the Old Testament, the Chosen People was the Hebrew nation. In the New Covenant, the

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Chosen People is—not was—but IS the Church of Christ.

In both Covenants, the purpose of the agreement is to bring about the Kingdom of God on earth.

Books composing The Divine Library were written by very many different people over a period of fifteen hundred years. The one thread which holds them all together is the struggle for the establishment of the Kingdom of God on earth.

Men's idea of this Kingdom broadens and deepens from age to age. At first it was only the idea of possessing certain land. Then, by suffering and sorrow, men came to understand that they can hold title to God's land only if they are worthy of Him. And at last it was made clear to us that we must share the nature of God, to be worthy of His promises. Although the idea broadens through the sacred books, it is always the Kingdom of God of which the Bible treats, and the task of members of the Chosen People always is to make it come true on earth. God already has established it in the spiritual world.

Look at your index. Compare the sizes of the two sections in the volume itself. The Old Testament is about three times the bulk of the New Testament. This is because the New Testament records only the beginning of the New Covenant. The story of its progress is the story of the Church of Christ. One of the greatest and most exciting chapters in that story is now about to open. All nations are ready for it.

You and I, at our baptism, were enlisted as soldiers of God in this great struggle. God's warfare, old as humanity itself, requires new, brave, and well-trained recruits. You are now training, by this study of the Bible, for better service.

PERSONAL APPLICATION

TAKE your Prayerbook and turn to the Baptismal Office, top of page 280. This is your oath of allegiance to the Covenant. A Sacrament is an oath affirming a covenant. The Christian Sacraments are thus personal renewals of the agreement between God and the Chosen People of Christ. Thus the study of the Old and New Testaments has a vital meaning for you. All through the worship of the Church, these Covenants are referred to constantly. They form the motive power of all Christian worship and life.

HOME WORK

Say the Lord's Prayer. You will notice that the central petition is "THY KINGDOM COME: Thy will be done on earth as it is in Heaven." The second clause is an explanation of the first. God's kingdom will come when his will is done on earth as it is in heaven.

Read Genesis 17, 1 to 9. This is the Old Covenant. It is referred to many times in the Old Testament, and in daily worship.

Turn to the Benedictus in Morning Prayer (Prayer book, page 14) and read its reference to the Covenant with Abraham.

Turn to the Magnificat in Evening Prayer (page 26) and read its reference to the Old Covenant.

Now turn to the Holy Communion (page 80) and read the story of the establishment of the New Covenant.

As often as you worship God in the Church, you renew the Old and New Covenants.

MEMORY WORK

Books of the Old Covenant number 39. Those of the New Covenant number 27. Here is an easy way to remember these figures.

Count the letters in the words "OLD TESTAMENT." There are 3 in old, 9 in Testament. Put this together:—39. There are 39 books in the Old Testament.

Count the letters in "NEW TESTAMENT." There are 3 in New, 9 in Testament. Multiply them. 3 x 9—27. There are 27 books in the New Testament. Add them. 39 plus 27 is 66. There are 66 books in the Bible.

OUR MISSIONARY WORK

By

HUGH L. BURLESON
Assistant to the Presiding Bishop

THERE are three great world enterprises which center in America. They are: The Standard Oil Company, the British and American Tobacco Company and the missionary enterprise of the Christian Church. Do you realize that the latter covers more territory, employs more agents, touches more lives, and spends more money than either of the others? As a business undertaking, missions takes first rank. This surely means something, though the more spending of dollars is not in itself a commendable achievement. The fact, however, that Christian men and women are willing to give those dollars for that purpose—and not only their dollars, but also their sons and daughters—surely proves something.

Next, I would emphasize that wherever missions have gone, education and civilization have followed. Perhaps you are not very keen about some of the features of our present-day civilization. I am not, myself. It certainly has its seamy side, but which of us would be willing to return to barbarism? Even Russia, who thinks herself in a position to do whatever she will, and to make the kind of world she wants to live in, is seeking—with toil and sacrifice—the material fruits of civilization.

It should not be necessary to prove that Christianity promotes civilization. The Bible itself has been one of the greatest educators and civilizers of mankind. There was no written language among the Sioux Indians until the missionaries reached them; now they have Bibles, prayer-books, hymnals, and even a monthly religious paper in their own language. The same has been true in hundreds of other instances. Dr. Livingston took modern medicine into Africa, and Charles Darwin was so impressed with the transformation wrought by the missionaries among the degraded inhabitants of Tierra del Fuega that he became, thereafter, a yearly contributor to the Church Missionary Society. I think we need not further argue this point.

MY THIRD assertion is that the message and example of the missionaries have made the world cleaner, sweeter and safer. The story is told of a group of sailors from a shipwrecked vessel who, after long hours in a small boat, managed, just at dusk, to

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reach a little island. They knew nothing of its inhabitants, and feared the worst. With such weapons as they could lay hold upon, they were marching through the bush when they saw a clearing ahead of them, evidently an inhabited village. The officer who was leading them pushed ahead with uncertainty and fear. His comrades followed. Suddenly their leader raised a shout, saying: "Come on, boys! It's all right! I see a building with a cross on it." And it is true that wherever that cross has gone, it has stood for brotherhood and peace.

Now all this is good, but the size of the enterprise, the spread of civilization, even the betterment of the world, excellent as they are, are not the primary reasons for believing in and earnestly supporting the missionary cause. The great reason, for Christians at least, is that Christ wishes it. It was His last command to those whom He left behind to carry on His work. He said: "Go, and teach!" This in itself should be enough for those of us who call Him Lord and Master. It is He, not we, who plans the campaign, and in following Him, we march behind the captain who has never known defeat. If failure came, it was the failure of his followers to follow.

No doubt there are some readers who say, and who really think, that they don't believe in Missions. I imagine such an one before me now. He really doesn't; and, honestly, I don't see why he should. I reply to him: "Quite right, old chap! You probably haven't any religion that is worth giving to anybody else. I think you might be excused until you get a real religion—or better, until it gets you. But when that happens, don't try to keep it to yourself—for it won't keep."

This is the vital point which I wish to emphasize: That you, if you are a Christian, can't keep your religion unless you're giving it away. The very essence of Christianity is sharing. Can you imagine Peter, or James, or John, or Paul, not caring particularly whether anyone else heard about Jesus Christ? The story is told of an old Scotsman, who, dissatisfied with the religion he knew, formed a church of his own. It contained himself, his son, and their two wives; and his daily prayer was: "God bless me and my wife, my son John and my son John's wife—us four, and no more." But does that sound like Christianity? Can it be the religion of "us four, and no more"? Yet I fear that to some Christians it is not much more than that.

I HAVE seen lives ennobled by being consecrated to missionary service. No greater heroism has been displayed on battle-field or desert-march or polar expedition than that shown in their daily work by missionaries of the Cross. Think of Livingston and Hannington in Africa, Patton and Judson in the South Seas, Grenfell in Labrador, and Rowe in Alaska—these and a thousand others. It is a long and wonderful roll which one might rehearse, every name breathing courage and patience, faith and victory.

Such lives, of course, transformed the lives of people whom they touched. It could not be otherwise. I myself have stood by a grave-side where we laid to rest a consecrated and devoted priest of God, who had helped to make over the lives of his people, but who was born a pagan savage, and whose hands had many a time wielded the scalping-knife. I think also of our own latest martyr in China, the Rev. Fung Mei-T'sen, who from the prison where the soldiers were keeping him, and from which he might have emerged by denying his faith, facing his death on the morrow, wrote cheerfully to Bishop Roots, rejoicing that he could witness for Christ, at whatever cost, and asking only that his wife and children might be cared for.

Also, I have seen the Name of Christ glorified in what would have otherwise been very sordid lives. Meagre souls have become great by contact with and consecration to Him; for He must shine through us into this world if His light is to reach it effectively. His Incarnation is still going on in the lives of those who try to follow Him. Think, if you can, of a world without His presence in it; but pray, at the same time, that neither you nor any whom you love may ever have to live in such a world.

The Witness Fund

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TWO VOLUMES ON PSYCHOLOGY IN PASTORAL WORK

Reviewed by GARDINER M. DAY

Psychological movements like Behaviorism have given many people the belief that the teaching of psychology undermines religious faith. The fact that psychology has a real contribution to make to theology and religion, however, has become increasingly evident. Such books as Prof. Walter Horton's *A Psychological Approach to Theology* (Harpers 1931) and Dr. Valentine's *Modern Psychology and the Validity of Religious Experience* (S.P.C.K. Macmillan 1929) are two fine recent attempts among several to present this contribution of psychological knowledge.

A problem which the modern minister faces is that of determining the best ways he can use this knowledge in his work. Two recent volumes aim to aid him in doing this. The first of these is *Psychology for Religious Workers* by two English clergymen, the Rev. Lindsay Dewar and the Rev. Cyril E. Hudson, published by Harpers ($2). We note in passing that the religious books published by Long and Smith have been taken over by Harpers since the publication of this particular volume. Among the books which Harpers thus secured is that justly famous and marvelously beautiful story of Jesus' life, *By An Unknown Disciple*, written anonymously, and originally published by Doran. Returning to Dewar and Hudson's book I may well say at the outset that I have not seen any book in this field which can compare with this volume in helpfulness. Commencing with two extremely valuable chapters on the knowledge of God and self, in which the chief values of psychological knowledge in the religious life are pointed out, the authors proceed to a study of practical cases of moral disease and the best methods of treating them and conclude with several chapters showing how the knowledge may be applied in the pastoral, preaching and teaching relationships of the ministry. In their psychological approach the authors generally follow that of Prof. William McDougall.

Perhaps the most valuable chapter is that on the knowledge of self. If a person could read this chapter before he tried to use most of the manuals of preparation for Holy Communion which I have seen he would be able to make his self-examination more truthful and consequently more valuable. The authors write with truth: "The ordinary idea of self-examination is, in fact, inclined to be somewhat misleading. The aim of the art of self-knowledge is to know ourselves *as we are* rather than to remember precisely past mis-deeds. The authors further warn against the danger in self-examination of looking for specific deeds as sins and isolating them, rather than looking for sinful tendencies. Sin is not in isolated acts but in evil sentiments. Hence, the authors write: "In thus looking for tendencies we are quite in keeping with the best traditions of thought at the present day. Just as we no longer think of the material world as made up of tiny atoms or pellets of 'matter', so we should cease to think of sins as pieces of dirt adhering to the soul, or as being like rust on a mirror. At any rate, if we thus speak of them we should remind ourselves and our hearers that we are using loose, pictorial language. Sin is rather to be likened to stresses and strains threatening the stability of a building."

A second book which aims to aid the priest in making use of modern psychological knowledge is Dr. John Rathbone Oliver's *Pastoral Psychiatry and Mental Health* (Scribners $2.75). Dr. Oliver, who is well known to WITNESS readers for his articles in our columns in the past, believes that while a minister has not time to be a psychiatrist, he ought to be such a well trained physician of the soul that he can recognize quickly the symptoms of mental maladjustment and that having recognized them he "should often be able to check the development of such mental habits before they reach a stage that demands specialized advice and help". To do this the minister must have time, sympathy and understanding for "the secret of the care of the patient is caring for the patient." Dr. Oliver discusses at considerable length and with many actual examples the various types of mental sickness with which a pastor is likely to come in contact.

After suggestions in regard to the keeping of case records and the examination of the patient, the author considers: Manic-Depression, Schizophrenia, Paranoia, Epilepsy, Paresis, Alcoholism, the drug habit, mental deficiency, Psychoneuroses and in addition two chapters are occupied with problems of sex. In a final chapter dealing with religious faith and practice, the Priest-physician points out how his conviction has grown steadily stronger that the real solution for most mental difficulties "is to be found in one type of mental and physical activity alone: in the Christian faith and in Catholic practice."

In the consideration of each form of mental trouble Dr. Oliver tells specifically how the pastor should deal with the matter. He gives examples of definite suggestion and

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A flock of editors of religious newspapers, mostly clergymen, met the other day at the call of Mr. John R. Mott, chairman of the international missionary council, to talk over the prohibition situation, if any. There were Methodists, Presbyterians, Lutherans, Congregationalists, Christian Scientists and Baptists in abundance around the table for this all day pow-wow. Episcopalians were not invited, nor Roman Catholics, possibly for fear that the seeds of discord might be sown in an otherwise peaceful fellowship. My report therefore has to be taken from the printed record.

They began by jotting down on a bit of paper the chief values of prohibition which must be preserved at all costs. As a start off they declared that the liquor traffic had been abolished by prohibition. Then they decided that a tremendous gain had been made by the elimination of the saloon. Three, booze has been removed from politics. Four, prohibition has raised the standard of living for the masses. Five, labor is more efficient. Six, it is now safer to drive automobiles. Seven, there are no liquor advertisements in the papers. Eight, there is less public drunkenness. Nine, there has been a general improvement of the situation among young people. The general conclusion was that "We are immeasurably better off with national prohibition at its worst than with the legalized liquor traffic at its best."

I haven't strong feelings one way or the other on this question of prohibition, but I must say that if the case for things as they are has to rest on these "facts", put forward by the leaders of the dry cause, then it is going to crumble under the weight of its own dishonesty. They say that the saloon has been eliminated and that "nowhere in America is it countenanced by intelligent people." Dr. Nicholas Murray Butler had a good answer to that in a statement he issued the other day. "The saloon", said this educator, "has not 'gone' anywhere; it has only married the speakeasy and taken its wife's name." A blind man with a heavy cold in his head could stumble into several dozen of them within a hundred yards of where these crusaders were meeting the other day in New York. And if they really believe that the liquor traffic has been removed from politics how come that several thousand speakeasies are allowed to operate on little Manhattan Island?

As for raising the standard of liv-

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ing for the masses and improvement in the efficiency of labor through habits of sobriety, a natural question is "Efficiency for whom?" Through efficiency we have learned to produce goods so rapidly that a good twelve million less workers are now required to do the job. Convince the workers of this country that sobriety is responsible for their present "improved standards of living" and I know a lot of them who will immediately go out and get a skin full, and do it as patriotic citizens.

As for the improved situation among young people you'll have to ask someone who knows a lot more about them than I do. But I have an idea there is as much drinking among them today as there ever was, and I think it is a lot less wholesome. In the old days college boys used to tank up and tear down fences and build bonfires. They were stag affairs strictly. Today the drinking is done at the "nice parties", with the girls, so I am told, rather heavy on the consuming end. This may be an improvement but I would hardly call it one in the field of morals.

After reading carefully the minutes of this meeting of prohibitionists I would write my own conclusion as follows: We would be immeasurably better off under a legalized liquor traffic than under national prohibition as it is now functioning.

* * *

Regional Conferences In Harrisburg

Bishop Spencer of West Missouri and Bishop Darst of East Carolina are to lead conferences in the diocese of Harrisburg at Altoona on October 5, Lancaster on the 6th and Williamsport on the 7th. Others on the program are Spencer Miller Jr., of the social service department of the National Council, and Miss Helen Brent of William Smith College. On the 9th inspirational services are to be held at St. Stephen's Cathedral, Harrisburg and Christ Church, Williamsport, to be attended by the congregations of the churches in each neighborhood.

* * *

St. Agnes School Opens New Building

St. Agnes School, diocese of Albany, opened the other day in the new building erected on the outskirts of the city. The structure is a fine stone building, planned in accordance with the highest standards of education in mind, and is located on a thirty-three acre campus. The school opens with an increased enrollment. Bishop Oldham conducted the exercises.

* * *

Don't Forget to Write About that Student

We remind you at this season of the year to notify college pastors of the boys and girls from your parish who are going away to colleges. The list of pastors will be found in the Living Church Annual.

* * *



BISHOP PENICK
Hits High Spots at Synod

Virginia Church Has 300th Anniversary

There was a northeaster blowing with fury but that did not prevent Church people of Virginia from jamming the Old Brick Church, Isle of Wight County, Virginia, for the celebration of the 300th anniversary. The celebration began on the 15th when an historical address was delivered by the Rev. Beverley D. Tucker of Richmond. He quoted his authorities to prove that the church was founded 300 years ago, on the identical spot it now occupies, by English settlers who landed in Jamestown and who subsequently crossed the James River to establish homes in the inviting country. He also pointed to the fact that the Puritans, who landed in Massachusetts, established their church with the avowed purpose of breaking away from the established Church, but that the settlers at Jamestown established their Church with the English ritual and forms intact. "It is the oldest church extant in the country today. It is a substantial and enduring monument to the faith of our first settlers."

A second service was held on the 16th at which the sermon was preached by the Rev. Arthur B. Kinsolving of Baltimore.

* * *

Clergy Meet in Lexington

The clergy of the diocese of Lexington, one hundred per cent strong, gathered at Margaret Hall, Versailles, Kentucky, on the 14th for a conference on the work of the Church, led by Bishop Abbott. It was followed on the 16th by a conference for the laity, with fifty per cent of the parishes and missions represented. Bishop Abbott conducted quiet hours, delivered lectures on preaching and conducted conferences on diocesan and parochial problems. The Rev. Eric M. Tasman, new field secretary of the National Council, also lectured on the National work of the Church.

* * *

Tennessee Starts Things in Newark

Bishop Maxon, coadjutor of Tennessee, and the Rev. Oliver J. Hart, Chattanooga, who have been paired up of late in evangelistic work, were on hand for conferences in preparation of missions to be held throughout the diocese of Newark October 15-19; 22-26 and November 19-23. The conference was held on the 10th and 11th for the layman and on the 12-14 for the clergy. Eighty-three laymen were present, representing 42 parishes and missions, while there were 98 clergymen at the second conference. It is planned to have a mission in every parish in the diocese with a clergyman from some other parish conducting it.

* * *

New Parish Papers Worth Attention

I would like to give a bit of a boost to the new parish papers which are being put out by the publicity department of the National Council. As you no doubt know by this time they are tiny affairs of four pages, printed on one side with items about the work carried on by the National Council, with a picture or two. The other side is blank, thus making it possible for you to have it printed as your parish paper. I have seen five numbers, edited I believe by the ingenious Jack Irwin, and I commend them to any who may feel that it is desirable that their people know something about their Church outside their parish.

* * *

Synod of Sewanee Meets at Lake Kanuga

The synod of the province of Sewanee met at Kanuga Lake, N. C., September 13-15 with an attendance that exceeded expectations. This Church conference centre was an ideal place to meet, being able to care for 300 people under one roof and in one dining room. The result was a fine spirit of fellowship. One of the high spots was an address by Bishop Penick, youthful bishop coadjutor of North Carolina, who struck out with bold utterances on such topics as "The Industrialization of the South", the Negro question, "the untaught laity", and the quality of our witness to Christ. He

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called for the same sacrificial quality that marked the testimony of the Apostles, and concluded with the observation that the world may not be impressed with our religious profession because it is difficult to discern the cross in our way of following after Him. Speaking of the industrialization of the South, he said: "The Church cannot remain true to the social gospel of Jesus Christ and be satisfied with an aenemic, sentimental teaching, unconcerned with the human aspects and the spiritual needs of this new social order."

Three representatives of the National Council were present: the Rev. Robert W. Patton, Bishop Creighton and Spencer Miller, Jr., all of whom spoke at mass meetings.

Of great interest to the Synod was the report of the committee on Negro work, which for two years has been studying the situation. The report, read by Bishop Bratton, embodied valuable findings and suggestions. The report was re-submitted to the committee for further study, and the conference of Negro workers was asked to name four members of its own race on it.

* * *

Newark Young People Working for Peace

The young people of the diocese of Newark held a conference this summer to discuss the subject of world peace. They decided that there was too much apathy and prejudice at work, and that there is a need for a change in the attitude of individuals as well as for a change in our economic and social order. "We believe," they say, "that the young people of the Church can exert a great influence in the nation and the entire world in overcoming the existing greed and selfishness. We urge our Church young people to get the facts and proposals on this question, think them through, and compare them with the attitude, teachings and practice of Jesus Christ."

* * *

Becomes Everybody's Parson In Southern Town

There has been nominated for our Hall of Fame the Rev. William J. Gordon who has devoted his entire ministry of over twenty years to the cotton mill town of Spray, North Carolina, and has become, so the nominator informs us, "everybody's parson." He began his work with three communicants. He now has 120, with a Church school of over two hundred. He also has one of the most active young people's groups in the diocese—all of them young folks from a cotton mill background and yet they have been winning diocesan honors regularly. He built a handsome church, with members helping with the work. He had



BISHOP CREIGHTON
Instructs the Chicago Clergy

faith that it would be paid for, and it was. Every diocesan gathering finds him there with a car-load of his people. And of course, as you might know, he has a great helpmate in his wife. She is a diocesan leader of the Auxiliary, and also finds time from her five children, being brought up on the meagre salary provided, to lecture on gardening so that she has done much to beautify this mill village. The sketch I received ends with this paragraph: "Gordon has no striking gifts. The secret of his power is the presence of God electrifying an ordinary personality. He has boundless energy, he loves people, he has a simple and working faith."

* * *

Bishop Jenkins Heads Anti Gambling Campaign

It takes a good man to stop gambling in Nevada, if one can believe the newspapers. But the job has been tackled by Bishop Jenkins, who heads a committee that is now getting signatures in order to present the matter to the next meeting of the state legislature. What's more he is optimistic over the possibilities.

* * *

Rhode Island Clergy Have a Conference

A conference of the clergy of Rhode Island was held at Newport on September 15-16 for preparation for the every member canvass. Bishop Bennett, assisting Bishop Perry in running affairs there, presided, and also gave a talk on "Our Responsibility." Other talks were given by the Rev. A. H. Beer, missionary from the Dominican Republic; Mr. Lewis D. Learned, executive secretary of the diocese; Mr. Philip Stafford, field secretary of the diocese of Massachussetts; Rev. Irving A. Evans of Lonsdale, who had the interesting topic, "What can be done in a manufacturing village," meaning I presume, is it possible to get cash out of empty pockets. Then the Rev. John B. Lyte discussed the same subject for a city parish, he being the rector in Newport; and Rev. W. H. Langley, Jr., who told about the situation in rural parts.

* * *

North Texas Hopes To Raise Quota

The missionary district of North Texas held a meeting of the executive committee on September 14 and decided that while cash was scarce they would cut down their local budget and pledge the full amount asked to the National Council. The Rev. Richard W. Trapnell, field secretary from New York, was present and delivered a stirring sermon on the missionary work of the Church at a public service.

* * *

Parish Has a Double Anniversary

Bishop Oldham and the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, took part in the double celebration held at Christ Church, Ballston Spa, N. Y., on September 18th. They celebrated the 145th anniversary of the founding of the parish and the 65th anniversary of the consecration of the present church.

* * *

Washington Synod To Meet in Pittsburgh

The synod of the province of Washington is to meet October 18-20 in Pittsburgh. It is to open with a devotional service to be conducted by Bishop Strider of West Virginia.

* * *

Dedication Service for Teachers

At St. Stephen's Church, Wilkinsburg, Pa., the Rev. William Porkess, rector, there was held the other Sunday a service of dedication for the twenty-nine teachers of the Church school. Statements, questions and answers for the teachers, were printed on a special program. At the singing of a hymn the teachers came forward to the chancel steps for this impressive service. Good for the teachers, of course, and for the parents as well as the boys and girls.

* * *

Japanese Church Dedicate New Building

On a bright Sunday afternoon in Seattle a crowd of a half thousand people gathered on high ground overlooking the city. Half the crowd was Japanese, bowing, smiling and looking more than usually pleased. And the reason was the very good

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one that they were about to take possession of their own church building. The occasion was the dedication of the fine new parish building built solely for the Japanese people of the city. It is a fine building, with a hall seating five hundred and well equipped to carry on the religious and social activities of the mission. Bishop Huston led the service, assisted by the Japanese priest, the Rev. Gennosuki Shoji, and a number of the Seattle clergy.

* * *

One Way to Get a New Church

One way to get a new church is to build it yourself. The Rev. F. O. Taylor is the vicar of Elko County out in Nevada, a small parcel of land covering 17,000 square miles. The town of Wells is a growing railroad centre in the rear of this ranching and sheeping area, and is one of the promising and permanent towns of the state. A couple of lots were bought recently and plans drawn for a simple chapel and apartment. Next month Bishop Jenkins is going there with his little hammer and saw, take on a couple of workmen, and with the vicar erect this building themselves. Deaconess Miriam B. Allen is on the job there already, and is to carry on the pastoral work and Sunday school, with Mr. Taylor making a regular visit for services.

* * *

Centennial of Norwich Parish

The Centennial of Emmanuel Church, Norwich, N. Y., was celebrated on September 17th and 18th, opening with a dinner attended by a lot of distinguished people, including Bishop Fiske, Archdeacon Jaynes and Archdeacon Foreman of Erie, a former rector. The present rector of the parish is the Rev. Lloyd Charters, whose eighth anniversary as rector was also observed.

* * *

Dr. Atwater Is Ill

The Rev. George Parkin Atwater, rector of Grace Church, Brooklyn, and associate editor of THE WITNESS, is confined in St. John's Hospital Brooklyn, suffering from a general breakdown. He was taken ill while on vacation this summer and was in a hospital in New Hampshire for a time. It is reported that he is doing nicely though it will be some time before he can again take up his parish work. Meanwhile the parish is being cared for by his son and assistant, the Rev. David Atwater.

* * *

Mr. Monell Sayre Recovers from Accident

Mr. Monell Sayre, executive head of the Church Pension Fund and the Church Life Insurance Corporation, who recently was badly shaken up in a head-on automobile collision, is recovering nicely and it is hoped that he will soon be able to return to his office. It was a narrow escape.

* * *

Bible Classes Being Started in Parishes

We are anxious to have information about classes organized in parishes to use THE WITNESS Bible Class lessons. Many individuals have enrolled in the class. We hope others will. It can be done merely by sending a postal to our New York office, 931 Tribune Building, stating that you wish to be a member of the

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class. But we are particularly anxious to have news of classes, since we want to run little reports about them here.

* * *

Rector Is Sued for Large Sum

The Rev. Louis B. Howell, rector of St. Paul's, Norwalk, Connecticut, is the defendant in a $55,000 damage suit. It seems that he had an elderly parishioner, the late Mrs. Alice F. Burritt. It is charged that Mr. Howell used his clerical office to influence Mrs. Burritt in making her will. It is charged that he wrote the will, that he named himself as executor and that he was not bonded. The relatives of Mrs. Burritt further charge that he has disposed of all but $8,000 of the large estate and that he has given no accounting.

* * *

Conference in Diocese of Michigan

The field department of the diocese of Michigan has recently held two conferences, both held at the holiday house of the Girls' Friendly Society at Pine Lake. The first, September 21-22, was for women leaders, and the second, held the two days following, was for the clergy and laymen. The leaders were the Rev. Percy L. Urban, professor at Berkeley Divinity School, Dr. John W. Wood, executive secretary of the department of foreign missions, and Bishop Page.

* * *

New Federal Council Secretary

The Rev. Leland F. Wood, formerly professor at Colgate-Rochester Divinity School, has begun his duties as secretary of the Federal Council of Churches. He is to head up the work done by the committee on marriage and the home, the purpose of which is to build up Christian family life, safeguard marriage, help parents and children in their relationships and aid ministers in bringing assistance to unhappy married couples.

* * *

Now It Is Dean Jerry Moore

Bishop Stewart of Chicago, who recently made St. Luke's, Evanston, the Pro-cathedral of his diocese, with himself as rector, has appointed the popular Gerald G. Moore, rector of the Advent, Chicago, as the dean. Jerry Moore, as he is known to everyone in Chicago, has been the rector of the Advent for fifteen years during which time he has made of it one of the strongest parishes in the diocese. He is a graduate of Northwestern University and the Western Seminary, both neighbors of St. Luke's. His institution as dean will take place on October 16th, followed

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by a parish reception. It is a happy choice for the diocese and the parish as well as for Bishop Stewart and Dean Moore.

* * *

Bishop Page the Next on the Air

The next nation-wide broadcast, under the auspices of the publicity department of the National Council is to be on October 23rd, when Bishop Page of Michigan will broadcast over station WXYZ, Detroit. The time is ten A. M. eastern time. On November 27 Bishop Woodcock is to broadcast at the same hour over your Columbia station, while the Presiding Bishop is to broadcast over the same network on Christmas Day. All of the broadcasts are at ten in the morning, eastern time.

* * *

Conference in Diocese of Bethlehem

The two convocations of the diocese of Bethlehem held a joint meeting last week for a consideration of the fall program. About 75 per cent of the clergy were present. The leaders were Professor Yerkes of the Philadelphia Divinity School, the Rev. Charles H. Collett of the field department of the National Council and the archdeacon of the diocese who presented a diocesan program for the fall campaign. The diocese has been divided for the purposes of the canvass into ten districts and meetings are being held in each one.

* * *

Parish Laymen Discuss Religion

Thirty-one laymen of Christ Church, Red Wing, Minnesota, went off into the country last week-end and there held a retreat with Mr. William F. Pelham of Chicago as their leader. And they discussed the interesting topic, "How can I help my parish outside of raising money?" which was at least unique. The rector of the parish, the Rev. E. B. Jewett, was present but did not take part in the sessions which were left entirely to the laymen.

* * *

Bishop Ablewhite Leads Conference

The clergy and lay leaders of the diocese of Marquette have just wound up their third conference in preparation for the fall work. The leader this year was their own bishop, Bishop Ablewhite. In previous years men only were allowed but this year leaders of the women's work in the diocese also met for two full days. In addition to Bishop Ablewhite the leaders were the Rev. B. H. Reinheimer, head of the field department of the National Council, Mr. Earl Coppage, executive secretary of the diocese of Minnesota, and Rev. Thomas P. Foster, rector at Escanaba. Plans were made for a diocesan preaching mission this coming month, with local clergy assigned to missions throughout the diocese for four day missions to be held from October 9th through the 12th. Missions in parishes are also to be held from the 23rd through the 30th.

* * *

Seattle Rector Returns After Long Illness

Seattle is rejoicing over the return to Old Trinity of the Rev. Charles Stanley Mook after an illness dating from the first of January. During his absence the parish has been administered to by Bishop Huston and former Archdeacon T. A. Hilton, and more recently by the Rev. Hamilton West, young graduate of Virginia, who has recently taken up his work as student pastor at the University of Idaho and rector of St. Mark's, Moscow, Idaho.

* * *

Ordination in Arizona

An ordination may not be such great shakes in New York or Chicago, but down in Arizona it is an event. So they made the most of it on the 8th when Bishop Mitchell ordained H. Howard Carpenter as a deacon at St. Luke's, Prescott. Mr. Carpenter has been in charge of religious education there for the past year and a half. He has been placed in charge of St. Andrew's, Nogales.

* * *

New Albany Dean in Residence

The Rev. Charles Smith Lewis, formerly rector at Plattsburg, N. Y., has entered into residence as dean of All Saints Cathedral, Albany, N. Y.

* * *

Rector Almost Got Into Politics

The Rev. Squire B. Schofield, rector of St. James Church, Muncy, Pa., was a leading candidate for the Democratic nomination for state senator. Then it was discovered by some one or other—probably a Republican—that one had to be a resident in the state for four years to hold the office. Mr. Schofield has been in Pennsylvania but three.

* * *

New Publisher of Religious Books

There has recently been organized the Round Table Press for the purpose of publishing books on religion and ethics. It is, as far as I know, the only publishing firm that limits itself to such publications. The president of the new concern, located in New York, is Mr. Charles W. Ferguson, himself an author of distinction, who until recently was the head of the religious book department of Ray Long and Richard R. Smith, Inc. Among authors whose works they are soon to issue are Gaius Glenn Atkins, Bishop Francis J. Mcconnell, Abba Hillel Silver, Frederick B. Fisher and Edgar DeWitt Jones.

* * *

Preaches His First Sermon at Holy Trinity

The Rev. William J. Dietrich, Jr., new vicar of Holy Trinity, New York, preached his first sermon there last Sunday. He comes to the parish, which is a part of St. James', from St. Stephen's, Port Washington, Long Island, where he served as rector for five years. He succeeds the Rev. Dudley S. Stark, who is now the rector of St. Chrysostom's, Chicago.

* * *

Educator Returns to School

It isn't every one who is smart enough to know that there is still room for improvement. Apparently Miss Zettan Gordon feels that way. She has been the director of religious education in the diocese of Bethlehem for eight years, and has done a grand job at it I judge from the reports that come in from rectors. But she is knocking off for a year in order to enter the Deaconess Training School in Philadelphia, figuring that with a little more knowledge she can do even a better job. Meanwhile the poor parsons will have to get on the best they can without her.

* * *

National Leaders at Chicago Conference

Bishop Creighton and Dr. Lewis B. Franklin were the leaders at the fall conferences of the diocese of Chicago, held from the 22nd through the 25th at Libertyville. The clergy conference opened on the 22nd with a forum in charge of Bishop Stewart. On Friday the speakers were the Rev. G. C. Story, Bishop Creighton and Dr. Franklin, with Bishop Stewart holding forth in the evening on the work in the diocese. On Saturday in addition to addresses by these leaders, there was a session on parish conferences led by the Rev. Percy Houghton of the national field department.

* * *

Ministers to Both Highs and Lows

The Rev. Paul B. James, rector of Christ Church, located in the university district of Seattle, Washington, believes that his parish should minister to everyone. So as an experiment he scheduled an elaborate high Church service at 8:45 each Sunday morning—much ritual and the finest of liturgical music rendered by a small choir of voices trained by a professor at the university. Well,

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sir, a lot of people came, so the service is a fixture. So now Dr. James is able to announce in his parish paper that his parish has everything in the way of services from the plainest; plain to the most elaborate, so that everyone should be able to satisfy their needs. Good idea.

* * *

Layman Takes Over the Job

A layman, and a newspaper man at that, took hold of All Saints', Seattle, when the parish was left vacant by the retirement of the Rev. T. A. Hilton from the active ministry. And Mr. Raymond Holmes has built up a real choir and a considerable congregation, and his Sunday school is going so well that it has opened up a branch in another district of the city.

* * *

New Rector at Evansville, Indiana

The Rev. Joseph G. Moore, assistant at St. Mark's, Evanston, Ill., has taken up his duties as the rector of St. Paul's, Evansville, Ind.

* * *

Long Island Clergy Hold Conference

The clergy of the diocese of Long Island met in conference for two days last week at East Hampton, with over one hundred present. The guest for the occasion was Bishop Spencer of Western Missouri. There were conferences and round table discussion on the work of the Church, both national and diocesan. Bishop Stires and Bishop Larned both addressed the conference.

* * *

Presiding Bishop Asks for Prayers

Here is a message from Bishop Perry, Presiding Bishop:

"Rarely has the National Council, and the Church whose agent it is, faced more important questions than those which will confront us at the meeting October 11th-13th next. The generous response of the Church to the Emergency Appeal has given temporary relief for the needs of 1932, but the program for 1933 will be urgently before us. We seek guidance that we may wisely administer the charge laid upon us and I earnestly ask the prayers of the Church at this time.

"May I suggest the following prayer for those who care to make use of it either publicly or privately:

"O Spirit of Wisdom and Power, by whom the whole body of the Church is governed and sanctified; may thy controlling presence direct and guide our National Council in all its plans and purposes; that our service for the establishment of Christ's Kingdom may be wisely

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planned, faithfully administered and courageously prosecuted, to God's glory and to our spiritual enrichment. We ask it in the Name of Jesus Christ our Lord. Amen."

* * *

Harrisburg Young People Have a Conference

The Young People's Fellowship of the diocese of Harrisburg held a conference at Trinity, Williamsport, Pa., September 9th-11th, with "The Challenge to Our Fellowship" for their topic. There were delegates present from most of the parishes and missions of the diocese.

* * *

New Haven Rector Resigns

Ill health has forced the retirement of the Rev. William E. Morgan as the rector of St. Andrew's, New Haven, which he has served for twenty years. He is being succeeded by the Rev. Burke Rivers, who graduated in the spring from the Cambridge Theological Seminary.

* * *

Connecticut Parish Has 200th Anniversary

The 200th anniversary of Trinity Church, Newtown, Connecticut, was celebrated this month with a number of services, participated in by Bishop Acheson of Connecticut, Bishop Johnson of Missouri, Archdeacon Morehouse and other local clergymen. The first Episcopal service in Newtown was held in September, 1732.

* * *

Recover Stolen Communion Vessels

The communion vessels were stolen from the altar of Trinity Church, South Norwalk, Conn., recently. They were later found by boys who were playing in a secluded spot outside the city. The set was very old and is considered a priceless possession.

* * *

A Back to the Farm Movement

The Rev. Goodrich R. Fenner, secretary of rural work of the National Council, is encouraged by a back-to-the-farm movement which seems to be in full swing. The cheerful thing about it is that they are not going back to make money but rather to get away from it. Disillusioned by the wealth-seeking motive of industrial life they are returning to the farm to live, not to raise crops for others to eat. Says Mr. Fenner:

"If one can trust the temper of current articles, these are not a people who are afraid to stand up and fight in a ruthless competitive system, but they seem to be the earliest voices speaking out in behalf of a sane, well reasoned social movement seeking the inner satisfactions and contentments of life removed from the life and work of industrial cen-

Services of Leading Churches

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Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

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Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo. New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

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

ST. ANNE'S IN THE FIELDS
Pointe-au-Pic
Province of Quebec
Rev. Franklin Joiner, Chaplain
Sundays: 8, 11 and 6.
Daily: 8 A. M.

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

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

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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ters. These people will look to the country Church as the best medium for their spiritual and social expression and the Church must be in the forefront to make them feel that they really returned home."

* * *

Accepts Call to Norfolk Parish

The Rev. Taylor Willis, rector of Christ Church, Roanoke, Va., has accepted the rectorship of St. Luke's, Norfolk, and is to take up his new work on the 30th of this month.

* * *

One Way of Handling the Depression

Times have probably been as hard in the Ozarks as anywhere, and no one has been nearer to them than Deaconess Hurlbut, but her annual report of her work in the diocese of Missouri, aided by an appropriation through the National Council, reminds one of the mother who on seeing the wolf at the door, brought him in and made a coat of his fur. Deaconess Hurlbut says:

"One could not write even a cook book these days without coming around sooner or later to the depression. I would say that one of the best things we have been doing in the Ozarks is enduring it. I know many an old Noah here for whom no ark of refuge has been set afloat, who yet at dawn opens his eastern windows with confident expectation of God's ultimate mercies.

"The Sunday school begun a year ago has grown and prospered, and has now enrolled thirty children who come regularly. The work of the Church Periodical Club is wonderfully effective; books and magazines are a continual source of blessing to us. The recreation room, last year just a dream, is in actual daily use. With victrola, books and games, it is a community project which brings not only happiness, but a richer, fuller life to the entire neighborhood. Altogether, it has been a happy, successful year in southern Missouri."

BOOK REVIEWS BY G. M. DAY

(Continued from page 8)

advice which the pastor might well give to a lad suffering from the habit of self-abuse. He explains the best way in which the pastor might help an epileptic to be an epileptic and yet at the same time to keep on being his best self. Similarly he makes suggestions for the treatment of other mental diseases. All in all, this volume ought to be of enormous help to pastors and of very great value in Seminary courses in the Pastoral Ministry. Ministers will long be indebted to Dr. Oliver for the careful preparation which he gave to this book and to the Western Theological Seminary for their part in initiating it.

Read These Comments — Then Read How to Get This $1.50 Book for Only 75 Cents.

A profound understanding of the Chinese countryside and a rich, simple prose.—*New York Herald Tribune.*

Mrs. Buck writes superbly; she understands her characters, and she portrays them without a hint of that febrile exoticism which mars other interpreters of the Orient.—*New York Times.*

One lays down the book with a feeling of having read a lovely bit of purposeful writing.—*Record of Christian Work.*

A sensitive and subtly written study of the new China and of the complex forces at work there. It is full of delicate but convincing character sketches, and is written throughout with the sympathy and understanding that came of real knowledge of the people and the country.—*Manchester Guardian.*

Has all the power and the rare qualities of sympathetic insight that made "The Good Earth" a best seller. —*Eastern Press.*

The YOUNG REVOLUTIONIST

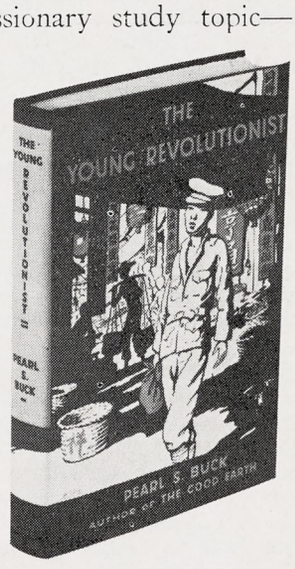
By PEARL S. BUCK

A new book by the author of the Pulitzer Prize winner, "The Good Earth." In it Mrs. Buck portrays Chinese youth today with the same skill with which she pictured the Chinese family in her earlier book.

It is an authentic picture of great numbers of Chinese boys and young men as the author has seen them during recent years.

With compelling power she shows modern Chinese youth torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals but half understood, groping hungrily for a religious faith and eagerly helping to build a new China.

This book is of special usefulness in connection with the forthcoming missionary study topic—China.



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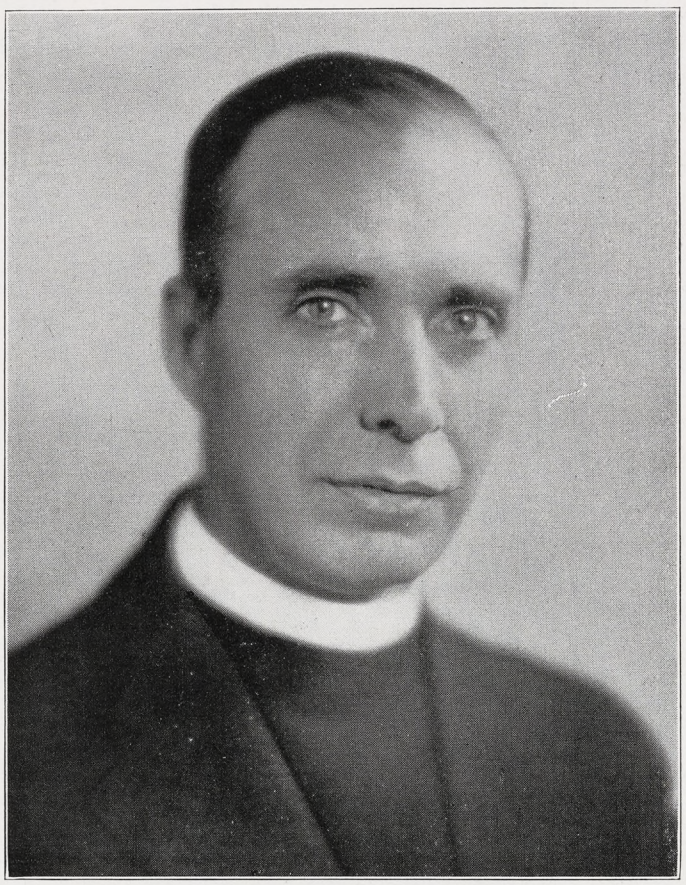
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REFLECTIONS OF A LIBERAL CATHOLIC—J. R. Crosby

The WITNESS

CHICAGO, ILL., OCTOBER 6, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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AN EXAMINATION of the amounts paid to the National Council by the dioceses will soon convince one that the comparatively few dioceses along the eastern seaboard are the most generous in their support of the National work of the Church. That an overwhelming percentage of the money paid to the Council should come from the few dioceses making up the First, Second and Third Provinces is as it should be, since the communicant strength of the Church is largely there. It is not so clear why these eastern dioceses should so far outstrip the rest of the Church in the percentage of payments of assigned quotas. These quotas, so we are repeatedly informed, are based upon current parish expenses; that is, each parish is asked to give to the National work of the Church a percentage of what they spend upon themselves. So while it is true that the quota system has largely broken down under the Pay-As-You-Go Plan, nevertheless the percentage of payments on quotas do serve as a measure of parochial generosity. Look at the figures for 1931, the last available, and you will find that the percentage of payments on quotas of the three eastern provinces far outstripped the other provinces of the Church. New England paid 85%; New York and New Jersey paid 71% and Washington paid 82%. There is then a sharp drop, with Sewanee paying 51%; the Mid-west 65%; the Northwest 57%; the Southwest 48% and the Pacific 62%. Assuming that quotas have been properly assigned there is but one conclusion. Eastern dioceses, more critical of the work of the National Council judging by statements of their diocesans at the last meeting of the House of Bishops, are nevertheless the most generous in their support of the Council's work. Why this should be so is a question which might well concern the leaders at the Church Missions House.

CHURCH PEOPLE will be glad to learn that a comprehensive study of the relation of Church and State, including an inquiry into controversial questions as to the part the Church should or should not play in "politics," is now being carried on by a representative group of Church people, under the auspices of the Federal Council of Churches. Speaking of the study Dr. F. Ernest Johnson, research director, says:

"There is a very wide range of opinion among members of the Protestant churches as to the propriety of participation on the part of the Church in political processes, such as the election of public officials when moral issues are believed to be at stake and the enactment of legislation which is held to be in the interest of public welfare. There is also confusion as to the limits of the authority of the State in matters of conscience. This issue was brought forcibly to public attention in the Macintosh case when the Supreme Court decided that a man who could not agree without reservation to bear arms in defense of the country was not eligible to citizenship. The dissenting opinion of Mr. Justice Hughes is supported by large groups of church people and yet there is apparently no consensus within the churches on this question. The current study is surveying the historical background of the present situation, analyzing and comparing positions taken on the subject by different religious bodies in America and gathering opinions from church leaders concerning the extent to which any type of political action on the part of the churches is proper and desirable."

THOSE WHO ARE WORRYING about modern youth can stop if we can take as authoritative the findings of the Welfare Council of New York, based upon a survey of the social life and recreational desires of Brooklyn boys. The study upsets a number of common notions about boys. It shows, for one thing, that reading is a more popular pastime than baseball, or even swimming in the month of June or July. Films had no particular appeal to the hundreds of boys questioned. Hiking was put down as their favorite pastime by a large number, with fishing—just sitting on the end of a dock with a line tied to the end of a pole—came in for a high average. Only 13 boys out of a total of over 1400 had any desire to play golf. But fifty-nine stated that they preferred to spend their spare time "going out with girls," with only fourteen expressing any desire to attend parties and dances. The conclusion drawn by those making the survey was that "an overwhelming majority voiced desires that, judged by strict social standards, were entirely sane, wholesome and reasonable. Few gave answers that would cause even the most conservative parents any alarm."

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REFLECTIONS OF A LIBERAL CATHOLIC

By

JOHN RAYMOND CROSBY

Rector of Saint Luke's, Seaford, Delaware

DURING the last few weeks when the admirable bass fishing reminds both Catholic and Liberal that, as successors of the Apostles, angling is an appropriate ecclesiastical recreation for tired fishers of men, I have had the pleasure of entertaining in my hitherto peaceful rectory an extreme member of the Anglo-Catholic party, and following him a brilliant young liberal, whose acquaintance I made between papers at the recent Church Congress in Hartford.

As a consequence, I am in a condition of mental and moral collapse. To say that I am "stunned" only tends to show the limitations of the English language. To quote Doctor Guthrie's Buddhist friends, "the boat of my soul has been rocked." I am in a condition of mental and moral confusion that can be better imagined than described. One young gentleman left me with the feeling that I was a dangerous heretic of anarchistic leanings, a puller down of the temple and a menace to the peace of the Church. The other left me strongly of the opinion that I was a hidebound mediaevalist, a blind follower of obsolete tradition, that I had missed my day and age, and that I ought to have lived in Spain a few centuries ago, as assistant to the late lamented Father Torquemada.

They were both kindly young fellows about twenty-seven years of age, and I believe knew very nearly as much as I thought I did at about the same period, if that was possible. I was interested to compare the difference in their minds. The Catholic youth's outlook seemed to be that of a locked iron chest containing valuable but mouldy papers and only to be opened by the application of a high explosive. My liberal friend's mind seemed to resemble a large bag in which my wife deposits fragments of variegated rags, which ultimately emerge into, what I am told, is termed a "crazy quilt." To quote the Vivar of Wakefield, who I believe to have been a mild Liberal Catholic, with a taste for the Stuart divines and fishing, "There is doubtless much to be said on both sides." I can understand the contempt, and perhaps the scorn, with which the convinced and zealous members of both extremist parties regard us who walk the middle of the way; who regard the "via media" as the ideal state; and who are, perhaps, liable to be overtaken, and occasionally run over by the automobiles and carriages of our better equipped neighbors, whether the Catholic Juggernaut, or the Liberal limousine.

WHY should the term Liberal-Catholic be sneered at by the rest of the members of this Universal Church of ours? I was listening to a conversation respecting a professor in one of our seminaries who is tainted by this heresy (at the time I was untouched) and I gathered from one party that he had profaned the Ark of the Covenant and was beyond the pale of Catholic sympathy, and from the other, that he was a weak minded individual who was afraid to come out boldly and join the revolutionary army that was in a few weeks to revolutionize the American Church. Personally, I think that we have a much stronger case than either of them. I believe that we do represent the "ethos" of this Church, and the historical outlook which prevailed at the time of the Reformation. If we are not a "via media," what are we, and what justification is there for our existence? If we are Roman in theology, and tradition, why do we not go to Rome? If we are Protestant in the meaning of our fellow non-Roman, non-sacramental and non-Episcopal brethren why have we bishops, sacraments, and a Book of Common Prayer? If we are going to let all do precisely what we please from interdenominational Communions to Egyptian dances, why have constitutions and canons, ordination vows and other bars to progress? If we are going to exist as a Church and not either go over to Rome—which is logical; become Universalists—which seems probable; or go down in a welter of internecine warfare—which seems inevitable, we must adopt a middle way upon which we must all walk in unity. As a body we must have laws; as a denomination we must have dogma; if we would exist as a religious force we must have peace. Two cannot walk together unless they are agreed. In this lies the strength of the Liberal-Catholic.

I CAME into this Church late in life. Before I arrived I had formulated certain definite ideas concerning the Episcopal Church, which I still hold, and which if I did not hold I should leave again tomorrow. And I am firmly convinced that among the main reasons for this Church failing to function as a living branch of the Church Universal is because so many of our brethren have on the one hand gone back to the hidebound tradition of the dark ages, and that many more—in pure intellectual revolt—are substituting ecclesiastical anarchy for the liberty in Christ promised in the New Testament.

I hope that please God, I am a liberal. I believe that all branches of the Christian religion are climbing up the same hill, and by different paths approaching the same goal. Naturally, I also firmly believe that we Episcopalians will get to the top of the hill first—if I did not I should not be an Episcopalian. Certainly I believe—here comes the mediaeval spirit—that the Protestant bodies have fallen away from the Catholic, primitive Faith in doctrine, tradition and practice, and I hope and pray that in God's good time we shall be united in one fold under One Shepherd. I do not think that I am illiberal in not believing in Union Communion services of the St. Louis type. I believe, and am bound to believe, that only an episcopally ordained

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priest can consecrate what is to me the body and blood of our Lord. I have never refused, and have always invited all baptized Christians to participate in the sacrament of love at the altar of my Church. That is one thing—indiscriminate love feasts are another.

I am firmly of the opinion that much good is being and can be done by encouraging fraternal intercourse between all Christian bodies, but I am also of the opinion that Episcopal churches are primarily for members of our own Church to be instructed in the Word of God and to receive the Holy Sacraments. I believe even more firmly that our loyalty to our Church requires us to stick to every iota of the authorized Prayer Book provided for our use in the regular services of our Church. Pageants, dances, and faith healing have their own place for those who require them. But I do not feel that Rabbis, Mahatmas, Mullahs and Vegetarians have a place in a Christian pulpit. What are parish houses for?

I do not see an iota of difference between the American Missal and the ecclesiastical vaudeville practiced in some of our churches. There was not a word written in The Living Church regarding St. Marks-in-the-Bouwerie that could not be applied to the American Missal, and not a word in The Churchman regarding the American Missal that could not be applied to the St. Louis celebration.

I do believe that the episcopacy is a divine institution, that the bishops are the successors of the Apostles, that they are by divine authority the rulers of the Church of God, and that we owe them respect and obedience in all matters over which they exercise legitimate authority.

I do believe that at ordination one receives special gifts indelibly imprinted on the soul, that are not given to laity and that distinguish the priest of the Church of God from the minister of religion. Can any one tell me why both Liberals and Catholic priests regard deacons with such an air of conscious superiority?

I AM also hidebound enough to believe that the priest ought to insist on receiving the outward signs of respect from the people, and speak with authority and not as the scribes. I remember some young people from one of our universities coming to the parish and holding what I understand is called a "House Party," and inviting me to attend. On entering a seventeen year old girl of the parish came forward and addressed me as John. I also remember taking her across my knee "coram publico" and administering a sound spanking—it may have been mediaeval but it did a lot of good. It also caused a lot of talk, but appeared to be generally approved.

I believe emphatically that the Holy Eucharist is Christ's own service, and ought to be the central service in every Church on the Lord's own day. I believe that every member of the congregation has the right to make their communion at any celebration. While I teach and hold to the doctrine of fasting communion, I feel that until it becomes part of the constitutions and canons of this Church I have no right to enforce my peculiar ideas upon my people.

While I am a strong believer in Reservation, and while the Benediction of the Blessed Sacrament is—next to the Mass—my favorite devotion, I refuse to allow either of these devotions in any church of which I am rector, until such practices are authorized and sanctioned by the General Convention as part of the doctrine of this Church.

While I believe in using to the fullest extent the vestments and ritual allowed and hallowed by the tradition of the Anglican Church, I abhor from the bottom of my heart the travesty of Roman devotions, theology and practice indulged in by the extreme section of the Anglo-Catholic party.

There is rather a lot of "I" in this article, but I believe that I am expressing the views of a very large number, if not a majority of the priests of this Church, and I believe of the generality of the laity. They dislike equally the extremes of both sides. We are an Anglo-Saxon Church, with an Anglo-Saxon temperament. I notice too, that the aggressive element of both parties is confined to a few who make the noise. I plead guilty myself. The great majority of both clergy and laity are, I am convinced, lovers of the middle way.

I notice that when I was feeling my feet in this Church, and was a more or less rabid member of the Anglo-Catholic party, that outside the Greeks and my foreigners, the congregation was mainly composed of equally rabid members of the same party. Now I notice that the Catholics come to confession and communion; the evangelicals come and say their prayers; and that the few liberals "coo as gently as any sucking dove;" while curiously enough the Presbyterians, Baptists and other denominations who have no church in this community all come to our church. The rectory seems to be always full of children, the church school is crowded. We get more young people than old at church, and the members of the Auxiliary keep on fighting as usual. Everybody seems normal.

And all of them, Catholics, Evangelicals, Liberals, and the strangers within our gates call me Father as matter of course. I think that there is something in Liberal-Catholicism.

Let's Know

By
BISHOP WILSON

The Lion

THE Jordan River is a tumultuous stream that rushes down between two sets of banks—a channel within a channel. During most of the year the water is confined to the lower set of banks but in times of high water it rises and spreads over the wider area. In the Scriptures you read about the "swellings of Jordan." These upper banks, subject to occasional floods, are scarcely habitable and remain in a wild state of jungle-like character. They made a fine place of hiding for wild beasts and in the old days many of them roamed about, including the lion. The Palestinian lion was not as large as the African species and probably

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not as ferocious, tho he was capable of killing and devouring a man. He was noted for his power, strength and courage.

In the book of Genesis the tribe of Judah is likened to a lion. St. John, in the Revelation, evidently refers to this when he pictures our Lord as the "Lion of the Tribe of Judah." We are not surprised, therefore, to find the Christians in quite early times taking the lion as a symbol of our Lord in some of their religious pictures and carvings. The lion was easily representative of the spiritual strength, power, and courage which they found residing in Him.

But, of course, that was not enough. Several other reasons, explanations, and interpretations were gathered about this symbol. The ancients used to think that the lion slept with one eye open. This fitted in with the text in Psalm 121—"He that keepeth Israel shall neither slumber nor sleep"—and was considered very suitable when applied to our Lord. When the cubs were born they had their eyes closed and the people of the olden days thought they were born dead, being brought to life on the third day by the voice of the male lion. Out of this they drew the anology that the Crucified Savior was brought to life again on the third day by the voice of the Heavenly Father. Another ancient legend said that the lion was able to obliterate his tracks by sweeping his tail across them as a means of evading the hunter. A parallel was found for this in the fact that our Lord was able to conceal His glory from His enemies and accomplish the Divine Will in spite of their efforts to obstruct Him.

In the Book of the Revelation no one was able to open the book bound with the seven seals except the Lion of the Tribe of Judah who was possessed of supreme power. He is so pictured in many of the old churches. In such picturing He is always surrounded with the nimbus containing the three bars which indicate the Holy Trinity and show His divine nature. This is to distinguish the Lion of the Tribe of Judah from the other lion which was often used to indicate the second Evangelist, St. Mark, and also from the "roaring lion" which was symbolic of Satan seeking whom he might devour.

There is a real language of Christian symbolism, containing many shades of meaning. Therefore one needs to be careful about the embellishment of a Church building or one is likely to say just the opposite of what is intended. The lion with the plain nimbus means St. Mark. The lion with no nimbus about his head means Satan. It is only the lion adorned with the nimbus containing the three upper bars of the Greek cross which means the Lion of the Tribe of Judah and is properly symbolical of our Lord.

WHAT I BELIEVE AND WHY

What Is Love?

By

BISHOP JOHNSON

SAINT PAUL was a scholar but back of his scholarship was the love of Christ which constrained him to do that which he did. As a philosopher he might have believed but there would have been no engine forcing him to do the self sacrificing things which he did if his belief had been merely in his head. And in preaching to his disciples he emphasized this when he bids the Ephesians to be "rooted and grounded in love." Thank God he didn't say logic. The ecclesiastic puts it a little differently when he puts first being rooted and grounded in the faith. That naturally comes first to the teacher. But the fact is there must be love in the heart before the faith can be an effective agency.

When we speak of love what is it?

"We love Him because He first loved us." This must be true. There are very few atheists who believe that the forces of nature originated in matter. They believe in some sort of deity who started the purposeful creation which man analyzes but does not create. If this is true of natural forces it is also true of those spiritual qualities in man which exist because they first existed in the mind of the creator. There is every reason to believe that all the good in life comes from God. Whence comes the evil we may not know. It is the puzzle of the ages. But of this I am persuaded that "Every good gift and every perfect gift is from above, and cometh down from the Father of light." That seems to be my major premise. What is yours?

It is the only hypothesis that can ever bring order out of chaos. Any other source of goodness, any other end of goodness than God, would destroy all moral order and all spiritual endeavor. What then is love?

FORTUNATELY St. Paul gives us a clear picture of its essential character. In his Epistle to the Corinthians he is speaking of the gifts of the spirit. He writes how the early Christians were attracted to the miraculous gifts which came from Pentecost. They were intrigued by the gifts of healing, of prophecy and of tongues. St. Paul does not minimize the value of these extraordinary powers but he cautions his readers that there is a more excellent way. He then gives them his wonderful chapter on Charity.

In order that his readers may not be deceived he begins the XIII Corinthians by pointing out what love is not. It is not magnetic oratory. "Though I speak with the tongues of men and of angels and have not Charity I am become as sounding brass or a tinkling

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cymbal." One is more or less familiar with the brazen affrontery of a certain type of evangelist who leaves behind him, not charity, but bitter prejudice and religious hatred. Power these prophets possess but ye shall know them by their fruits. Do men gather grapes from thorns? They do not.

Next he addresses himself to those prophets who claim to understand all mysteries, who revel in the occult. Again we are reminded of certain types of leaders whose cults are not distinguished for loving those who are not of the elect. The world has had many cults who claimed to know occult mysteries; many groups who claim superior knowledge; many teachers who claim to heal by faith. But St. Paul says that unless these prophets are animated by love they are nothing in God's sight.

It is quite the fashion to contend that philanthropy is the essential element in religion. "No," says St. Paul, "though I bestow all my goods to feed the poor and have not charity it profiteth me nothing."

Another type believe that zeal is the essential thing. But again St. Paul says: "Though I give my body to be burned and have not charity" the result is still zero.

In short St. Paul makes a difference between the root principles of religion and the various fruits which may be the result of spiritual effort. Unless you are rooted and grounded in love you cannot produce the fruits of the spirit.

WHAT then is charity? St. Paul defines it by analyzing it. If you analyze water it is composed of hydrogen and oxygen. Neither of these elements is water but water is the combination of them both. You do not destroy water because you are able to analyze it. So there are certain basic elements in love, all of which combined in proper proportions produce the waters of life.

These are the elements. First, a soul that loves men rather than condemns them. One of the most potent arguments against the Church is the censorious nature of Christians. "Judge not that ye be not judged" is a principle that they accept in the abstract but reject in the concrete. They sincerely hope that they themselves will not be severely judged but surely God could not expect them to be merciful to A and B who have injured them. Note this first element in charity. It is something within us that induces us to suffer long and yet to be kind toward those who cause the suffering. It is something within us that prevents us from being easily provoked and refuses to behave itself unseemly under great provocation. It is a rare quality in human nature because it is so difficult to acquire, but it is an essential element in the production of love.

Second, a soul that can accept defeat with equanimity and take losses without bitterness. How do we react when we fail in our endeavor; when someone less able than ourselves passes us in the race of social distinction or self expression. Are we good losers? "Charity envieth not, seeketh not her own." It is just that. Love puts God's will first and one's own prominence entirely submissive to that will.

Third, are we good winners? Or when we gain some advance in wealth or reputation do we become snobs and look down on those who lack our good fortune. "Charity vaunteth not itself, is not puffed up." "In all times of our adversity, in all times of our prosperity, Good Lord deliver us," for it is in these two circumstances that our love is tested.

Finally what is our reaction to the ordinary events of the day? Do we enjoy scandal? Are we fond of dwelling upon the faults of others? Are we sympathetic with the illustrious company of muck rakers? "Charity thinketh no evil; rejoiceth not in iniquity." It is the attribute of love that it believeth all things, hopeth all things, endureth all things and beareth its full share of all things.

After all the lovers of mankind have first been lovers of God and they are those who realize that if we do not love our brethren whom we have seen we deceive ourselves in thinking that we can love God whom we have not seen. I believe that love, joy and peace are the fruits of those who are rooted and grounded in love.

(Next week: The Approach to Christ)

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE BRIDE OF GOD

LET us get a picture of the grand sweep of the story of the Bible. Turn to the first chapter and read the first five verses. This is a picture of the creation of the world. "Genesis" means "Beginning."

"In the beginning God created the heavens and the earth." Now turn to the last book of the Bible, Revelation, chapters 21 and 22. Read the first verse of 21. "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea." This is a picture of the "Re-Creation." Read verse 5: "Behold I make all things new."

The Old Creation is full of sorrow. Turn back to Genesis and read chapter 3, verses 16, 17 and 18.

The Re-Creation shall be full of happiness. Read Revelation 21:4.

The words "And there was no more sea" in Rev. 21:1, refer back to Genesis 1:3; "The Spirit of God moved upon the face of the deep"—or "The waters"—the disorderly chaos of primeval matter. "There shall be no more disorder before God."

All that lies between these two books is a picture of the effort of the Divine Energy to accomplish the goal and purpose of evolution. But the Bible pictures it, not as a dry mechanical evolution, but as a love-story—a romance; the story of the Bride of God. Read Revelations, chapter 22, verses 16-17. "The Spirit and the Bride say, 'Come.'"

In the first chapter of Genesis, the Spirit is moving to bring order out of chaos, light out of darkness, form and meaning out of formlessness and void.

In the last chapter of Revelation, the work has been done; the Holy City is ready for all who will enter.

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Thus the whole Bible is pictured as a heavenly romance; as the wooing by the Spirit of God of the fickle and stubborn Spirit of Humanity. The Church is constantly depicted both in the Old and New Testaments as the Bride of God.

Old Testament prophets dwell continually on this idea of the marriage of God to Israel, and the unfaithfulness of the nation to the Old Covenant is described as the unfaithfulness of a wife to her husband.

It is a magnificent sweep of action which meets our vision as we survey the Bible in this way. The whole course of human destiny is shown as a steady drive toward the establishment of the Holy City, in which God and Humanity dwell together in perfect happiness.

HOME WORK

Follow up this story of the wedding of God and his bride by reading Isaiah 54:5: "For thy Maker is thy Husband"; Jeremiah 3: 20: "As a wife departeth from her husband"; Hosea 2:19-20: "I will betroth thee unto me for ever."

In your Prayer Book, turn to the opening sentences of Morning and Evening Prayer. In them the Church is pictured as the dwelling-place of God, and home of his children.

The second sentence in Evening Prayer should read "Lord, I have loved the home of thy children, and the place where thine honor dwelleth." Every church is a home of the family of God. "Parish" and "diocese" mean "around the house" and "household." Conversely, every home is a temple. The chief objective of God's civilization, pictured as The Holy City, is to protect all homes from want, sin and fear; from evil without and evil within.

Read the exhortation in the Marriage Service on page 300, referring to the "mystical union that is betwixt Christ and his Church" as the pattern and example of a happy home.

Now read, or sing softly to yourself, the first stanza of hymn 464, "The Church's One Foundation:"

"From heaven he came and sought her
To be his Holy Bride;
With His own blood he bought her
And for her life he died."

Thus all our worship centers in the Heavenly Wooing.

MEMORY WORK

Turn to your table of the Books of the Bible. It looks like a hopeless task to memorize these. But it is really very simple. Take a pencil and mark a bracket enclosing the first five books of the Old Testament. In the margin, write "The Law."

Bracket the next twelve; write in the margin "History."

Bracket the next five, from Job to Song of Solomon. Mark them "Poetry."

Bracket the next five. Isaiah to Daniel. Mark them "Greater Prophets."

Bracket the last twelve. Mark them "Minor Prophets."

You now have them grouped thus: 5-12-5-5-12. Say these figures over and over until you have them memorized, like a telephone number. List them in your notebook thus: Law, 5; History, 12; Poetry, 5; Greater Prophets, 5; Lesser Prophets, 12.

Say these over until you have them perfectly memorized.

Just Souls

By

C. RUSSELL MOODEY

Is he lost? No—
He merely went ahead
Across the field of the dead
To find his Christ on the other side
As he found Him here on earth.

WHEN a loved one dies we send a notice to newspapers and they in turn print it in the obituary column. Now wouldn't it be more appropriate to place this notice in the lost and found column? The obituary column is so forbidding, so funereal in its settings. On the other hand the lost and found column represents the general experience of hearts who have had one of their loved ones suddenly snatched away. In the shadow hour they are weighted down with grief—lingering night is in their soul—and in the prevailing gloom their thoughts are only on this—he is gone—he is lost—the family circle is broken.

The months fly by and yesterday's setting sun is brightening up the corners of today. And by that light we see many things which in our hour of sorrow were obscured by grief. Yet we must not say that time is a great healer and that it can take away the sting of death. It isn't time that does this, but the soul finds release in the feeling that he who was lost is found. Our loved one is now a part of God's immortality—the soul has merely graduated from its earthly limitations and now in the majestic sweep of heaven it finds joy and greater freedom. This conviction comes not by reason—there can be no such thing as rationalized immortality—it is born in the cradle of instinct and nourished by the persuasive evidence of the glory and beauty and usefulness of this soul that left us a few days ago. He was lost to us through grief—now he is found for us in the reality and the realization of his virtues. He rests from his labors, but not from his God.

The secret to immortality is revealed in Jesus Christ. People who have the Christ Spirit in them also have access to ultimate victory. Not even death can destroy the soul—the soul that seeks out Jesus day by day. And though in our sorrow hour this soul seems lost, the remaining days of our own life here below bring us convincing evidence that this soul is found. Our tears of sorrow become tears of joy. The family circle is not broken—its diameter is merely lengthened to include the immortal.

READ THE REVIEW
written by
GARDINER M. DAY
that appears on page 9 of this issue. Then order

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WHEN ASKED ABOUT KING HENRY WHAT DO YOU ANSWER?

Reviewed by GARDINER M. DAY

"I have a question I would like to ask you," timidly says Miss Doolittle to her rector.

"O.K. put the question now," replies the rector.

"Well, it is this: Pat Murphy says the Episcopal Church is no church, for it was founded by a bad King in order to get a divorce from his wife and," continued Miss Doolittle, "while I know it isn't true, I don't know how to tell him."

I don't suppose there is a rector in the country who has not had this question thrown at him many times. If the questioner or the accuser were people of a non-studious turn of mind, he probably found himself somewhat puzzled to know exactly what to give them to read to correct this erroneous view of history. It could not be a long volume like Patterson's History of the Church of England. It must be very brief, unmistakably clear and absolutely to the point. Now he can secure exactly the book for Miss Doolittle in *The Story of The Church* by Bishop Irving P. Johnson. It is a WITNESS publication and costs only fifty cents.

In the space of 86 pages Bishop Johnson tells the story of the Anglican Church from its founding unto the present day. The story written in Bishop Johnson's inimitable style moves along with the rapidity and delight of a novel. Special emphasis is given to the reformation period and to our way of thinking this is the most useful part of the book. A good example of the author's writing may be gleaned from these few sentences concerning Henry VIII: "It is quite the fashion for those who are critical of the Anglican Church to point to Henry VIII as its founder, thus raising two questions and blending them into one indictment. Henry's morals were one thing and his relation to the English Church quite another. If Henry was a licentious king he differed in no way from Pope Sextus IV (1471-1484) who was accused of advancing his illegitimate children to profitable positions—Henry was no better and no worse than the Popes from whom he received his inspiration. It was the perfidy of John, the most immoral of all the English kings, which surrendered the English Church to Papal misrule; it was the wickedness of Henry which dissolved the bonds. The vital question is whether in the dissolution of relations between Rome and Canterbury, the Church lost anything which was essential to its continuity or to its witnessing function."

This book ought to be of real value to all who want a brief history of our Church. Every parish would do well to have one copy at least in its Church School Library, especially for the benefit of High School children who are constantly confronted by Miss Doolittle's dilemma.

The Christian Way Out is the title of another WITNESS publication. It consists of the brief replies of fourteen prominent people to the question put to them by our managing editor Mr. Spofford: What is the Christian Way Out of our International and Economic Difficulties? Among the writers are such men as Harry Laidler, Spencer Miller, Archbishop Temple, Bishop Parsons and and Nicholas Murray Butler. The replies appeared in THE WITNESS last spring. As none of the writers knew what the others were saying there is no continuity in the volume. In general the majority, if not all the essays, agree that if our modern society is to be rebuilt in the likeness of the Kingdom of God, the Christian ideal for society, cooperation must replace competition, the motive of service must replace that of private profit, security for those who work must be achieved through unemployment insurance, and the purpose of man's work must find expression not in material, but in human ends. The various writers believe this recreated society will be secured in different ways. Dr. McGregor thinks it will come through voluntary sharing on the part of the Christian world family, while Dr. Niebuhr feels workers organization and political pressure will be essential for its achievement. Different replies will appeal to different people. Those by Drs. Laidler, Niebuhr, and Mrs. Simkhovitch appeal to me as most practically helpful. In any case it is an encouraging sign that so many prominent Christians openly acclaim the need for a really radical transformation in our present economic order. The volume is only seventy-five pages long, costs only fifty cents, and has several pages of questions to aid in its use as a religious discussion group text.

THE RURAL REGIONS OF MARQUETTE

Few of us realize the extent of the great northern country in the diocese of Marquette, 18,000 square miles of territory, a country that has made many people in the cities rich with its lumber, iron and copper. Bishop Ablewhite says the rural missions of the diocese are doing their best to build up character, in order that the people who go out by dozens every year to the cities may enrich the city parishes to which they go.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Mr. John A. Lee of Portland, Oregon, raises the startling question as to just what is the function of a church choir. The obvious answer is "to sing" but you can't get by that easily with Mr. Lee. He raises his question in order to answer it, which he does by reminding us that the choir also should take the lead in the responses; that it should be neat, prim and proper thus affording a nice background for the officiating clergyman. Then as I read his letter I take it that Mr. Lee feels that we should not be too fussy about the vocal abilities of those who aspire to places in the choir. After all it does offer people an opportunity to serve which we should welcome even though they are off key on occasions. There will be differences of opinion here but Mr. Lee illustrates his point with a nice little story which he says is a true one. Priest and choir were doing their best to sing the service and were making a bad job of it. It bothered a good many in the congregation, a fact which was noticed by a little girl attending the service with her father. At the conclusion of the service she looked up to her dad, who was obviously distressed by the singing and said; "Daddy, God does not mind if they sing as well as they can, does He?" I am not informed that there was any response on the part of the proud parent, but just to show that there are two sides to every question I think papa might have whispered softly, "No daughter, God does not mind, but I do."

* * *

New Bishop Enthroned In Jerusalem

The Rt. Rev. George Francis Graham-Brown was enthroned in St. George's Collegiate Church, Jerusalem, as the bishop of the Church in Jerusalem on September 29th. He was also installed as the dean of the cathedral. His consecration took place at Canterbury last June.

* * *

Long Island Church Is Building

Anything about a church doing any building is news these days. At St. Gabriel's, Hollis, Long Island, they are going ahead with an enlargement of the church and adding another story to the parish house, spending in all about $25,000. The seven new class rooms thus provided will be used not only for the church school but for a community week-day school as well. Accredited public school teachers have been secured and the school is to be under the supervision of the state board of education. There is to be no religious

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education except upon the request of the parents. The Rev. Frederick L. Barry, rector, is the head of the school.

* * *

Rhode Island Clergy Debate Prohibition

The clergy of the diocese of Rhode Island debated "After Prohibition—what?" the other day, and from reports it was an exciting session. The Rev. Herbert J. Piper, Wickford, defended the status quo while the Rev. Anthony R. Parshley, Bristol, a wet crusader urged repeal of the 18th amendment. There were no casualties.

* * *

New York Rector Goes to Delaware

The Rev. William F. Bumsted has resigned as rector of St. Peter's, New York City and accepted the rectorship of Christ Church, Delaware City, Delaware.

* * *

Hobart Opens With Over Three Hundred

Hobart College opened its 111th year on September 23 with an enrollment of 307, a little less than last year but still very good considering everything. Eleven states and Russia are represented in the freshman class. Reasons given by the boys for going to Hobart; 1, scholastic reputation; 2, advantages of a small college; 3, near home; 4, moderate expense; 5, influence of students; 6, affiliation with the Church. One thing Hobart does not have to worry about; none come there because of a desire to play on a star football team since the college has won but one game in several years.

* * *

Death Takes New York Rector

The Rev. Frank Warfield Crowder, rector of St. James', New York, died suddenly on September 27th of a heart attack. He had just returned from a summer abroad and was planning to resume his work the following Sunday. Dr. Crowder was born in Baltimore in 1869, and was a Methodist minister before being ordained in the Episcopal Church in 1901. He has had a number of most successful rectorships, and was notable as a builder of beautiful churches. He also had a great reputation as a preacher, being considered by many critics as the outstanding preacher among Episcopal clergymen in New York.

* * *

Church In Arizona Hold Convocation

The convocation of the district of Arizona was held at Prescott on September 14-16, and was marked by outstanding addresses by Mrs. F. A. Habersham of Los Angeles who lectured on missionary work, and by



ROBERT NORWOOD
New Yorker Dies Suddenly

Dean Harry Beal of Los Angeles who led conferences on religious education. The relief situation was dealt with by Mr. Val deCamp, chairman of the unemployment relief organization of the state and Mr. R. E. Tally, chairman of the Arizona emergency council. A high light was also the address on the last evening by Bishop Gooden of Los Angeles. The convocation went on record as favoring the passage of a bill by the state legislature to compel three days' notice of intention to marry.

* * *

Death of Leading Grand Rapids Layman

Mr. Harry C. Angell, missionary treasurer of the diocese of Western Michigan died at his home in Grand Rapids on September 22, age 74. He was a devoted communicant of the cathedral parish.

* * *

San Francisco Parish Has Double Anniversary

Trinity, San Francisco, has recently celebrated a double anniversary. Forty years ago on September 18th Bishop Nichols laid the corner stone of the present building. In 1901 the first General Convention held west of the Rockies assembled there and had the distinction of creating six new missionary districts; the Philippines; Porto Rico, Cuba, Salina, Honolulu and Hankow. Last July the Rev. C. P. Deems completed ten years as rector of the parish. They have been having services and receptions to celebrate these events.

* * *

Colorado Parish Has Anniversary

The fiftieth anniversary of the Church of the Good Samaritan, Gunnison, Colorado, was celebrated last week. Bishop Ingley was present and took part in the service and was also the speaker at a parish dinner to mark the event. The Rev. Victor Mck. Walne is the rector of this parish, which also sponsors a number of surrounding missions, all of which were visited by Bishop Ingley.

* * *

Veteran Detroit Clergyman Is Killed

The Rev. Harry Midworth, retired priest of the diocese of Michigan, died the afternoon of September 19th from injuries sustained earlier in the day when he was struck by an automobile. Mr. Midworth was born in England in 1859, was ordained priest in Detroit in 1920 and was the rector of the Church of Our Saviour, Detroit, until he retired in 1930.

* * *

Bishop Francis Has An Anniversary

Bishop Francis of Indianapolis observed the 33rd anniversary of his consecration on St. Matthew's Day with a service at the cathedral. Assisting him in the service was the Rev. Francis P. Keicher who was a boy in one of the missions of the cathedral in Milwaukee, served by Bishop Francis nearly fifty years ago.

* * *

Tells the Auxiliary About the Church Army

The members of the Woman's Auxiliary of Emmanuel Church, Petoskey, Michigan, were told the story of the Church Army at a recent meeting by Mrs. Nicholas DeKruyter of Grand Rapids, who is the secretary of the organization in that particular part of the country. She told an interesting story about the work in England and of its expansion throughout the world. She said that the Army in the United States was organized twenty-four years ago by Captain Mountford. She is wrong there I think—eight or ten years ago would be enough. Incidentally will someone please tell me why it is "The Woman's Auxiliary" and not the "Women's Auxiliary"—for the life of me I can't see why it should not be plural instead of singular.

* * *

Bishop of Exeter to Visit America

Lord William Cecil, Bishop of Exeter, England, and brother of Lord Robert Cecil of the English Cecils, is now a visitor to our shores, lecturing and preaching in various parts of the country under the auspices of the committee on interchange of preachers. He was the speaker last Friday at a luncheon meeting of the social service commission of the Federal Council of Churches, speaking on "The Social Movement in England." He is to

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speak several times in New York, in Boston, Cleveland, Chicago, and Washington.

* * *

Western Seminary Opens Next Week

The Western Theological Seminary, Evanston, Illinois, opens on the 10th, with the faculty the same as last year with the addition of five tutors. These young men, who are to serve as intermediaries between professors and students and keep the boys hustling in good American style, are the Rev. John R. Ramsay Jr., a recent graduate of the General; the Rev. Robert G. Purrington of Baltimore, a recent graduate of Seabury; the Rev. John Heuss Jr. who graduated from Western in 1931 and studied last year in Germany; Mr. Allen D. Albert Jr., of the University of Chicago and of Harvard, and Mr. Richard H. Hadley, a graduate of the School of Speech of Northwestern University, whose job it will be, I take it, to teach the boys not to mumble their words—which is a very good idea. Indeed so important is it that they do not mumble their words that the school has two speech tutors as Mr. Rex Wilkes Jr. is to labor with the boys of the middle class. A junior faculty, as you see, since four out of five have it.

* * *

Dedicate New Pulpit in Denver

The highlight of the story is not that a new pulpit was dedicated, that it was blessed on Homecoming Sunday, or even that Bishop Ingley was the first to preach in it. The story is that Mr. Edward Hempt, a member of the congregation, a Hungarian by birth, hand carved the entire structure and did a very neat and handsome job which brought forth enthusiastic approval from everyone. This pulpit is in St. Luke's, Denver; is a memorial to Rachel Gunson Smith, donated by her husband; was dedicated on September 18th by Bishop Ingley who preached the first sermon from it. There is also a new chancel rail and lectern.

* * *

Selling Them Something Near at Home

Last year on the day the Rev. Irving A. Evans, rector at Lonsdale, Rhode Island, made his every member canvass the mills of the town posted notices announcing that they were to be closed indefinitely. It looked like a rather hopeless task getting people to pledge to the support of the church under such circumstances. But Mr. Evans, in speaking on the subject of the every member canvass the other day at a conference of the Rhode Island clergy held at Newport, told them that he obtained pledges amounting to nearly $500 more than his quota. And he did it by having the canvassers stress, in calling upon the parishioners, the work of the church school and the fact that there was a considerable sum in the budget for the relief of the poor.

* * *

Chapel in Memory of Army Chaplain

Plans are under way for the erection of a chapel at Camp Grant, Illinois, in memory of the late Rev. N. B. Clinch, of Chicago, nationally known among war veterans. A considerable sum has already been raised.

* * *

Western New York Planning Fall Work

The Rev. E. M. Tasman, field secretary of the National Council, is addressing a series of deanery meeting in the diocese of Western New York, giving them first hand information on the plans for the coming year of the National Council. The department of missions of the diocese recently held a meeting at Harrisbury at which the Rev. Leslie Chard spoke on the Indian work in the diocese. In the afternoon they visited the Indian reservation and inspected the work being done there by the Church.

* * *

Noted German Scholar to Visit Western

Die Zeitschrift feur die Alttestamentliche Wissenschaft—anyone the editor of a magazine with a name like that must be a rather important person. He is Professor Johannes Hempel of Gottingen, Germany, noted Biblical scholar, who is to be the guest of the Western Seminary from October 17th to the 24th.

* * *

Bushels of Cabbages and String Beans

The diocese of Chicago, as you have been informed, is collecting foodstuffs from the country, canning it at a couple of centers in the city, and storing it away for distribution among the needy next winter. The other day the Rev. Quinter Kephart of LaSalle, drove into town with a truck loaded with 435 pounds of cabbage, 20 bushels of potatoes, 10 bushels of turnips, 10 bushels of beets, 5 bushels of peppers, 9 bushels of string beans, 10 bushels of tomatoes, 4 bushels of onions, 3 bushels of apples and 4 bushels of pears. Another truckload was received from St. Andrew's, Farm Ridge, as a payment on their quota, though the number of bushels needed to pay off the assigned sum of cash is not stated by our correspondent. About 6,500 cans of food have now been packed away for distribution in the winter.

* * *

Michigan Auxiliary Meets at Ann Arbor

The Auxiliary of the diocese of Michigan met at Ann Arbor on September 26th. Mrs. William L. Torrance of Detroit spoke on "Unity in Women's Work", as did also Mrs. H. H. Nimmo of the cathedral. Archdeacon Hagger, who went to Japan this summer with the Brotherhood of St. Andrew, spoke on his impression of that country.

* * *

Adults too Are Receiving Instruction

Under the direction of the Rev. H. Ralph Higgins, senior curate, and a staff of 55 trained leaders, the department of religious education of St. Paul's Cathedral, Detroit, set in operation on a recent Sunday a program beginning with the nursery department and including courses for adults. Two sessions of the Church School are held each Sunday, at 9:30 and 11:00, the first including all grades and the second, grades from the nursery department through Grade 6. Special emphasis is being laid this year on work for

BIBLE CLASS

IN ADDITION to several hundred individuals who have taken the trouble to send in postals enrolling as members of The Witness Bible Class we can report the formation of at least several classes. At Christ Church, Hudson, N. Y., the twenty-five teachers of the Church school have organized a class and are meeting each Friday evening. At Grace Church, Newton, Massachusetts, a class of Church school teachers also has been formed. In the diocese of Western Massachusetts there is little St. Andrew's chapel, located on the top of Washington Mountain. It is open only in the summer, but they propose to keep in touch with affairs of the Church by seeing that each member of the mission, twenty-five in all, receive THE WITNESS each week. At Mariette, Wisconsin, where the Rev. Edward P. Sabin is rector, a letter has been sent to every parishioner urging them to buy the paper each week from boys of the Church School, the profits from sales being split, half to the boys and the other half into the treasury of the Sunday school. Send us news of classes organized in your parish; drop us a card enrolling individually; urge the adoption of the Bundle Plan in your parish so that all may have the opportunity to follow the lessons as well as the series by Bishop Johnson and the other WITNESS features.

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adults. A special class will meet with Mr. Higgins each Monday evening, and adults not able to affiliate with this group may avail themselves of over a dozen courses of systematic study through the home department of the Cathedral's religious education work.

* * *

Opening of St. Mary's Raleigh, North Carolina

St. Mary's School, Raleigh, North Carolina, opened on September 14 with Mrs. Ernest Cruikshank as the new principal, succeeding the Rev. Warren W. Way who retired last spring after a long service as the head of the institution.

* * *

Arizona Gets a Newspaper Write-Up

A bit of spontaneous publicity comes from the Aguila correspondent of the Yuma newspaper, name of paper not supplied with clipping. The Rev. and Mrs. E. T. Simpson have been doing work among various scattered unorganized missions in southwestern Arizona. Here's the quaint way the correspondent put it:

"Parson Simpson and the Missus stopped a few moments with us last Thursday on their way from Salome to Skull Valley, where they go to visit friends. The Simpsons have just moved into their new modern adobe parsonage at Salome which their church, the Protestant Episcopal of Arizona, built for them. Next to it they are erecting an almost magnificent two-story rock and adobe structure to be used as a Church and Social Hall. We've got to hand it to his boss, Bishop Mitchell. He's a great rustler. We only wish we had his line. But we can say this for both Mitchell and Simpson, with all their faults, durn 'em, their hearts are in the right place. We hope that the country grows as substantially as their work has in this territory."

* * *

Reaching the Isolated In North Dakota

There are 731 isolated Church people on the list of Miss Mildred Alley, educational missionary of the district of North Dakota. Of these 261 are enrolled in a correspondence church school.

* * *

Robert Norwood Dies Suddenly

The Rev. Robert Norwood, rector of St. Bartholomew's, New York, died suddenly at his home in New York on September 28th. He had a severe illness last spring but it was thought that he had completely recovered and he had planned to take up his work the first of October after a summer in Nova Scotia. Dr.

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Norwood was known for his forceful preaching and for his ability as a writer primarily. His death followed within a few hours that of the Rev. Dr. Crowder, rector of St. James, of another strong New York parish.

* * *

Western Massachusetts Clergy Have Conference

The clergy of Western Massachusetts held a conference recently at Lenox School, with Canon J. L. Barkway of St. Albans Cathedral, England, conducting.

* * *

Celebrate Anniversary At Washington Cathedral

The 25th anniversary of the laying of the corner stone of Washington Cathedral was celebrated on September 29th, with the great sanctuary filled. All the active and honorary clergy of the Cathedral staff were in the procession as were forty of the diocesan clergy. There was also present a delegation of twenty clergy studying at the College of Preachers, headed by Bishop Gilbert, suffragan of New York. The sermon was preached by Bishop Freeman.

* * *

New York Clergy To Hold Conference

The annual conference of the clergy of the diocese of New York is to be held at Lake Mahopac October 19 and 20. Those on the program are Bishop Manning; Bishop Gailor of Tennessee; The Lord Bishop of Exeter, England; Professor Yerkes of Philadelphia Divinity School; the Rev. C. Rankin Barnes, executive secretary of the social service department of the National Council; Father Hughson of the Order of the Holy Cross; Professor Paul More of Princeton University and the Rev. Lindsay Dewar, canon of York Minster, England.

* * *

Meetings on Canvass In Olympia

The Rev. David Covell, field secretary of the National Council has been holding meetings on the every member canvass in the diocese of Olympia. He declared the canvass to be the only method of approved value in promoting support for the work of parishes and the National Church. He ran into some opposition in Seattle where the rector of one of the largest parishes gave it as his opinion that the canvass did more harm than good, since it gave parishioners an opportunity to make complaints which often could not be effectively met by the canvassers. He felt that calling the parish together for a dinner where all the problems could be faced together was the more effective way.

* * *

Indian Christians Visit England

The delegation of Christians from India have arrived in England for a mission of fellowship which is to extend through December 15th. In welcoming them to the country the Archbishop of York said:

"At the great missionary conference held in Edinburgh in 1910 less than a dozen 'nationals' from the mission fields were present, and they were selected by missionary societies. At Jerusalem in 1928 nearly half the conference consisted of such 'nationals,' chosen not by missionaries, but by the indigenous churches themselves. They met as colleagues of the 'sending' churches to cooperate in the determination of

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By C. E. Hudson

Here are full notes for a series of thirty-three sermons on the Christian conceptions of God, life, and the world. The author believes that too many church people today are without any clear, well-defined knowledge of their faith. He offers these outlines as a suggestion for a course of unified "teaching" sermons. The minister will find here not only many useful ideas, but full bibliographies of the best books on special aspects of the Christian Faith. $1.25

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missionary policy. Now a group of Indian Christians comes to our country to tell us what they have found Christ to mean for their country and for themselves. That this should be possible marks a definite stage in missionary enterprise. It is only necessary for our people to know the nature of this mission of fellowship, which will be in this country until Dec. 15, to ensure for it a wide and sympathetic welcome."

* * *

David Gibson Has an Anniversary

A long line of unemployed and hungry men stood outside the office of Canon David E. Gibson at the Cathedral Shelter on Wednesday. The day as far as this is concerned was no different from other days. But it was recalled by Canon Gibson's friends that the date was the thirteenth anniversary of his ordination and marked the completion of thirty-six years of service as layman and priest to the Church.

An interesting feature of this long service is the fact that it has virtually all been in the same place —for twenty-three years at the Cathedral of SS. Peter and Paul; for thirteen years on the same site as the Cathedral Shelter.

A few figures indicating what Canon Gibson is doing today were revealed. During the past four months, the Shelter lodged free 12,149 persons; fed free at the shelter, 18,680; provided clothing for 10,561 and gave financial assistance to 3,151. The Shelter is one of the institutions recognized by the Joint Emergency Relief Commission and bears a heavy burden with regard to the unemployed situation in Chicago.

* * *

Iowa Clergy Hold a Retreat

Eighteen of the clergy of the diocese of Iowa held a retreat at St. Katharine's School, Davenport, from the 13th to the 16th, conducted by Dean Rowland Philbrook of Trinity Cathedral.

* * *

Sunday School Lessons Being Prepared

The department of religious education of the National Council announced through the executive secretary, the Rev. John W. Suter Jr., that progress is being made in the preparation of new Sunday school materials. There have been five meetings of the curriculum committee since the first meeting in March. They have already received the promise of fifteen authors to submit manuscripts for new courses, with five of them having already handed in their outlines. Two of the courses will be used during the coming year in eight or ten centers under the close supervision of the committee. The statement concluded with the

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statement that "in a year like this it would be over-audacious to make a prophecy, but granted a fair amount of good fortune, it seems probable that three new courses will be available for use in time for the opening of the school year in the autumn of 1933."

* * *

Another "Way Out" Series

Following the lead given by THE WITNESS last spring the Christian Century is about to launch a series of articles on the way out of our present economic and international difficulties. All of which gives us an opportunity to tell you again that the articles that did appear here have been reproduced in a handy little book which you may purchase from our Chicago office. You will agree I am sure that the contributors are a notable array, including such well known people as Archbishop Temple, Bishop Parsons, Vida D. Scudder, Nicholas Murray Butler, Harry W. Laidler, Spencer Miller Jr., Bernard Iddings Bell, W. G. Peck, V. Auguste Demant, Conrad Noel, Mary Simkhovitch, William Green, Reinhold Niebuhr and Daniel McGregor. It costs but fifty cents since it bound in durable paper instead of cloth, thus affording a considerable saving in publishing costs.

ORDER OF S. VINCENT

* * *

The Order of S. Vincent, a National Guild for Servers and Lay-Readers, which was founded nearly twenty years ago and has enrolled during that time over seven thousand members, has completed a reorganization and election of officers necessitated by the death of its founder and first Secretary-General, the late Robert T. Walker.

The governing board of the Order, the Council, consists of six priests and six laymen, of which the following have been elected: Reverend Edmund L. Souder, of Hankow, China; Reverend Harry S. Ruth, of Burlington, New Jersey; Reverend Charles E. McCoy, of Williamsport, Pennsylvania; Reverend Julian D. Hamlin, of Boston, Massachusetts; Reverend Kenneth R. Forbes, of Stamford, Connecticut; Very Reverend Archie I. Drake, of Milwaukee, Wisconsin; Mr. T. T. Wu, of Hankow, China; Mr. Kenneth Ruhling, of Chicago, Illincis; Mr. Benjamin M. MacDougal, of Providence, Rhode Island; Mr. Walter W. Gaskill, of Boston, Massachusetts; Dr. Frederick G. Brathwaite, of New York City; and Mr. Walton C. Seitz, of Milwaukee, Wisconsin.

The Reverend Kenneth R. Forbes has been elected Director-General of the Order, The Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, California, has been elected Honorary Chaplain-General of the Order, and Mr. Douglas S. Gibbs of New York City has been elected Secretary-General and Treasurer of the Order and a member of the Council, **ex-officio.**

The Council calls special attention to those interested that the Order is designed to be of service to lay-readers as well as to servers; that its Manual, containing the Constitution, Rules For Members and the official Office of the Order, has now been published, together with forms of Application For Membership, and may be obtained from the Secretary-General at 420 Lexington Avenue, New York City. The Director-General or the Secretary-General will consider it a privilege to give such aid and advice as they may be able to those wishing to form parochial or diocesan guilds of the Order, or in any other way to assist in the enlisting and training of capable and devoted laymen as lay-readers and as servers at the altars of the Church.

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Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
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Daily 12:20.

St. Bartholomew's Church
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8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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Trinity Church, New York
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Daily: 7:15, 12 and 3.

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Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

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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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

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Aim for Victory—Not Defeat
in the
Every Member Canvass This Fall

IT IS so easy to say, "The depression continues. We can't get money where there is none. There is no chance to secure pledges enough to care for a normal budget."

Easy to say—but not true.

This year's Canvass is vitally important, just because it *is* so easy to accept defeat in advance, rather than to go out to win a victory.

Economic conditions *are* improving, and last year's Canvass furnished many proofs that the *number* of contributors in any parish can be increased.

The irregular contributors must be converted into regular contributors. If this is done, there is no need for giving to drop to a point where work in parish, diocese and General Church is jeopardized.

The gifts of the MANY will make up the Budget. But the Canvass needs to be planned, organized, executed, so that the many will be reached and converted. That calls for the most thorough, painstaking *Every Member* Canvass ever conducted.

That sort of Canvass will win a victory; just as it did last year in Emmanuel Church, LaGrange, Illinois, which reported:

"Last year there were 195 pledges for $14,000; this year there are 465 pledges for $18,000."

CANVASS DATES
November 27 — December 11

Printed material as to how to do it and why to do it is obtainable from your Diocesan Office, or from

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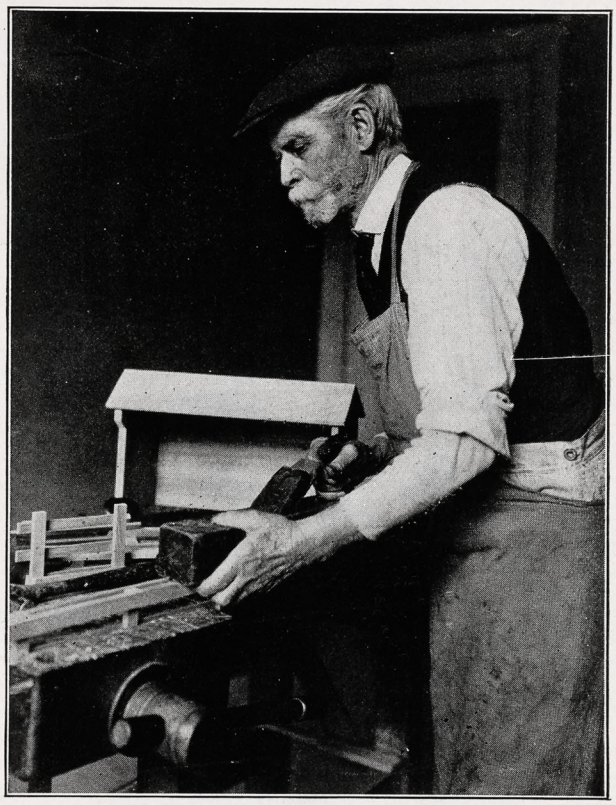
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NEW METHODS FOR OLD—James Myers

The WITNESS

CHICAGO, ILL., OCTOBER 13, 1932



AN UNEMPLOYED WORKER

Article Tells Why He's Happy

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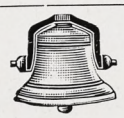
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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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NEW METHODS FOR OLD

By

JAMES MYERS

Industrial Secretary, Federal Council of Churches

INVOLUNTARY unemployment is a curse to the human race comparable in its effects only to the institution of chattel slavery. Unemployment, like slavery, must be abolished! But until unemployment can be abolished, the victims of this economic disease must be supplied at least with the bare necessities of life. What is the most effective, the most self-respecting way in which this can be done?

I have seen the bread lines in this country, the giant "flop houses" where thousands of men are sheltered, the unremitting labors of the skilled caseworkers of the social agencies, the emergency relief organizations with their relief and made-work programs. I have seen, too, the men sleeping on the ground in the parks and prone upon the sidewalks of New York; I have seen the bonus army with its shacks, many of which looked like make-shift dog kennels—a rusty sheet of iron for roof and a bed of straw; I have seen the shanty-town of Father Cox's followers in Pittsburgh where men have dug themselves into the ground in a litter of abandoned foundations, and I have seen the untold misery of our coal fields. I have seen something, I think, of most of the varieties of the American dole, the efforts of private charity and public relief to meet the terrible strain of our widespread distress.

I must confess that it was a refreshing experience last May when I had the opportunity to inspect the Labor Exchange at Cologne, Germany, where 30,000 unemployed men and women a day are cared for in orderly and systematic fashion. The outstanding impression which I received as Dr. Barwasser, the director, kindly showed me through the many departments, was the look of self-respect on the face of practically everyone as he waited for his weekly unemployment insurance benefit. The whole air of the exchange was one of accepted, business-like routine. One sensed no stigma of charity in the transaction. The unemployed did not look hopeless or even worried. They were not "down in the mouth." I could not get over it. "There is no doubt about it," said Dr. Barwasser, "the sense of security which comes with unemployment insurance—limited as it is—makes a great difference in the morale of the workers." I received similar impressions on pay day in the Labour Exchange in London.

Is it not odd that some people object to the proposal of setting aside reserves for unemployment insurance as a "dole" which they say destroys character and self-respect? Is it not still more strange that many people who object to unemployment reserves as a form of dole are often themselves the recipients during hard times of dividends which are paid from quite similar reserves set aside for the stockholders of a corporation? The latter practice is considered by them as "only common sense" and "an evidence of intelligent management."

To be sure, provisions for unemployment insurance, to the degree in which it may be paid for by the company or the state, would constitute an increase in total financial return to wage-workers. But who that is familiar with actual earnings of wage-workers doubts that they should have and are entitled to a higher total income?

Viewed from another angle unemployment insurance would merely tend to place wage-workers more nearly upon a footing with salaried workers whose remuneration is calculated on an annual basis.

The state of Wisconsin has adopted the first Unemployment Reserves law in America. Churches and ministers helped, according to reports from the field, the state bodies of Presbyterians and Congregationalists declaring in its favor and individual Baptist, Methodist and Episcopal ministers favoring it at hearings. Unemployment reserve bills will be introduced in many state legislatures and in Congress this winter.

HAVING said so much in praise of unemployment insurance as over against the American dole of charity or public relief, it must be said that while unemployment insurance is the best form of relief, nevertheless certain evils growing out of unemployment itself undoubtedly persist in spite of the best

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unemployment insurance plans. The worst of these evils is the effect on human beings of being idle. The Directors of Labor Exchanges abroad admit that after a long period of enforced idleness men suffer spiritual and mental as well as physical deterioration. Some go to pieces under the strain of anxiety which eventuates in despair. Some, on the other hand, lose the capacity or the desire for work.

Anyone close to the unemployed in this country will tell you that the same is true in America under our wholly different system of relief. It is not "the dole" which is to blame. It is in both cases the lack of regular occupation, the indignity of having little or nothing to do. Labor is a divine law of life. Without regular, useful creative work to do, human character tends in one way or another to lose its moral fibre. We can see this not only among the unemployed poor who cannot get work, but also among the unemployed rich who are not obliged to work. I should not favor such high payments in unemployment insurance or in relief—or in dividends—as would remove a man's incentive to work when work is available. The low benefits of unemployment insurance cannot be said to do this any more than does our American dole. But in both cases the opportunity to work is lacking.

When our economic system fails to supply this opportunity to work and government fails to launch adequate public works programs, here is a place for voluntary organizations to function in a useful if limited way. After many years of experience with the effects of unemployment in England a strong conviction has grown up that some opportunity for work must be supplied for the unemployed. As a consequence allotment gardens have been developed for summer work and workshops for winter occupation. Here is a particularly valuable suggestion for American social and religious organizations. Relief in food and clothes, even the opportunities for recreation, reading rooms, games, etc., and the educational classes which have been offered by the Y.W.C.A., Y.M.C.A. and the churches are not enough. Even our conferences and our efforts toward social legislation are not enough. Men and women want something useful to do. They want to *work*.

The English Quakers have helped to organize garden clubs, in which 64,000 plots have been made available for the unemployed around principal cities and in the coal areas. The purpose has been "to save personalities from the despair and deterioration of being useless burdens on the community." Even a small plot of land where he can do useful, interesting work and raise fresh vegetables and winter supplies of potatoes for his family restores a man's self-respect. "He begins to feel himself back in a world of men with a job on hand."

Subsistence gardening, along similar lines has been promoted on a wide scale in America during this last summer. Many churches have also made their kitchens available for canning of the products against next winter's need. It is not too late to arrange for canning fruits and vegetables which may be donated from nearby farms and estates. It would be well to lay plans now for a great extension of subsistence gardening for next summer.

EMPHASIS on need of opportunities to *work* in the winter time as well, brought the development of work shops by civic, labor and religious organizations in Lincoln, England, and later in other cities and in South Wales (the latter under the Quakers). An empty store or the basement of a church is fitted up with work benches and tools, cobblers' lasts, hand looms, and other simple equipment. Instruction is provided and unemployed men and women are given the opportunity to repair their own furniture, make toys for their children's Christmas, and small articles for the home, repair shoes, weave rugs, make dresses and clothing for their families and knit socks. Because the unemployed have at least a little cash from their unemployment insurance, they are able to pay penny dues and to pay for materials used. The articles produced may be used in their own homes or sold to members of the club at low rates. In some places a device for exchange of products has been arranged without the use of money. "Scrip" is issued or books kept in terms of the hours of work a person has put in at any kind of work—shoe repairing, clothing manufacture or repairs, furniture making, bread making, and in South Wales, potato raising and digging coal or cutting wood! The holder of credit for work he or she has done in any of these lines then "purchases" what he needs of the others' products. Professor Frank D. Graham of Princeton University has outlined a plan whereby such a device could be adopted on a large scale by American industry itself during times of unemployment. The practicality of such plans indeed raises basic questions whether our money and credit system could not be made to function more in harmony with the actual realities and possibilities of production. Here is some food for thought!

Since unemployed families would not otherwise buy articles sold or exchanged at the work shops, it is felt in England (where organized labor is most particular on such matters) that the work shops do not compete in sales or decrease the demand for regularly manufactured articles. "When a man has been out of work eight or nine years," said the Director of a Work Shop, "it is like giving him a new lease of life to make it possible for him to do creative work and see the results of his labor." In fact there have been many cases where men have gained new courage and begun to feel that life might be worth living after all. Some have been saved from actual suicide.

Could not many Y's and churches organize such shops this winter? The American Friends Service Committee has already started shops of this kind in some of the coal camps. Of course, our American unemployed have not even the small cash income of the English unemployment insurance, but with all our emergency relief, there are no doubt many men and women who are receiving at least a minimum of food who would be glad of the opportunity for self-expres-

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sion, renewed hope and additional income or the advantage of exchange of products which can come through the work shops.

AN INTERESTING phenomenon in unemployment relief has appeared in the organizations of Unemployed Citizens Leagues in Seattle and other American cities, and one which may well spread to significant proportions. There is a special appeal in the opportunity for self-expression and the maintenance of self-respect when the unemployed band themselves together for mutual self-help and for organized pressure upon local, state and federal governments in favor of adequate relief measures.

A typical program includes the establishing of a headquarters in an empty store or other place, gathering of fruits and vegetables donated by nearby farms or the public markets and distribution to League members together with the milk and bread which are donated by bakeries and dairies. The investigation of all applicants is carried on by the League itself, checking with city relief lists. Cutting firewood for League members (trees donated by estates or state forests), educational open forums, social meetings and non-partisan political action, are all included in the program. Committees write to or wait upon municipal and state government officials seeking adequate relief, and give publicity in the press to their replies. This technique offers real opportunity to assure better relief in many places and especially to preserve and develop among the unemployed a self-respecting sense of "amounting to something" in the community—a precious human value which is usually so quickly and tragically lost by those who are out of work. Churches can help by offering leadership and helping to secure meeting places. Perhaps no greater Christian service could be done than to assist in this general movement.

While we seek to utilize the best methods of unemployment relief, we should constantly remind ourselves that relief is not enough. It is our principal task to abolish unemployment, to inspire the development of an intelligently planned economy in which there shall be work for all and in which all shall work. For work is a divine law of life.

WHAT I BELIEVE AND WHY

The Approach to Christ

By

BISHOP JOHNSON

LET us pursue the path that St. Paul points out. It does not have its foundation in reason but in love emerging into reasonable conduct. Christ reveals Himself as one who came on earth to be man's friend.

Now friendship is a phenomenon which we can study. We do not begin our friendships in an academic manner. If we do we don't make friends. Men are drawn to one another in fellowship by an intuitive process which is no less real because it baffles analysis. Friendship begins in that mysterious magnetic attraction by which souls are united. Christ did not seek the friendship of the twelve by logic but by contact. When that constant fellowship became a fact then the apostles began to think. He did not impose Himself upon them by argument. He won them to discipleship because they loved Him, not because they understood Him. Finally He asked them whom they believed Him to be. Then they had to reason.

So if our religious life follows this natural process its elemental need is contact with the Christ which causes us to admire and then to love. As St. Paul puts it, our religion begins when we are rooted and grounded in love, "that Christ may dwell in your hearts by faith." It is like a friendship in which the proof of its value lies in the experience of its development. Without this preliminary relationship there can be no real growth in friendship. We cannot begin friendship by a syllogism. As friendship proceeds, reason comes in to justify it, but we love first and think afterwards.

It is this which makes a betrayal of friendship so tragic. It is a betrayal of something deeper and finer than mental processes.

AND so it is only those who love who can forgive. Forgiveness of offences is not scientific and yet it is absolutely essential to the preservation of the home or the brotherhood. As St. Paul says in speaking of the development of Christian fellowship, it is only as you begin in love that you are able to comprehend the dimensions of Christian character.

The cynic begins at the wrong end when he refuses to walk with Christ before he attempts to understand Him. We are all familiar with the obstinacy of prejudice. We do something from pure motives and we know at the start that the man who doesn't like us is bound to misconstrue our actions. There is nothing more unscientific than the bias of scientists against the Christ. They begin with a doubt which can never emerge into an understanding relationship. No one can be filled with all the fulness of God who begins in any other premise than the desire to cultivate His friendship. If we wait for proof we will never begin to enter into close and cordial relations with another person, not even with God.

It is curious that those who reject the supernatural

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should demand that they should approach God and Christ in the natural way. Surely God does not invite man to analyze Him first and to love Him afterwards. If God be a person then He is conditioned by the laws that govern personal relationship. And so we love Christ because He first loved us. No one can question that Christ was a lover of mankind. He yearned to gather them to His breast in confidential relationship. If this be so then men should be drawn to Him by the cords of affection and then test the relationship in terms of experience. That is the natural process by which friendship is tested.

AFTER all the approach to Christ must be the natural one. Does an intimate contact with Him satisfy the needs of friendship. Of course there are dangers. Christ realized that some followed Him for the loaves and fishes, and some because they sought signs and wonders, and some because they hope to be rewarded. The Church has no brief for false relationships. It is the penalty of greatness that it is surrounded by those who are self seekers. The emphasis which has been laid upon salvation by zealous evangelists has too often resulted in creating soldiers who put their own personal safety first. They are not inspiring soldiers but they do not nullify the other type, however rare it may be, who say, "though He slay me yet will I trust in Him and though I walk through the vale of the shadow of death I will fear no evil."

Christ never said "I will have no friends because so many friends are merely self seekers." He did not refuse the love of John because He had to endure the treachery of Judas.

Let us keep our quest upon the same high level which He invites. If friendship with Christ, based upon sound motives results in giving values to life and purpose to the daily grind, then why should I not follow, even though I may never rise from the dead or meet Him hereafter.

It is a frequent sight in these times to see scores of tramps riding in freight trains. They are traveling hither and thither on the continent. As a class they have lost all sense of values and any definite purpose. I do not see how they differ in principle from the great mass of travellers on this terrestrial sphere who are on their way but going nowhere in particular, and who have lost all sense of the values that lie hidden under the things which symbolize values. "Verily thou art a God that hideth thyself." This is true whether we think of Him as the God of science, art or religion. Truths lie hidden under things. Beauty is concealed from the dull eye which sees only things. Goodness is not on the surfaces of life but is also hidden under our daily tasks and relationships.

Christ has done for life what the scientists have done for things. He has revealed to men the sublime realities which lie hidden under the otherwise trivial acts of our daily life. If we are really and truly seeking righteousness as the highest value in life we will find in Christ that which will satisfy our need.

Cheerful Confidences

By
GEORGE PARKIN ATWATER

THE CHURCH PAPERS

THE Episcopal Church has half a dozen national Church papers.

They are not as smart as the *New Yorker* or as urbane as the *Saturday Evening Post,* or as snappy as *Time,* but they do represent a lively account of real people, doing real things in this great Church of ours.

You would be surprised at the result if you would subscribe to a Church paper, and really read it; not every word perhaps, but what caught your attention.

Suppose some good friend should come to you and say, "Old man (or young man), I am going to do you a favor. I am going to build an additional room to your house. It will be different from the ordinary rooms. It will have a different atmosphere, different pictures, suggest a different outlook on life. When you are tired of the radio and bridge, and all the old set-up you can step into this room, and lo, and behold, you will have a new experience. And it will cost you just two or three dollars."

Would you take it? You would. Now, along comes the editor of the Church paper. He is not some pedantic old bookworm digging up the driest and most moth-eaten padding in the whole market to put into his paper. I know most of these editors and they are alive; young, alert, keen and interesting. They say to you, "Here is a whole realm of serious human effort. It is full of interest, romance and achievement. We will build a little additional room to your brain, and we will furnish it with some notable furnishings. We shall bring you the serious thoughts of intelligent men; we shall give you opinions on subjects of vital importance in this world. And we shall carry you into the remote places, so that you may learn what your Church is doing in spheres of which you have never heard. We shall tell you stories of heroic endeavor that will touch your hearts. One of the greatest gifts of man, Imagination, will be enlisted to make a new world, a present day world, a pulsating, throbbing world. Very soon you will be looking forward to our gift of printed pages, as the man away from home looks forward to news from the old town. We shall make you residents in a new world. We shall make you realize that your Church is not a little building, up the street, whose chief excitement is a chicken supper, but is a nation-wide force, pioneering, struggling, achieving, aspiring and conquering. You will say as St. Paul said, not 'I am a Roman citizen,' but 'I am a member of a great group, a mighty army.'

"You will be inspired to make your post of duty in the parish one that the inspecting officer will commend. And because of the great cause which we represent, you will realize more and more what it means to share in the abundant life."

How will this be accomplished? Go to your rector and subscribe to a Church paper, and read it faithfully for one year.

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As I write these words, I know that many persons have recently spent about twenty dollars to see three baseball games, Cubs versus Yankees, the thrill of which lasted less than a week. Why not try a new thrill and give the mind a chance to enlarge its borders. It may seem a little queer at first, but soon the outlook will seem familiar. Think of the condition of our land without its newspapers. Can our Church flourish if its people are deprived of its papers, the mental food that enriches the life? So hunt up your rector today and subscribe for a Church paper.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE CREATION

GENESIS begins with the story of the creation of the world. Read the first chapter and the first three verses of chapter 2. It ends with the statement "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which he had made."

How about this matter of the seven days? We know how days are made; the world revolving around on its axis, turning from sunlight into shadow. Before the sun and the earth were made, how could there be days?

Turn to Psalm 90. Across the top of it is written "A Prayer of Moses the man of God." Read the first four verses. It says "A thousand years in thy sight are but as a day."

Now turn to 2 Peter, 3:8. He writes "Beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day."

So both to Moses in the Old Testament and St. Peter in the New, a Day of God may be a thousand years long. Psalm 137 says "Remember Edom, O Lord, in the Day of Jerusalem." Jesus says (John 8:56) "Your father Abraham rejoiced to see my day." He certainly did not mean a day of 24 hours. He meant the time of triumph; of success; of accomplishment and victory.

We know from the testimony of the Creation itself, by the record written in the rocks, that not only thousands, but millions of years were required in these earth-forming periods. Any length of time in which something is accomplished is a Day of God.

The first chapters of Genesis set forth the teaching that God made the world, and called it good.

To keep forever in memory this teaching, the Sabbath Day was instituted among the Hebrews. Every seventh day all work ceased. The time from Friday at sundown to Saturday at sundown was observed in strict reverence. No other nation had such a custom. Hebrew children, like any other children, would ask "Why do we do this?" And they would be told "To remind us that God made the world, and it is good."

The story of the Creation was told in the natural order in which children notice things. Most striking of all outward facts, and the first noticed by a baby, is the difference between Light and Darkness. Then the difference between Heaven and Earth. Then the difference between Water and Land. Then the Sun, Moon and Stars. Then birds, fishes and beasts, and lastly man. This order corresponds in a rough way with the process of evolution; but the order in which they are given is simply the order in which a child would ask about them.

In time the Sabbath, given as a memorial of the Creation, became something of a superstition. In the days of Jesus the heads of the Jewish race held that it was wrong even to do good on the Sabbath Day. For this reason Jesus had a continual battle with them. The whole fifth chapter of John describes one of these conflicts. So does the 12th chapter of Matthew. Jesus explained his actions in healing on the Sabbath Day by saying "My Father worketh hitherto, and I work," meaning that God has never stopped working, and that if one does God's work, the Sabbath is as good as any other day for doing it.

The whole Bible is full of references to the Creation and to the Sabbath, as the seal of the worship of the Creator. In Deut. 5:14, the reason for keeping the Sabbath is to show mercy on slaves and cattle "that they may rest as well as thou."

PRACTICAL APPLICATION

TO PRESS home the teaching that God is still making the world and wants our help, establish a Temple of Science within your church and a Garden of Memory around it.

Let the children plant grass, flowers, shrubs and trees. Name the trees after famous characters, and put their names on the trees. Get the congregation to plant roses or other flowers as acts of thanksgiving.

Let the children start collections of rocks, leaves, flowers and other scientific specimens. Get the aid of a teacher of science in the public schools to help classify and mount them. Explain that God is still creating the world, whenever flowers bloom or gardens grow.

This will help bridge the gap sometimes felt between science and religion. Science is the tool; religion is the motive and the skill which guides it.

MEMORY WORK

Take the first section of the Books, The Law. Write in your notebook their names, thus:

Genesis Exodus LEVITICUS Numbers Deuteronomy

Say these names over and over until you have learned them. Learn also their abbreviations; Gen; Ex; Lev; Num; Deut. To us, the book of Leviticus is the least important, and we are apt to skip it. But to the Hebrews it was the central one, because it deals with the rules of daily life which they had to observe. These five are called the Books of Moses, not because they were written by him but because they are mainly about him.

More than half of the five books is taken up with rules of conduct. From Exodus 19 to the end, half of Numbers and all of Deuteronomy are rules of conduct. The stories are given to explain the rules; how they originated, and why they must be kept.

Turn to the Communion office, page 68, and read the Ten Commandments. Then say to yourself the Summary of the Law "Hear what our Lord Jesus Christ saith. . . . On these two commandments hang all the Law and the Prophets."

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RECENT SERMONS BY R. J. CAMPBELL AND J. F. NEWTON

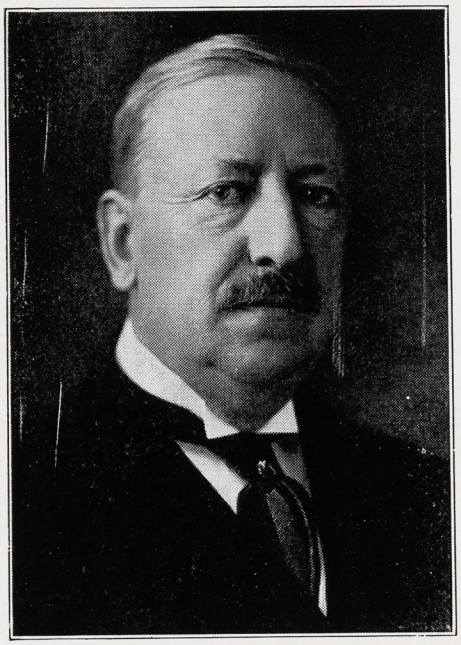
Reviewed by G. M. Day

A new book of sermons by most men would not attract a very wide audience, but a new volume from the pen of Dr. Joseph Fort Newton will be welcomed not only by a multitude of old friends, but will undoubtedly make for him a host of new friends, especially when the Spirit veritably moves upon the faces of its pages as it does in *The Angel in The Soul.* (Harpers $1). The sermons are very different. For example, there is one on Newman's deservedly popular hymn "Lead Kindly Light" and another on world peace. Nevertheless the main emphasis which runs through them all is upon that deep mysticism which Dr. Newton rightly believes is at the heart of all religion. If there is a greater master of the sermon than Dr. Newton living to-day I have yet to hear of him. The remarkable combination of depth of thought and feeling and beauty of style must be evident to every reader. Let me quote a few sentences as an illustration: "A vision of unity at the heart of multiplicity, finding focus in myriad ways, now suddenly as in a flash, now slowly in quiet unfolding, the mystical experience has one invariable characteristic—it unifies the life of man, gives it depth and direction, and endows it with power. It was a blinding vision at noonday, brighter than the sun, which healed a deep schism in the soul of Saul of Tarsus, organized his life on a new basis, and fed the undying fire of his interpid ministry. But that is only one form of the experience; in other lives it takes other forms, depending upon training, temperament, and the contour of the thought world in which men live. . . . Our fathers called it conversion; in the jargon of our day it is called adjustment to life. No matter; when man makes contact with the reality behind the shapes and shows of life, by what name soever it may be described, his nature is harmonized. His chaos becomes a cosmos, and his life is lifted out of a trembling fear that stands in weakness into a faith that walks in power."

Christian Faith in Modern Light is the title of the latest volume by The Rev. R. J. Campbell, Chancellor and Canon Residentiary of Chichester Cathedral in England. (Macmillan Co. $1.75). Unlike some, the title of this book tells what the book is about with accuracy, for it consists of twelve lectures delivered by Dr. Campbell many times in different parts of his Diocese in the fulfilment of his duty as Canon-teacher of the Diocese. The chapter headings give a good idea of the content of the book. A few are: "Varying Conceptions of God, Jesus Christ and the Modern World, Human Nature and its Needs, The Historical Christ, The Influence of Belief in Christ upon Belief in God" and "The Meaning and Scope of Redemption". The lectures are written out of the fullness of the author's wide experience and deep spiritual living and are full of real theological meat cooked in a palatable modern form. If I could buy but one volume of recent sermons or sermon-lectures, I would commend this as the one which I find most thought provoking and helpful.

When I pick up another book of Dr. Charles R. Brown's I am reminded of the student reporter for the college paper who told me he liked Dean Brown the best of the college preachers because he was the easiest to take notes on inasmuch as he always had three or four points made unmistakably evident. A reader of *Have We Outgrown Religion* (Harpers $2) will be struck by the remarkable clarity, and matter-of-factness of these sermons. In contrast to Fort Newton's mystical, and R. J. Campbell's theological note the practical emphasis of these sermons stands out sharply. For example, a sermon entitled "Getting Started" gives college freshmen fatherly advice on four important choices: studies, habits, associates, and religious adjustment; while another entitled "Right Standards" compares from a religious standpoint the various standards which may be used in judging men, namely that of: money, social position, learning, or the Chris-

(Continued on page 16)



BURTON MANSFIELD
Eminent Churchman Dies

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

One would hardly expect the second son of the third Marquis of Salisbury, Queen Victoria's famous prime minister, to give the Soviet government a pat on the back, but he did just that the other day in an address before the few people who make up the social service commission of the Federal Council of Churches. This second son I mention is the Lord Bishop of Exeter, England, a brother of Lord Robert Cecil and of Lord Hugh Cecil. He is now in this country preaching and lecturing and being entertained, for the most part, quite properly, by dignitaries of our Church. He said in this address that what we need to learn primarily is that the world is essentially one, and that an injury to one is an injury to all. We have got to get together or perish. Russia, he said, is essentially Christian, whether they know it or not, in what they are doing for the workers and in their effort to establish a system of society that will make for a greater fullness of life for everyone. And mind you it is the second son of the Marquis of Salisbury who is saying this and not the managing editor of this paper, who on occasions has been hopped on vigorously and denounced as a raving red for saying much less.

The Lord Bishop of Exeter, if you are interested, is an attractive man. He is a huge man, has nice blue eyes, a gorgeous beard, and a lot of grayish hair on his head which he apparently never bothers to comb. It probably wouldn't look as nice if he did. He is a prayerful, spiritual man; it was easy to see that. And he spoke easily and smoothly and without any show of emotion whatever. What he said to us, I thought, was a bit trite, considering his audience. But I always marvel at the way these Britishers can be interesting, even thrilling, in handling commonplace matters. They are educated—I presume that is the answer. Also they have lived through changes in their country and so have a perspective which casts out fear.

* * *

The Laymen's Foreign Mission Inquiry

A committee of laymen, representing seven denominations, including our own, have returned home after having spent a great deal of time in the Far East studying foreign missions. The final report is to be released early in the winter but they have given out a statement announcing that it will make recommendations for far-reaching changes in the plan and scope of missionary work.

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In dealing with the question as to whether or not foreign missions should be continued the committee states in this preliminary report: "That these missions should go on, with whatever changes, we regard as beyond serious question. There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form or on their present basis. This commission makes no such appeal. In our judgement, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the effecting of such change should be the condition for every further enlargement of the enterprise."

* * *

Dr. Atwater Recovering Rapidly

The little paragraph that appeared here a couple of weeks ago telling you of the illness of Editor George Parkin Atwater apparently caused undue alarm, since many letters have been received asking for more details. So I take this means of informing you that, while still in the hospital, he is chipper and gay, and will soon be back on the job.

* * *

Money Is Still Coming in Slowly

Dr. Lewis B. Franklin, treasurer of the National Council, reports on October 5th that "there was no improvement in September for in that month we received from the dioceses only $71,471 while one-twelfth of the 'expectations' for 1932 amounts to $180,000. As of October 1st we have received only 73% of the amount then due even after allowing a full month for collection and transmission. We owe the banks $350,000. Only three months of the fiscal year remain in which to catch up and 100% payment of 'expectations' is needed from every diocese in order that we may close the year without a deficit. We are confident that the Church will do its utmost."

* * *

Helena Dudley Dies in Geneva

Miss Helena Dudley, prominent Church woman and social worker of Boston, died in Geneva, Switzerland, on September 29th. Miss Dudley was widely known for her work at Dennison House, Boston, where she was head resident for many years, and for her activity in bettering the lot of her fellows. An intimate friend writes: "Miss Dudley has left us. She was a beloved comrade for forty years, and life looks blank and sad without her. But for her I can rejoice; and she went peacefully, surrounded till the last by tenderest care. It was strangely fitting that she should die in Geneva, the home of efforts for international peace—and on All Saints."

* * *

Negro Church Workers of East to Meet

A conference of Church workers among Negroes of the 1st and 2nd provinces is to be held in New York City October 12 to 14. The sessions are being held at St. Cyprian's Church, with a great service at the Cathedral of St. John the Divine closing the sessions.

* * *

Church a Center for Relief Work

Emmanuel Church, Pittsburgh, the Rev. A. W. S. Garden, rector, has been designated as the center for relief work for the north side of the city by the Red Cross and other welfare agencies.

* * *

Pennsylvania Holds Annual Institute

The annual church school institute of the diocese of Pennsylvania was held at the Church of the Holy Apostles on October 3rd. Those giving addresses were Miss Mildred Hewitt, secretary for church schools of the National Council; Miss Helen M. O'Neill, who is the director of the school at Whitemarsh; Miss Gertrude Fritzinger, parish visitor for Christ Church; Mrs. C. Stanley Rogers, director of religious education at Ardmore; the Rev. C. Rankin Barnes, executive secretary of social service of the National Council and Bishop Taitt. There were about three hundred present.

* * *

Dean of Albany Cathedral Installed

The Very Rev. Charles S. Lewis was inducted into his office as dean of the Cathedral in Albany, N. Y., on October 2nd by Bishop Oldham.

* * *

Connecticut Chancellor Burton Mansfield Dies

The Hon. Burton Mansfield, chancellor of the diocese of Connecticut, and known to everyone who has attended a General Convention during the past twenty-five years, died at his home in New Haven on October 4th. He was 76 years of age. He has been an active and prominent Churchman all his life; a trustee of Trinity College; a trustee of the Berkeley Divinity School, and a member of the National Council from its inception until his resignation last year because of illness. His death is a tremendous loss to Connecticut and to the entire Church.

* * *

The Chapel at the University of Illinois

A corporation has been formed to care for the work of the Church at the University of Illinois, made up of fifty members, including the bishops of Springfield, Chicago and Quincy. A student council to enlist the interest of the student body has been established and is working with good results.

* * *

Theological School at Sewanee

The Theological School of the University of the South, Sewanee, Tennessee, opened its 55th year on September 15th with an enrollment of thirty students from sixteen dioceses. A new course has been added to the curriculum on modern social and economic problems given by Professor E. M. Kayden of the university faculty. A course of special lectures, begun by Bishop Gailor, is to be continued by the Rev. W. J. Loaring-Clark, Bishop Kemerer and others.

* * *

Albany Opens a Normal School

The diocese of Albany opened a normal school on October 10th which is to meet each Monday evening at St. Paul's parish house until December 12th.

* * *

Pittsburgh Holds Conference

In preparation for the every member canvass the Rev. Charles H. Collett, secretary of the National Council, led conferences of the clergy of the diocese of Pittsburgh this past week. It is planned to follow these up with regional conferences from the 23rd to the 30th, with Bishop Remington of Eastern Oregon the principal speaker.

* * *

Clergy Conference In Southwestern Virginia

At the call of Bishop Jett a conference of the clergy of Southwestern Virginia was held at Roanoke September 26th to 28th. There were addresses, followed by discussion, on marriage and divorce; the Negro work in the diocese; the proposed organization for laymen of the Church; the various institutions of the diocese and of course the every member canvass, and ways of preparing for it and conducting it.

* * *

Bishop Colmore Reports On Porto Rico

To be crouching in church, surrounded by sixty or seventy huddling people who had come there to seek refuge from the fury of a hurricane, and then have the roof come crashing in, smashed to bits by the rectory which had been picked up bodily and hurled on top of the church—not too pleasant, what? That was the experience of the Rev. Modesto Rivera of Vieques. Two people were killed, his wife was injured, the rectory and the church were of course ruined, as

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was everything in Vieques for that matter. Bishop Colmore reports other losses from the recent storm; St. Luke's, Puerta de Tierra, probably a total loss; St. Hilda's, Trujillo Alto, roof badly damaged and dispensary entirely blown away; the roof of Bishop Colmore's house was blown away, and much damage was done by water; and there was minor damage to other church property. Bishop Colmore writes that it was by far the worst storm that the island has ever experienced.

* * *

School for Teachers In Western Massachusetts

An accredited school for church school teachers has been opened at All Saints, Worcester, Massachusetts, under the direction of the diocesan committee on religious education. Those teaching are the Revs. John H. Lever, Levi T. Miller, Joseph Rogers, Donald Alexander, Deaconess Elizabeth Coe, Mrs. Charles Anderson, Mrs. Frederick H. Danker and Mrs. Harold Moulton.

* * *

Church Army Conducts a Rural Survey

Captain George Clarke, Church Army, is in Sullivan County, New York, conducting a rural survey. Isolated Church families are being enrolled with the department of religious education of the diocese and correspondence courses started. Bishop Gilbert has charge of this particular section of New York.

* * *

Bishop Stewart Honored By Catholic Club

The Catholic Club of Chicago honored Bishop Stewart by making him an honorary member at a meeting held last Tuesday, attended by more than three hundred men and women. Bishop Stewart was the speaker.

* * *

A Record for A Lay Reader

At Manhattan, Illinois, on October 9th a service was held to commemorate the 75th anniversary of St. Paul's Church. But it was much more of a celebration of the 25th anniversary of Major J. H. Smale who has served the mission as lay reader for twenty-five years. Major Smale intended to be a clergyman, and did attend the Western Seminary for a time. But he left to enter business. Twenty-five years ago St. Paul's was without a rector and Bishop Anderson put Mr. Smale temporarily in charge. It proved so satisfactory that he has been there ever since.

* * *

Baltimore Rector Goes To Emmanuel, Boston

The Rev. H. W. B. Donegan, youthful rector of Christ Church, Baltimore, has accepted a call to the rectorship of Emmanuel, Boston, succeeding the Rev. Benjamin Washburn who is to be consecrated bishop coadjutor of Newark this week.



H. W. B. DONEGAN
Called to Boston Parish

* * *

Diocese of Michigan Has Normal School

At St. Paul's Cathedral, Detroit, the 16th season of the Church Normal School opened on October 4th. There are sessions each Tuesday for ten weeks; dinner, followed by an address before the entire school; then classes. Bishop Page started things off by giving the first address the other evening. There are classes on all sorts of subjects, with several of the clergy and religious education experts of the diocese doing the teaching. There are over 200 enrolled.

* * *

Negro Churchmen of South Carolina Meet

The 23rd annual council of Colored Churchmen of the diocese of South Carolina met at Charleston last week. Bishop Thomas was the celebrant and preacher at the evening service, and presided at the meetings. There were reports on various phases of the work, including an interesting report on the work carried on by Archdeacon Baskervill, and another on the work done by Miss Maude Callen, a community nurse in Pineville.

* * *

Seabury Has a Large Enrollment

Seabury Divinity School, Faribault, Minnesota, began its 75th year the latter part of September with thirty-one students. Bishop Keeler, acting dean, has appointed the Rev. Victor E. Pinkham as provost of the school to be administrative head of the academic life of the school. The Rev. F. F. Kramer, who resigned as warden last year, is continuing as professor of Old Testament. His son, Paul Kramer, is teaching Greek and New Testament; Professor F. L. Palmer is teaching divinity; Rev. V. O. Ward, ethics; Bishop McElwain, pastoral theology and homiletics.

* * *

Dr. Lacey Preaches In Old Parish

The Rev. Thomas J. Lacey, rector of the Redeemer, Brooklyn, visited California this past month and while there preached at Alameda, where he was rector thirty years ago.

* * *

Our Own Hall of Fame

We will let Dean Maurice Clarke of Marquette, Michigan, tell you about the person selected for our Hall of Fame this week, under the title of "The Angel of the Woods". He writes:

This is not a name given in soft sentimentality by soft handed and soft lipped people to another of their kind, though different from them. It is a garland of love woven by the horny hands of husky lumber jacks and placed with reverence upon the brow of a dark haired, bright eyed, gentle little woman named Mrs. Hugh Campbell. They called her "The Angel of the Woods" only because in their childlike shyness they couldn't express it more intimately. What they really meant was "The Angel of Our Woods," or even "Our Angel."

For thirty years this little woman has been living and working in the northern woods of Michigan where now the little town of Ralph is about 400 miles due north of the city of Chicago.

When first she went there, Ralph was just a lumber camp and the air was filled from morning till night with the sounds of the axe, the falling trees, and the "jacks'" not-too-drawing-room-like exhortations, denunciations and cries of pain. It was a cry of pain that took Mrs. Campbell into those woods. It came from the lips of Hugh Campbell—a cut, infection, blood poison — the shadow of death! Her nursing was rewarded by his recovery. They were married. The lumber camp became her home. New sounds mounted on timid wings into the air. The sound of lumber jacks singing hymns; the sound of a gentle woman's voice teaching them the Bible with its deathless message of the redeeming, fatherly love of God; the sound of childrens voices singing in the Sunday School which she started and taught, and later the sound of the voice of that great missionary of the Northern Woods, Archdeacon

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Poyseor, reading the services of the Prayer Book and preaching the unsearchable riches of Christ. The years passed.

Then a new sound. Axes on wood —falling trees—saws—yes and hammers and nails. What did it mean? A little log Church—"beautiful for situation: the joy of the people." There it stands in its setting of beautiful trees and they call it—"The Cathedral in the Pines." The witness of the woods to the Angel of the Church in Ralph. She is still there. Gentle as ever—the light in her eyes that never was on land or sea—loved and revered by all.

* * *

Fellowship Meetings At Waterbury Parish

One evening each week is Fellowship Evening at Trinity Church, Waterbury, Connecticut, where the Rev. Henry B. Todd is rector. And these evenings are not merely a chance to eat doughnuts and drink cocoa; each evening being devoted to some topic. Thus on the 6th they held Wellesley Night with two members of the parish who attended the Wellesley Conference this summer telling the rest of them all about it and urging them to plan now to attend next June. On the 20th the rector is to tell of the work done at the College of Preachers in Washington.

* * *

Holy Cross Fathers Make Direct Appeal

The Order of the Holy Cross has issued an appeal for $25,000 to maintain their Liberian Mission. In their letter they state that they were compelled this year to cut the mission budget 20% but that they cannot continue this cut without destroying valuable work.

* * *

Ecclesiastical Court In Michigan

Bishop Page of Michigan, chairman of the commission on marriage and divorce, has appointed an ecclesiastical court on marital relations, authorized by the new canon. Those to serve are the Rev. W. D. Maxon; the Rev. J. G. Widdifiend; Mr. Lewis H. Paddock, chancellor of the diocese; Hon. Henry S. Hulbert and Hon. Henry G. Nicol.

* * *

Mr. Charles J. Stakel Tackles Several Jobs

Mr. Stakel is the superintendent of a mining company in Northern Michigan; the diocese of Marquette. There isn't an iron mine open in his district. But that doesn't mean starvation and misery for the workers and their families, not with Mr. Stakel on the job. First of all they are occupying company owned houses, rent free. Then the whole gang, hard-handed and soft-handed workers alike, went into the woods this summer and cut down company lumber to provide fuel for all the families. There were gardens for every family on company land. It is getting a bit cold up there now, but every family has a house, fuel and food for the winter, leaving only the clothes problem to be solved. With that job out of the way Mr. Stakel accepted the appointment as chairman of the diocesan field department. He was at a conference the other day, presided over by Bishop Ablewhite, and reported that he had enlisted a layman in every parish and mission to conduct the every member canvass. What's more every one of these local chairmen are at least acquaintances of Mr. Stakel and he is confident they will do their jobs thoroughly.

* * *

Bishop Creighton Goes to Harvard

Bishop Creighton, executive secretary of the department of domestic missions, took services at Harvard last week. He also had office hours in order that students might have conferences with him.

* * *

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produces: We saw a reference to "the Church of St. Mary of the Angels, Holywood." And not until we came to the rector's name, the Rev. Neal Dodd, did we realize that this meant Hollywood.

* * *

Buffalo Rector
Still Going Strong

The Rev. Charles H. Smith, the rector of St. James', Buffalo, celebrated his 88th birthday with a special service on September 11th. He is still in active service after having served as rector of the parish for fifty-six years. During his long rectorship he has either organized or nurtured most of the parishes on the east side of the city.

* * *

Bishop Huntington Has
One Foreign Priest

There is now, besides Bishop Huntington, only one foreign priest in the missionary district of Anking, China. The Sisters at St. Lioba's Mission, Wuhu, and Miss Alice Gregg, whose work is specifically religious education, and Miss Margaret Monteiro are the only other foreigners doing evangelistic work exclusively; Miss Sada Tomlinson, a nurse, has returned to do chiefly evangelistic work.

"Which leaves me," Miss Monteiro says, "to commute from Anking to Nanchang in the vain hope of keeping up with all the chance for women's and children's work. The opportunity is great. Just a little help and things go so well. But we are so short-handed that when as just now I have malaria, it makes me uneasy."

* * *

New Worker at
Northwestern

Miss Daphne Hughes of Berkeley, California, has been appointed student worker at Northwestern University by the National Council. She was formerly connected with the Y. W. C. A.

* * *

Brotherhood Conference
in Michigan

A three day conference of the diocesan council of the Brotherhood of St. Andrew was held at Camp Frisbie, Michigan, October 7 to 9, with an attendance of about sixty young men. The leaders were Paul Roush, general secretary; Leon C. Palmer, executive secretary; Rev. Irwin C. Johnson, director of boys' work in the diocese.

* * *

Dr. Fosdick Hits
at Insulls

The Rev. Harry Emerson Fosdick does not hesitate to deal with current events from the pulpit of the Riverside Church. Last Sunday in speaking of the New York political situation said: "while we draw a

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breath of relief at getting rid of a worse than useless mayor (Walker) and falling heir to a better one (McKee), we still face a system which shamelessly regards politics as a chance for private graft." And while he does not name the Insulls, Churchmen of Chicago, it was clear that he had them in mind when he said:

"In our economic life, too, there are processes for which the men who indulge in them know well that there is no ethical justification. To see public utilities intended for the service of all the people made the sport of private greed until the speculative pyramid collapses, millions are lost to investors, and a basic social service without which life cannot go on is bankrupt and bedeviled is a tragedy for which there is no excuse, for when that happens, as it has been happening, the men responsible know better. They have deliberately surrendered a public trust to private greed. Evidently, they do not think very highly of themselves."

* * *

Massachusetts Has Training Schools

The department of religious education of the diocese of Massachusetts is conducting training schools this fall in a number of parishes throughout the diocese.

* * *

Takes Charge at Trinity, New York

The Rev. Thomas A. Sparks assumed his duties last Sunday as priest-in-charge of Trinity Church, New York. It is likely that an announcement will be made shortly by the vestry of this parish as to the rector of Trinity, to succeed the late Rev. Caleb R. Stetson.

* * *

Church Army Conducts Preaching Missions

Church Army preaching missions are to be held this fall as follows: Captain Conder at Montrose, N. Y. October 2-9; East Dedham, Mass., October 16-23; Captain Clarke at Seal Cove, Maine, and Captain Estabrook at St. Peter's, Salem, Mass., November 27-December 4th.

* * *

Another George Gilbert Is on the Job

A second generation enters the Church's rural work in the person of the Rev. George B. Gilbert, Jr., whose father, working in Connecticut, is one of the best known of our rural clergy. The son, a Seabury graduate recently ordained, takes charge of two missions in Minnesota, Waterville and LeSueur Center.

* * *

Bishop Perry Visits Texas

Bishop Perry, presiding bishop. was the headliner at a meeting of the clergy of the diocese of Texas, held on September 26 and 27 at Houston. He stated that it would be necessary for the stronger parishes to do more than their share this coming year in order to raise the sum necessary to carry on the work of the Church. The Rev. Richard Trapnell, field secretary of the Council, was also present and assured the clergy that the Council's budget for 1933 was not an impossible goal.

* * *

Plan National Meeting of Young People

According to "The Challenge", publication of the Young People's Fellowship, plans are under way for a national convention of the young people of the Church in the summer of 1933 for the purpose of creating a national organization. An attempt was made to hold such a convention in 1931 but it had to be called off since the response was not great. The publication states that "the success of the meeting of 1933 must be great enough to overshadow the failure on 1931." No definite plans as to place or time are announced, though the Young People's Fellowship of the province of the Mid-west are urging that it be held in or near Chicago, thus affording delegates an opportunity to attend the world's fair.

* * *

Mission Workers Meet in Virginia

The workers in the associate mission fields of southwestern Virginia met at Dante on September 16th and 17th for their annual conference, with twenty-three persons attending. Bishop Creighton, executive secretary of domestic missions, preached at the opening service and also addressed the group of the National Council. Bishop Jett was present throughout the conference and talked on the work in the diocese. Mrs. Emily W. Bennett, of the department of health of the state, told of the work being done through institutes at which the mountain people are instructed on home life and care of children. She urged the cooperation of church groups.

* * *

A Questionable Compliment to the Departing Rector

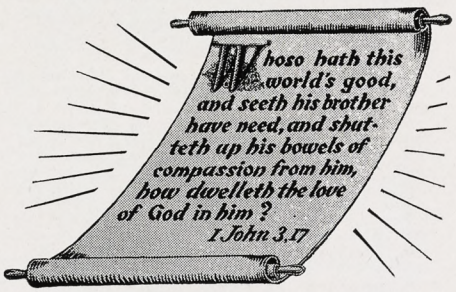
According to the paper of the diocese of Quincy: "The Rev. Arthur B. Cope held his last service at St. Andrew's, Peoria, on July 31st. The largest congregation in recent years was present to bid him good-bye."

* * *

By the Light of the Silvery Moon

The moon was so brilliant during the sessions of a Church conference in far western China, some months ago, that the evening meeting was held outdoors. Sitting in a great circle around the compound were

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150 men and women, all Chinese except three or four, planning an evangelistic campaign. They had come in from miles around the countryside, concerned about the many families in that region who were wholly untouched by Christianity.

* * *

An Honest Little Girl

Some little Nonconformist girls in Nottingham, says The London Church Times, were asked by the Sunday school teacher to write essays on the question of going to moving-picture shows on Sunday. One wrote: "I would rather go to Sunday school than enjoy myself."

* * *

Begin Work at Boulder City

In the new St. Christopher's, Boulder City, Nevada, the Rev. H. M. Peck began his work as vicar on September 18th. Bishop Jenkins was present at the opening service. Boulder City is a town without a depression. With a population of 5,000 and a daily payroll of $18,000 and the plan to spend $376,000,000 before the completion of the government project it is quite natural that everyone is in a happy frame of mind. Bishop Jenkins says: "We hope that the Church will take a prominent part in the lives of those engaged in this most stupendous piece of hydrolic engineering ever undertaken by man. This is only a beginning of what is to come. With the cheap power from the Hoover Dam it is expected that Nevada will become a great manufacturing center, and with the benefit from the irrigation canal which will irrigate two hundred million acres of land in Arizona, California and Nevada, southern Nevada should in reality become an oasis in the great American desert."

* * *

Bishop Roots' Son To Be Medical Missionary

Dr. Logan H. Roots, son of the bishop of Hanhow, China, has been appointed to the district of Hankow as a medical missionary by the National Council. He plans to take up his work next year at the close of his term of interneship in the Massachusetts General Hospital.

* * *

Pay Back Borrowed Money in a Hurry

Out in California at San Francisco there is a little Negro mission, St. Cyprian's. Fourteen months ago they borrowed $1000 to purchase property on which to build. They were to pay it back over a period of four years; $250 at a lick. The mission is composed entirely of working class Negroes, many of whom are out of work. Nevertheless they set to work to get that money paid back and today, two years and ten months ahead

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of time, that building lot is free and clear.

* * *

Carpenters Donate Labor To Build New Church

Ten carpenters have been donating their labor to building the new chapel at Gruetli, Tenn., a mission in charge of the Rev. A. C. Adamz of Tracy City. A member of St. Paul's, Chattanooga, is giving the doors for the new building—a satisfying kind of gift. Think of people always going through your doors to and from church.

* * *

Tuition Fees Reduces Enrollment at Mission Schools

Bishop McKim of Japan writes that inability of parents in Japan to pay the tuition fees for their children will greatly reduce the enrollments in our Church schools this fall.

* * *

Brooklyn Rector Defends Capitalism

The Rev. William S. Blackshear upheld the present system of economic life in a sermon at St. Matthew's, Brooklyn, last Sunday.

"Christ was happy to be at the banquets of the rich. It was at such a place that the woman broke the vial of costly ointment and annointed His feet. There were those who cried out for the improvident and rebuked the woman, saying that this should have been converted into cash and given to the poor. It was then that Christ spoke on the economic plan, 'The poor ye have always with you.'"

Christ never thought about economic problems as bearing on the real welfare of mankind, the rector said. "The government in His day was builded on the capitalistic basis. He constantly upheld the government of His day even when they executed Him. Salvation by government and legislation was to Jesus a weak prop for a stalwart soul. The truth of this is being daily proved to us as witness the failure of the prohibition law."

* * *

Catholic Priest to Continue Broadcasts

The Rev. Charles E. Coughlin of Detroit is the fiery broadcaster of Sunday afternoons whose messages denouncing malefactors of wealth were listened to eagerly last winter by millions. Naturally there were objections to things he said. Broadcasting net-works, depending entirely on big advertisers for their revenue, finally decided that Father Coughlin could not be given his time on the air this season. However he now announces that he has completed negotiations with 25 independent stations so that he will be able

Services of Leading Churches

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Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

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

ST. ANNE'S IN THE FIELDS
Pointe-au-Pic
Province of Quebec
Rev. Franklin Joiner, Chaplain
Sundays: 8, 11 and 6.
Daily: 8 A. M.

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

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

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Young People's Mass, 9 A. M. Church School, 9:30 A. M. Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Evensong (plain) 5 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.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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to commence a series of 27 broadcasted sermons on October 16th. He is to pay program charges to all of these 25 stations, and in addition is to pay line charges to the American Telephone Company for linking the stations, at a cost of $7,000 an hour for this latter item alone. Just where the cash comes from to foot the enormous weekly bill is not announced.

* * *

Seminary Merger Is Approved

The trustees of both the Western Theological Seminary and of Seabury Divinity School have approved unanimously the merger of the two institutions, reported under way this past summer. It now remains for legal advisors to work out the details of the consolidation. It is hoped that the contract to be drawn up between the two schools may have the approval of the boards this winter so that the union may definitely be effected soon.

* * *

Methodists in England United

September 20 marks the formal union of the three Methodist bodies of Great Britain, the Wesleyan, the United Methodist, and the Primitive Methodists. The Wesleyans have 868,795 members; the United Methodists 181,054, and the Primitive Methodists 222,978. These uniting conferences have 50,719 lay preachers and 23,119 local church organizations.

* * *

Indianapolis Clergy Are to Meet

Bishop Francis of Indianapolis has called a conference of the clergy of his diocese, to meet at St. John's, Bedford, the early part of November.

BOOK REVIEWS BY G. M. D.

(Continued from page 8)

tian spirit. I cannot refrain from wishing, however, that Dean Brown would give us more of the philosophy and theology back of his good advice.

Speaking of advice, The Rev. Louis Jabine of Baltimore has written a small volume called *How to Use Your Church* (Macmillan $1) which consists of some seventeen chapters telling the new parishioner how he can most wisely avail himself of the privileges of the Church in the ordinary routine of life, as well as in connection with a marriage or a death. The book's chief merit is in its simplicity and brevity and it may prove useful to the busy city Rector in helping new members to make full use of the Church. The country parson, however, ought to be able to give this sort of advice through his various organizations.

Read These Comments — Then Read How to Get This $1.50 Book for Only 75 Cents.

A profound understanding of the Chinese countryside and a rich, simple prose.—*New York Herald Tribune.*

Mrs. Buck writes superbly; she understands her characters, and she portrays them without a hint of that febrile exoticism which mars other interpreters of the Orient.—*New York Times.*

One lays down the book with a feeling of having read a lovely bit of purposeful writing.—*Record of Christian Work.*

A sensitive and subtly written study of the new China and of the complex forces at work there. It is full of delicate but convincing character sketches, and is written throughout with the sympathy and understanding that came of real knowledge of the people and the country.—*Manchester Guardian.*

Has all the power and the rare qualities of sympathetic insight that made "The Good Earth" a best seller. —*Eastern Press.*

The YOUNG REVOLUTIONIST

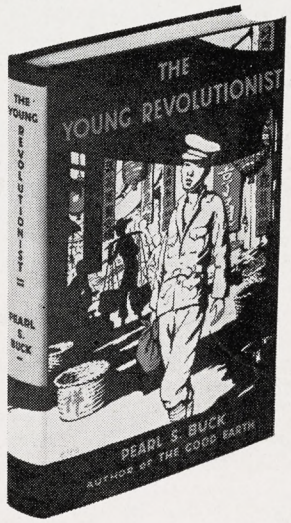
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A new book by the author of the Pulitzer Prize winner, "The Good Earth." In it Mrs. Buck portrays Chinese youth today with the same skill with which she pictured the Chinese family in her earlier book.

It is an authentic picture of great numbers of Chinese boys and young men as the author has seen them during recent years.

With compelling power she shows modern Chinese youth torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals but half understood, groping hungrily for a religious faith and eagerly helping to build a new China.

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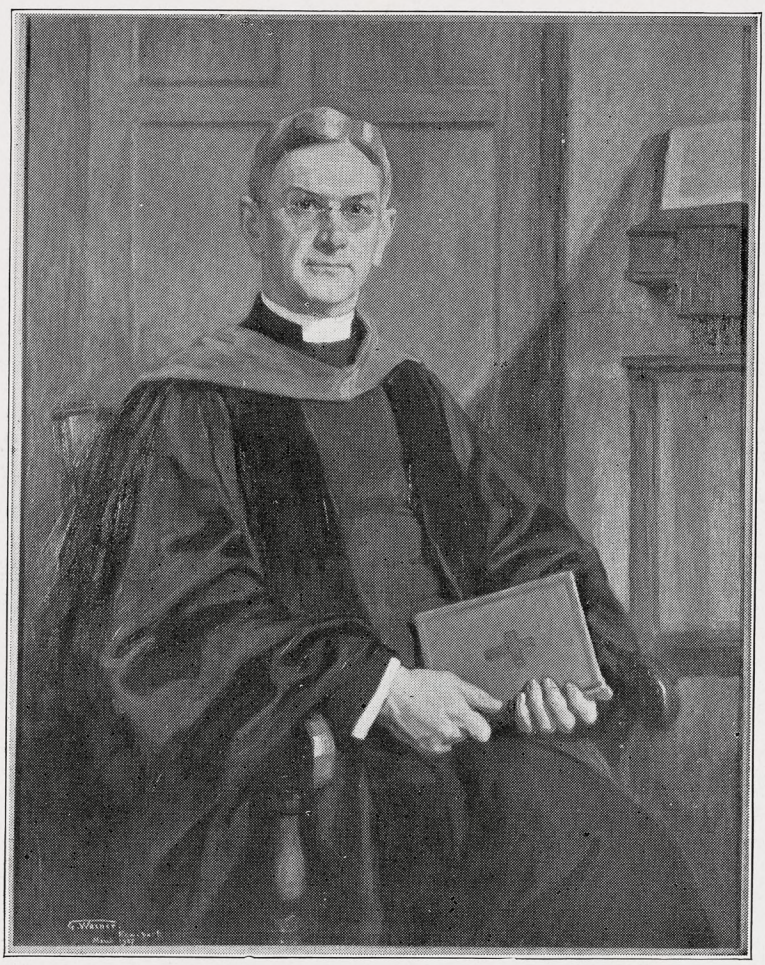
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The WITNESS

CHICAGO, ILL., OCTOBER 20, 1932



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Managing Editor
WILLIAM B. SPOFFORD

THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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IN THE DIOCESE of Southern Ohio some years ago, they abolished parish quotas and adopted a self-apportionment plan. In each parish and mission there is year around preparation for the every member canvass so that communicants are familiar with the entire work of the Church, at home and abroad. There is then a thorough canvass when people are given an opportunity to give to work which they understand and in which they therefore believe. Here the canvasser is not a tax-collector, as he is apt to be considered in parishes where stress is laid upon a quota which must be raised instead of upon work that must be maintained. The plan has worked in Southern Ohio, always near the top in that list of dioceses making full payment to the National Council. Three years ago the same system was adopted in Minnesota, with the result that there has been an increased income from pledges in the canvasses of 1929, 1930, 1931, in spite of the growing intensity of the depression. The fact is that the full budget of the parish, the diocese and the National Council can be raised, in spite of difficult times, if, first, people are made thoroughly familiar with the work of the Church; if, second, a systematic and complete canvass is made so that every one of these people has an opportunity to give.

TACTFUL AND WISE canvassers will be needed for the every member canvass this year. Let a thoughtless person call at the home of an unemployed parishioner and seek a pledge, when the family is itself on the ragged edge, and the results may readily be imagined. But as a wise rector pointed out to us the other day, it will be equally unwise and unchristian to ignore such families. They must not be allowed to feel that they are outside the parish family merely because they are short of cash. The call should be made and the work of the Church explained in such a way that they are made aware that they are sharing in it even though, for the time being, they are unable to pledge money for its support. Canvassers should be informed as to the financial condition of every home. Canvassers also should be carefully instructed just how to deal with each situation.

THE SUGGESTION THAT some of the work now done under the National Council be distributed among provinces has again come to the fore as a result of a communication recently sent out by the joint commission on provinces, of which Bishop Parsons of California is the chairman. There are those who feel that some of the work now attempted from New York might be done more effectively by smaller units since, they argue, it is obviously impossible for secretaries in New York to know of conditions throughout a country as vast as ours. The immediate communication from the commission deals with the possibility of changing provincial boundaries in order to make the work of each province more effective. After stating that in their opinion the time has come when the provinces can and should carry out the intention of the General Convention and become more effective units in the national work of the Church, the commission raises a number of questions with the request that they be dealt with at synods and diocesan conventions. Would a reduction in the number of provinces to four or five, instead of eight, make for greater power and support? If it is desirable, as many believe, that the provinces take over part of the work of the National Council, could this be more effectively done were the number of provinces reduced with a corresponding increase in size, power and resources? Would it also enable them to render better service to their constituent dioceses? What present advantage, if any, would be sacrificed by the adoption of either of these plans that they propose? Plan 1: province 1, to be composed of the states included in the present first, second and third provinces, with the exception of the states of Virginia and West Virginia. The District of Columbia is also to be in the first Province. Province II, to be composed of the present fourth province, to which would be added the states of Virginia, West Virginia, Louisiana, Arkansas, Texas and Oklahoma. Province III, to be composed of the present fifth province without change of boundaries. Province IV, to include the present sixth province and also the states of Missouri, Kansas and New Mexico. Province V, to be composed of the present eighth province without change of boundaries. A second plan submitted by the commission for discussion is as follows: Provinces I and II the same as in the first plan. Province III, the present fifth province, to which would be added the states of Minnesota, Iowa, Missouri, Kansas, Nebraska, North Dakota and South Dakota. Province IV, the present eighth province, to which would be added the states of Montana, Wyoming, Colorado and New Mexico.

THE GROUP OF LAYMEN, representing seven denominations including our own, who recently visited the Far East, to study missionary work have begun releasing their report piecemeal to the secular

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newspapers. From a publicity point of view it may be wise since these papers doubtless will give space to a number of short stories whereas they would probably ignore a detailed report. However it is doubtless true that many people will get a lopsided impression from these short statements, particularly if they read but one or two of them. Thus the first release stated that there is "no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form or on their present basis." That rather large body of people who "do not believe in missions" will probably take comfort in that statement, and yet we are certain that it is not the conclusion to be drawn from the full report. May we urge Church people to come to no conclusion until it is possible for us to present them with a detailed statement based upon an analysis of the entire report of this important commission, to be issued early this winter.

HERE IS a news item sent to us by the publicity department of the National Council:

> "We are having to cut down on our pastoral visiting a bit," writes a missionary who covers a large field in Mississippi. "The reason? The car will not run without gas, and the gas will not come without money, and the money has not come in. So that is that."
>
> What a boon it would be to the progress of the Church's mission if there were a generous fund whose income could be used only for gasoline for Church cars on missionary business. Not only pastoral calls but sometimes services for whole congregations are having to be omitted.

It prompts this suggestion; a simple and, we believe, fair way to create such a fund would be to pool fees paid the clergy at the Church Missions House for Sunday work. There is no clergyman at 281 Fourth Avenue whose salary is inadequate, certainly not when compared with those received by the clergy generally. Yet these salaries are supplemented generously by Sunday work, the assignments frequently coming from the supply bureau which is maintained at the expense of the whole Church. We hazard the guess that there are clergymen at the Church Missions House who pick up in extra fees sums greater than many clergymen receive as salaries. If officials of the National Council really believe that such a gasoline fund is desirable this would provide an effective way of maintaining it. The staff at headquarters could then have the satisfaction of knowing that pastoral calls were being made and services held in the far off mission fields due to their devotion.

WHAT I BELIEVE AND WHY

Belief in God

By

BISHOP JOHNSON

LOVE is the basis of confidence. It is the source from which spring friendships, homes and churches. Unless belief has its foundation in love it is purely an academic thing without fruitfulness.

In the first article in the creed we affirm that "we believe in God the Father Almighty, maker of heaven and earth." Unless we accept Him as a Father there is no particular value in asserting that He is our Creator. Both the creed and the Lord's Prayer begin by asserting the relationship which exists between God and ourselves. Unless we are the sons of God, His power and wealth are not matters that vitally concern us.

I have recently read "The Story of My Life" by Clarence Darrow, who, claiming to have no religion, therefore talks about religion most of the time. He is a savage critic of the Creator and gives the impression that man could have made a better world than this one. Somehow his criticism reminds me of an ant crawling across the floor of a great cathedral and making observations as to its origin and purpose. Darrow's world springs from a vacuum and ends in futility. He calls the world "a speck of dirt" on which "we are drifting to our common doom."

Of course when we come to the fork of the roads our destination is determined by the road we take. We cannot see the end of the road but we believe that the sign posts correctly indicate which road leads to which place. It is true that we cannot prove our major premise. It is the basic assumption in which we differ. Any one of us can make a correct syllogism from this or that fundamental assertion. As children we start on one road or the other.

WHAT are these basic assumptions? Either "I believe that there is a God who created me for an adequate purpose, and that there are signs along the road which indicate the destiny of man," or else "I think I am a thing flung into space for no other purpose than the temporary sensations which give me a transient interest in the journey." In this latter case the road ends in nowhere.

"Verily," said the prophet, "Thou art a God who hideth thyself." That is certainly true of religion, but it is also true of science and art. The precious stones of life are hidden from all eyes but those who seek truth or beauty or goodness. The savage has no eyes for these things and he does not find them. "Seek and

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ye shall find" is the law that governs any worthwhile attainments. The inner urge is as much of a necessity and as great a reality as the ultimate goal. It is true that we see through a glass imperfectly, but it is also true that man has attained all of his culture because at a certain stage in his progress he sought "the substance of things hoped for and the evidence of things not seen."

Such is the rule of the game which is a kind of hide and seek. The truth hides itself and man seeks to dig it out. In all games there is a beneficial reaction. It develops the seeker. It gives to life its thrill of adventure. God hides Himself because man is a better creature for having sought. It is the way of good fathers in producing satisfactory sons. Instead of doing everything for them the good father insists on his children doing something for themselves. In the exercise of their faculties they develop character, and in no other way.

The primitive scientist started with an hypothesis; then he made his experiments until he arrived at a conclusion that satisfied the equation. At first he saw through a glass darkly; then the medium became clearer until he finally emerged into the light of clearer vision. But the contemporary crowd did not and could not see what he visualized. Copernicus saw clearly that the sun and not the earth was the center of the solar system, but those who had not travelled the path in which he had plodded denied the truths that he discovered.

In this we find a principle which we ought to recognize. That in any quest for truth or beauty or righteousness we must develop the capacity if we are ever going to appreciate or appropriate the discovery. In science this capacity is the ability to observe, analyze and arrange knowledge. In religion this capacity is the ability to love and trust and sacrifice. It is only as we walk in the path that we arrive at the destination. At first the signs are faint and obscure but as you travel along the day begins to break and things become clearer to the vision.

I REMEMBER how on one occasion years ago I was obliged to walk on a dark night for several miles through a dense forest, on a very faint trail. Fortunately I had a box of matches. Some of the time I could follow the path with my feet. Then I would get off the path and lighting a match get my bearings once more. In this way I completed my journey. I learned two things about life that night. First, that a path was essential to the task, and secondly, that there is greater difference between absolute darkness and the light of a match than there is between the light of a match and the noonday sun. Newman's hymn, "Lead Kindly Light," "The night is dark," "One step enough for me," has had new significance to me ever since that experience. It is perfectly true that I could not see the path, but I could feel it and when the day dawned I could see it.

There is a great deal of difference when we walk by faith and not by sight. It seems to me as I look back over a long and rather busy life that there are many things which were felt rather than seen in youth that are now matters of clearer vision.

Belief is trust in God verified by experience. If you accept the basic assumptions that God is our Father and that He will reward honest effort to seek Him, then faith, which is hypothesis and not knowledge, will eventuate in sight. Of course it is not enough to find the road. One may travel the right road and yet wreck his car. One may be on the right road and then take a wrong side road. One may be on the right road and make no progress. The road is not to blame for these mishaps.

SOME one has said that belief means "By live." Ethmologically this may not be its proper derivation but it is an excellent interpretation of the word. We believe only that which we live by. The traveller must not only be on the right road, he must also make forward progress. If I say "I believe in God the Father Almighty" I must transform that faith into action or my faith is merely an academic theory which nullifies any progress toward the end of the road. It is not enough to be on the right road; we must go forward along that road.

We have an illustration of the futility of academic knowledge in the attitude of modern youth toward politics as well as religion. Our college men get more political economy than any other students in the world and take less interest in the political welfare of America than most any other group. Why? They confuse theory with sacrificial effort. It is not enough to have a theory either of religion or politics. We must be willing to add to knowledge our sacrificial effort. We must be willing to walk along the road as well as learn about it or we fail utterly to live by that which we claim to believe.

We do not believe in God unless we act as though God sees our actions and our motives.

Religion is not merely a philosophy. It is a toilsome journey along a road which we believe leads to a definite conclusion.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

Sniping at the Clergy

A CLERGYMAN visited me recently, who told me that he had not received his salary for six months. He is rector of a parish, he is doing earnest work, he is well thought of, and no exceptional circumstances seem to have arisen, except the general depression. He has a family to support.

I have a suspicion that he is one of many clergymen in a similar predicament.

The problem is more than local. It involves principles of that high moral order that seem sometimes to be ignored by the Church.

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Suppose you laymen light up your pipe, and settle down for half an hour, and do a little serious thinking on this subject. For in the long run you are the ones who have permitted this condition and you can remedy it.

Let's start from the beginning. Some bishop has ordained a young man to the priesthood, thereby incurring a responsibility that must weigh very heavily upon that bishop. For he thereby separates that young man from almost every other vocation.

To what does he introduce him by that act. In the eyes of the assembled and proud family, in the eyes of the people who throng the Church, he is introduced into a life of service. To the more secular he is entering one of the professions. The now obsolete classification is that of the professions of doctor, lawyer or clergyman, formerly the so-called learned professions.

Contrast the outlook for the young doctor or lawyer and the young clergyman. The doctor for example, if he meets all the requirements of the state, may go *anywhere* in the state and hang out his shingle. He may form a partnership with an older doctor. He may remain in the locality as long as he cares to do so. Or he may remove to another place. He may build up a practice that will in time bring him a good income, if he is competent. No group of discontents may make life intolerable for him. No ambitious superiors may deprive him of his well deserved remuneration. No Board turns him into a mendicant for schemes of which he knows little. No false modesty prevents him from sending a bill for services rendered. No solemn group of vestrymen collects, in his presence, dimes and quarters to meet his stipend.

Now for the clergyman. Speaking for the Episcopal Church only, I must paint a different picture. The young clergyman may not practice his profession anywhere unless he is either (1) called to a parish or (2) sent by a bishop to a mission. His field of direct action is strictly local. If he leaves a parish because some discontents think he is "too something" he is a derelict. He cannot practice his profession anywhere, without intrusion (unless invited). He is a man without a country. If by chance some place wants him, various formalities must be complied with. He is subject to whims, prejudices, neglects and indifference. He cannot send bills. He cannot collect his salary if it is in arrears. There is no more humiliating position in any profession than that of the clergyman, who is a party to a contract with irresponsible parties of the second part.

Who are the parties of the second part, the ones responsible for the maintenance of the agreement between rector and parish? Not alone the parish, but the bishop, the diocese, and the parish. If the bishop and the diocese do that which impairs the ability of the parish to maintain its contract with the rector, then they are equally guilty of a breach of contract.

To the credit of our parishes and missions it must be said that there are but few instances where the contract is not kept. But those few stand out like accusing fingers and point at some one.

The layman sitting with his pipe at his comfortable ease, must get this thought firmly in his mind. The obligation of a parish to pay the salary of its clergyman is a primary obligation. It takes precedence over any other obligation whatsoever.

And it is good sense too, to pay the salary. The rector can make a stiff campaign to pay a debt for repairing the roof, but he is humiliated to make the same kind of a campaign to collect his salary.

So pay your rector's salary. You have him on the spot. Don't shoot him with the machine gun fire of neglect.

Just Souls

By

C. RUSSELL MOODEY

WE WERE discussing the other day the advances that modern medicine had made. And one of the party began to cite the various aids to the upbuilding of the body in its fight against disease. She mentioned cod liver oil, sun lamp treatments, proper diet and inoculation. While she was speaking one of the children slipped in and joined the circle. Being a child she had to get in on the conversation. When it came her turn to say something she startled the group by asking each one to show the mark of vaccination. When her mother rolled up her sleeve to show the scar, the youngster, after carefully studying it, blurted out—"Is that where you were baptized?"

Vaccination—baptism—are they as far apart as we suppose? In the mind of the child they seemed to be closely related. And in a way they are. Vaccination is the medical process of establishing immunity against smallpox. If the vaccine "takes" then the body is fully protected against disease. Baptism represents the granting of the Holy Spirit and its reception by the child. It also supplies immunity providing the sponsors are true to their trust. It too will "take" if the god-fathers and god-mothers are conscientious in their new responsibility. So often they are not and the child is forced to get along as well as he can. There is no religious education, no instruction in the nurture of the Christ. The immunity is broken down because those who assumed a serious obligation turned it into farce. Neither vaccination nor baptism cater to the magical, for it is foolish to think that the doctors and clergymen are magicians. They are not! But something does happen when the body receives vaccine. And something does happen, when the soul receives the Holy Spirit. Each leads into "newness" of the body and soul. Baptism was not instituted by man but by the Master. He took the little children up in His arms, laid His hands upon them and blessed them. He told Nicodemus that a man had to be born again and of the Spirit.

These lines are written to remind you who have been baptized of your profession which is to follow the Christ faithfully all the days of your life.

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Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE CREATION OF MAN

READ Genesis, the second chapter. It gives the story of the creation of humanity in a slightly different form from that given in the first chapter.

In chapter one, God created man "in His own image; in the image of God created He him; male and female created He them."

In chapter two, God made the male of the human species first. The man sought among the animals to find a help meet for himself, but found none. So God took a rib from the man's side and of it made a woman. And Adam said, "This is bone of my bone, and flesh of my flesh; she shall be called Woman (Ish-shah) because she was taken out of Man (Ish.)."

What does this mean?

There are two great battles fought out in these passages. One is a war against the Beast-Gods; the other is the war for the Humanity of Women.

Close beside the land of the Hebrews was the great empire of Egypt. In it beasts were worshipped as Gods. There was a temple to the Bull-God, the Jackal-God, the Ram-God, the Snake-God, the Crocodile-God, and other horrible divinities. Forty-two Beasts were revered as Gods in Egypt. This chapter of Genesis taught the Hebrews that the Creator is a spirit; that the difference between men and beasts is vast, since only into Man did God breathe the breath of life, so that he became a living soul, and that only man is made in the image of God. This of course does not mean the outward shape, since monkeys are very close to the shape of man. It means that the spirit of man, the "living soul" of man, is the image of God.

What about Adam and Eve? The story of the taking of Eve from the side of Adam was directed against the idea that women are inferior creatures, of a different stock from men. In some savage races even today women are regarded as on a level with the dogs and horses and other domestic animals. In the African jungles, a man may have as many wives as he can buy and feed, and he has the power of life and death over them.

This story of Genesis holds up the ideal but there is a gulf between mankind and the beasts (among the animals was found no help meet for the man) and also that Woman is the shield and defense of the life of man. The rib is the protection of the heart; without that strong shield and support, the heart which is the life of man could not beat.

In the Hebrew language, the word Adam means earth, or clay. Genesis 3:19 reads "until thou return unto the adamah—ground." The word Eve, or "Havvah," means life. So the story simply says that mankind is the result of the marriage of Adam—adamah—ground—with Havvah—life. We are all the children of the marriage of earth and life. No scientist will dispute that.

How are we to understand the story that the curiosity of Eve led to the transgression of the law, and the expulsion from Eden? Again this is pure common sense. A dead body cannot sin. An automobile which stands still can never run off the road; it cannot, indeed, run at all. Inert clay can do no wrong. But the moment Life begins, danger of doing wrong begins. A child does not fall until it begins to walk; but the moment it begins to walk it is in danger of falling.

So this whole story of the Fall of Man conveys the teaching, in which we will surely all agree, that progress is made only at the risk of failure.

PERSONAL APPLICATION

NOW read St. John 1, 1-14. "In the beginning was the Word." The Greek word for "Word" is "Logos," from which come our words "logic" and all words ending in "logy," like biology, psychology, geology, etc. It means purpose, plan, or order; roughly translatable as science. Biology is the science or "word" of life; geology is the word, or science, or logic "logy" of the earth; psychology the "word" of the mind; and so with all branches of science.

The New Testament teaches that God made the world, and made it good, and made it for a certain purpose, in accordance with a definite plan. This purpose was explained to us, in the coming of Christ, as the embodiment, or "incarnation" of God in humanity. The WORD WAS MADE FLESH; the logic of Creation is seen in the perfect Humanity of which Christ is the beginning and example.

Our altars give a picture of the creative process; the candles and curtains representing the stars and the skies; the flowers, stones and brasses representing the earth; and the sacrament on the altar is the token of the perfect union of God and humanity in Jesus, both true God and true Man.

MEMORY WORK

Next in our divisions of the Books of the Bible comes History. They fall in three divisions, easy to remember if you list them rightly. In your notebook write them in three columns, thus:

Joshua	I & II Samuel	Ezra
Judges	I & II Kings	Nehemiah
Ruth	I & II Chronicles	Esther

The first three tell the story Before the establishment of the Kingdom of Israel.

The second group, three doublets, tell the story of the kingdom of Israel.

The last three tell the story After the fall of the kingdom of Israel.

You can memorize these in five minutes. Try it.

Witness Fund

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Miss Ethel Cleland	2.00
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NATIONAL COUNCIL ADOPTS REDUCED BUDGET FOR 1933

By W. B. SPOFFORD

The National Council met in New York October 12th and 13th and spent the better part of thirty hours dealing with finances. Sessions on these subjects were held behind closed doors which makes it rather difficult for a reporter to give a comprehensive picture of just what took place. However by piecing together information picked up here and there I here present what I believe to be an accurate account, even though it is lacking in the details which presumably will be released eventually.

In thinking of the matter of the Budget of the National Council it is first of all important to keep in mind that it was determined by the General Convention that met in Denver, and calls for the expenditure of $4,225,000. However, under the Pay-As-You-Go plan, the Council is required annually to balance expenditures with the total sum promised by the people of the Church. This year the budget was reduced, and an emergency fund had to be raised to meet even that. In meeting now to consider finances for 1933 the Council assumed that it would not be possible to raise the budget for 1933 authorized by General Convention; a reconciliation of income and expenditures, they reasoned, would be necessary so they tackled the difficult job in October instead of waiting until next February when the returns on the Every Member Canvass are in.

Here is the way they went about the job: as you know a committee consisting of Bishops Lawrence, Davis and McDowell was appointed at the meeting of the House of Bishops held last spring, for the purpose of advising with the Council on matters of administration and finance. These bishops have been hard on the job ever since and submitted their report, including a detailed recommended budget for 1933, some days ago. The officers of the Church Missions House, that is the heads of the various departments, also prepared a recommended budget. These two budgets were then presented to the finance committee of the National Council and they worked hard and long in preparing still another budget, based upon these recommendations, which was the one adopted by the Council, with only very minor changes.

It is impossible for me to give you the details of this budget for the very good reason that I do not possess them. But I can inform you that the budget of 1932 totalled $3,611,360; that the committee of three bishops recommended a budget for 1933 totalling $3,174,869; the officers at the Church Missions House recommended a 1933 budget calling for the expenditure of $3,576,841 and the budget finally adopted calls for the expenditure of approximately $3,460,000.

Readers, naturally, will be interested to know why there should be a difference of over $400,000 in the budgets recommended by the committee of bishops and the officers of the Church Missions House. This information also, I am sorry to say, I cannot supply at this time though I believe that an explanation will eventually be given out.

At the conclusion of the meeting of the Council a statement was prepared and authorized by the Council in which it is stated that "We are mindful of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue in 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. . . . In 1933 there should be no repetition of the emergency appeal which was made in 1932. But how shall this be prevented? There are but two ways; either the every member canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the emergency appeal fund; or, if this be not accomplished, it is clear that even further cuts will be necessary." This is followed by the reassuring note "that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the Program and to secure from every person a fresh allegiance and consecration to the great task of the Church."

The statement concludes with a ringing appeal to all members of the Church to do their very best this fall in order that further cuts which would be nothing less than disastrous may be prevented.

A recommendation by the committee of bishops that alternative quotas based upon a revised estimate of expenditures be sent to the dioceses was turned down by the National Council.

Also a recommendation of the committee of bishops that the salaries of officers and staff members at the Church Missions House be reduced an additional 10% (they were cut 10% last February) did not receive the support of the National Council.

So much for finances. There were one or two other high lights. Mrs.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The rector of the Church of Our Saviour, North Platte, Nebraska, the Rev. Francis J. Pryor, told his vestry that the interior of the church should be renovated. You can imagine the answer that came from these men; depression, great needs all about, etc., etc. But it just happened that the young people of the parish had finished their job of raising money for cassocks and were looking for something else to do. The rector said: "How about cleaning the interior of the church. I know how to muresco walls." Fine idea. They borrowed ladders and brushes, and bought some muresco. Then they all set to work. Members of the congregation heard about it and dropped in to take a look. "Why the little dears. Isn't that splendid. I must help too." So they dug down and bought materials. Well, sir, they started in with an idea of merely cleaning the walls. But the spirit of the young folks got such a hold on the parish that before they were through they had a new carpet, new kneeling benches, and all the wood work was scrubbed and painted. You can imagine what a service they had the Sunday after this job was done—and how well attended it was. But that isn't all. "How about tackling the outside too." So surest thing you know the boys of the parish got themselves paint and brushes and went to work. That job out of the way after several weeks they turned to the basement and, with the help of various organizations of the parish who supplied the cash for materials, they put that in ship shape. So now they have practically a new church. My goodness there seemed to be no end of it —money came to repair the stained glass windows and for all sorts of things. Then they decided to have a grand thanksgiving service. This was held. Then someone suggested that it might be a good time to send out envelopes so that people could give from 2 to 5 cents for each year of age to wipe out the parish deficit.

After what I have already related I don't need to tell you that this was done, with cash to spare, depression or no depression. Well the rector, being a man with a sense of fitness of things, then secured a piece of an old pre-Volstead saloon bar and had a plaque carved in honor of the young people. This was properly dedicated at another service. And Mr. Pryor informs me that it was quite proper that memorials in this church should be made of mahogany saloon bars since the reredos and

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altar are both made of the same material and hand carved. They are the work of an old bar keeper who was converted twenty-five years ago, and made his fixtures into church ornaments, doing the hand carving himself. Well, there's the story and it is almost impossible to believe. . . . a church completely transformed by the enthusiasm of a hand full of kids who had the nerve to go ahead. The material gain to the parish is obvious. The spiritual gain of course is all the greater and is the real achievement. And I doubt if it ends there. Like as not this story will be presented to young people's groups in all sorts and places and before long we will be getting the reports of other jobs done because of the enthusiasm kindled by the devotion of these youngsters in far off Nebraska. Let me know if you hear about any further chapters to this story.

* * *

We Need to Defend Our Prized Liberties

Sit down with yourself before a comfortable fire and in your security ask yourself whether or not you believe in free speech and the chances are that you will say "Surest thing you know." There it is in the bill of rights of the federal constitution, put there, so I am told, by that great man we are hearing so much about these days, Thomas Jefferson. "Congress shall make no law abridging the freedom of speech or the press, or the right of the people peaceably to assemble." Or if you prefer a Republican authority turn to the platform for 1932 and you read "Freedom of speech, press and assemblage are fundamental principles upon which our form of government rests. These vital principles should be preserved and protected." If it is a Church authority that you want turn to the pronouncement of our own General Convention and you find: "This Church deplores any tendency on the part of some in authority to limit free discussion . . . .no Christian democracy is possible unless such be based on the principles involved in free assembly, free discussion of national issues, a free press and a free pulpit." It is all very clear.

And yet I wonder how many good American people realize that this freedom is being denied people every day of the week, probably in scores of places. I happen to be a member of the board of directors of an organization that makes it their business to keep track of such things, the American Civil Liberties Union. And I can assure you that our time is very well taken up each Monday afternoon in discussing the many cases brought to the attention of the organization. Occasionally the task is assigned to me of going into a community to test out this constitutional right. The other day for example we were informed that all meetings had been forbidden in the town of Garfield, New Jersey. By "all" those in authority meant of course those with whom they disagreed. In this particular instance they happened to be the Communist Party and a Tax Payers League, organized to see what might be done to ease the tax burden on small home owners. A peaceful and orderly meeting of the Communists was held, four were arrested, and rather badly handled by the police. Then the mayor made the statement that no meetings would be held except "over my dead body."

Now the American Civil Liberties Union believes that the only way to have free speech is to practice it. So the Rev. Frank Kingdon, a Methodist pastor of Orange, New Jersey, and I were asked to trot out our little box, set it up on the same corner after first telling the mayor we were going to do so, and go to it. I don't mind telling you that I did not look forward to the party. The meeting was to be at night; a communist speaker was to share the platform with us, for after all free speech is meaningless unless it is also granted to those with whom you disagree; the place was a district thickly populated with the foreign born, and the mayor had talked rather gibly about dead bodies. However it would have required more courage not to go, so I trotted over. Nothing happened. We talked to our heart's content, and it was not until our show was over that I learned that the police had even been about. In any case they didn't bother us. Why, after their threats, I do not know. But I rather have an idea that it was because Mr. Kingdon and I represented respectability in the form of an Anglo-Saxon and a church background, so that the authorities decided that there might be trouble if they threw us in the jug or cracked us over the head. Anyhow I arrived home safely after a rather tame evening, with all of the excitement of the affair coming through speculating as to what might happen.

The moral of this little yarn is that if we are to preserve freedom for ourselves we must also insist that it be granted to those whom we are apt to think less capable of handling it wisely. I can never quote accurately but Voltaire put it something like this: "I do not agree with a word that the man says, but I will give my life for his right to say it." I have no doubt whatever that there will eventually be an enfringement of free speech in your community. When it happens dig up the Constitution, party platforms and Church resolutions and hurry yourself to the authorities and tell them like a good American, where to head in. Such protests on the part of a few people of standing in the community will do more than anything else to put an end to the lawlessness of those in authority.



HOPE HENRY LUMKIN
Madison, Wisconsin, Rector Dies

* * *

Confer About New Rector for Trinity

With three large parishes in New York City without rectors there is a great deal of speculation in the east as to the selections the vestries are apt to make. Trinity, vacant since the death last spring of the Rev. Caleb R. Stetson, is apt to be the first to select their man. Indeed the vestry met the other day and went over a list of forty men, with several vicars of Trinity chapels being high on the list. The Rev. Frederic Fleming of the Intercession is the most frequently mentioned. It is also stated over the tea cups that the Rev. Barney Phillips of the Epiphany, Washington, is in the running. The name of Joseph Fort Newton is most frequently spoken of as the next rector of St. Bartholomew's to succeed the late Rev. Robert Norwood. Since the collapse of the joint rectorship of St. James, Philadelphia, due to finances, Dr. Newton has been available and because of his preaching ability he is a logical choice. On the other hand word goes about that Dr. Newton has gone high Church recently and that for that reason he may not be chosen by this parish with a liberal tradition. Gossip is not so rife about St. James, now without a rector due to the re-

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cent untimely death of the Rev. Frank Crowder. The. Rev. Howard Robbins is frequently mentioned, though close friends say that he is most happy in his present work and would likely as not decline an election. The popular H. Adye Prichard of Mount Kisco is also frequently mentioned for both St. Bartholomew's and St. James'.

* * *

Alabama Hard At Work on Canvass

The diocese of Alabama is doing its best to make the canvass this fall a real success. To this end a conference of the clergy was held at Grand View September 21-23 when all aspects of the undertaking were discussed. The leaders were Bishop McDowell, the Rev. R. Bland Mitchell, the Rev. Charles Clingman, the Rev. V. C. McMaster, the Rev. R. A. Kirchhoffer, the Rev. P. N. McDonald and the Rev. T. H. Evans, with the Rev. Oliver Hart of Chattanooga as the invited speaker. It was found impossible to hold a similar laymen's conference so regional conferences are being held this month instead in several centers of population. Assisting in these conferences from outside the diocese are Bishop Maxon of Tennessee, the Rev. Oliver Hart, the Rev. E. P. Dandridge of Nashville and the Rev. D. H. Wattley of New Orleans. As a further step toward the success of the campaign Bishop McDowell is visiting every congregation in the diocese in order to confer with the vestries and to help with the solution of parish problems.

* * *

Bishop Bartlett to Speak in Rhode Island

The Rt. Rev. Frederick Bartlett, bishop of North Dakota, arrived in Rhode Island on the 16th to speak throughout the diocese for three weeks in behalf of the every member canvass.

* * *

Conference in Quincy

A conference of lay men and women was held at St. Paul's, Peoria, Illinois, October 4th and 5th. Bishop Fawcett and the Rev. Howard Brinker of Chicago conducted quiet days, one for the women and the other for the men. This was followed by general discussion of the missionary work of the Church the second day.

* * *

Bishop Bennett at Providence Cathedral

Bishop Bennett of Duluth, assisting Bishop Perry in Rhode Island, is taking services at the Cathedral of St. John, Providence, during October. The resignation of Dean Cotter took effect the first of the month and a new dean has not yet been called.

OUR BIBLE CLASS

WE ARE happy to pass on to you the following message from Mr. Leon C. Palmer, the general secretary of the Brotherhood of St. Andrew: "Let me congratulate you upon the initiation of THE WITNESS BIBLE CLASS, conducted by the Rev. Irwin St. John Tucker. This is a good move and you have picked a good man to conduct it. I shall take pleasure in calling attention to it through the columns of St. Andrew's Cross, and personally among Brotherhood men." We would also like to tell you of a class that has been organized in Quincy, Illinois. A Church woman, always active in Church life, has been ill for a year and forbidden to continue her strenuous parish activities. However, she has ordered a small bundle of papers each week and has organized a small class of women who meet each week in her home to study the Bible and to discuss Bishop Johnson's articles on "What I Believe and Why."

Send us a postal or a note telling us of your WITNESS activities.

Another vacancy in Providence is at All Saints', where the Rev. A. M. Aucock closed his long rectorship on October first.

* * *

Protest the Name of Oxford Groups

The organization of Christians known to some as the First Century Christian Fellowship and to others as the Buchmanites, of which the Rev. Frank Buchman and the Rev. Samuel Shoemaker are leaders, have in recent months been calling themselves the Oxford Groups. The use of this name brought forth a protest the other day from the Plainfield, N. J. Clericus in the form of the following resolution:

"Resolved: that this Clericus go on record as protesting vigorously against the use of the word 'Oxford' in connection with the Group Movement of Dr. Frank N. D. Buchman and his First Century Christian Fellowship, in view of the fact that the Movement is not Oxonian in its origin, and in view of the further fact that the use of the name 'Oxford' all too frequently results in people wrongly identifying the Group Movement with the Oxford Movement, the Centenary of which is to be celebrated throughout the world in 1933."

* * *

Chancellor of Maryland Dies Suddenly

Edward Guest Gibson, chancellor of the diocese of Maryland, died suddenly of a heart attack on October 4th. In addition to being chancellor he was a delegate to several General Conventions, a member of the executive council of the diocese and the trustee of a number of diocesan institutions.

* * *

Raising Social Service Fund in Chicago

The diocese of Chicago is to make an effort to raise $43,000 this fall for emergency work to be carried on through the winter by the social service agencies of the diocese.

* * *

Bishop Rogers Addresses Indiana Conference

Bishop Rogers of Ohio was the headliner at a conference of clergy and laymen of the diocese of Northern Indiana, held at South Bend on October 5th. "Our program for this year must be based on what finances we have; our budgets must be worked over month by month to include only the things we can pay for." Mr. Courtenay Barber, president of the Brotherhood of St. Andrew, spoke on the work of that organization, the Rev. Albert L. Schrock spoke on the value of publicity and urged that an effort be made to place a Church weekly in every home; the Rev. James Foster spoke on social service, and the Rev. L. C. Ferguson spoke on missions and Church extension. The conference was attended by about one hundred.

* * *

Madison, Wisconsin Rector Dies

The Rev. Hope Henry Lumkin, rector of Grace Church, Madison, Wisconsin, died suddenly on October 11th. He was a patient in the hospital in Columbia, S. C. Mr. Lumkin was well known throughout the Church and was always a popular lecturer at several of the Church summer conferences.

* * *

Our Own Hall Of Fame

In 1848 the Rev. William B. Corbyn went west as a missionary and teacher to Governor Clark Mission, which later became St. Paul's College at Palmyra, Missouri. Here he became famous for managing unruly boys, and his influence still lives in the lives of many who have grown to useful manhood because of the training he gave them. Their gratitude, occasionally expressed, can be illustrated by the story of Dr. Corbyn walking into a steamboat office in New York and asking the price of a ticket to England. "Not a cent, Dr. Corbyn. I am Billie Garrison. You made a man of me and that pays the fare." The history of his work at this school would fill an interesting book.

In 1870 he resigned to become the first rector of the Good Shepherd,

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Quincy, Illinois, and the deepest roots of the parish life today are found in the personality, character and life of this first rector. And with the trend today so markedly toward very young rectors it might be well to point out that this man who left such a mark on an entire community began his pastorate as a mature priest, beyond the prime of life, bringing with him a ripe experience, convincing wisdom, and a patience combined with a rare humility. Here he trained the first boys choir in the Mississippi Valley and his understanding of boys made this choir a school of character as well as of music. Many of these choir boys are men of prominence today. He was also a real builder with a sense of the beautiful, as is witnessed by the interior of this parish church today. His devotion to the Church is evidenced in his readiness to sacrifice part of his own salary when the new diocese of Quincy was formed, and to turn again to teaching part time in the public high school in order to maintain himself. He was a great pastor and a great teacher, still loved and revered by those who came under his care, though he died over thirty years ago.

* * *

Here's a Parson
Who Gets Around

As an indication of the job of a rural parson in the great west, our missionary in the San Juan Basin of Colorado, who covers a territory larger than three or four eastern states, reports that in two years he has driven his Ford over 30,000 miles in covering that territory, and has dug up over a hundred names of isolated Episcopalians who are so far from any church that we put their names on our diocesan list, to keep in touch with them through correspondence, sending sermons, leaflets, prayer cards, etc., each month. In this great territory he has been able to officiate at 365 services, with 43 baptisms, 40 confirmations, and 16 burials.

* * *

Rev. E. R. Carter Leaves
Norfolk, Virginia

The Rev. Edwin R. Carter Jr. has resigned as rector of the Epiphany, Norfolk, Va., and is to take charge of churches in Lunenburg and Charlotte counties in the diocese of Southern Virginia.

* * *

Bishop Seaman Preaches
To Students

Bishop Seaman of North Texas was the preacher at the opening service at Texas Technological College, Lubbock, held in the high school auditorium and attended by 1000 people. The service was attended by all the pastors in town, including the Roman Catholic. The leader of the service was Bradford Knapp, president of the college, who was one of the rural life speakers at the General Convention in New Orleans. The Rev. Bradner J. Moore, under whose direction the student work has gone on successfully for the past few years, terminated his pastorate on September 30th. His views, both theological and social, were not acceptable to Bishop Seaman and the resignation was the final result. As a matter of fact there was quite a bit of excitement at Lubbock during recent months, with a member of the faculty of long standing and a Y. M. C. A. secretary being forced off their jobs for holding opinions which were not acceptable to a number of the college trustees who are said to be closely identified with the electric power interests. Perhaps eventually we will learn that these so-called-radicals have not been so far wrong as the Insulls and other power magnates have led us to believe.

* * *

Wyoming Entertains
Synod of the Northwest

St. Mark's, Casper, Wyoming, entertained the 12th synod of the province of the Northwest, September 27-28, the first time that it has met in the state. Distance did not prove to be a barrier for the attendance was tip-top. Bishop Burleson preached at a mass meeting on the problems now facing the Church. Bishop Fox made a hit with a paper on rural work, and Mrs. E. I. Boyd of Colorado gave an outline of methods she uses in reaching the isolated in that diocese. Bishop Schmuck and Bishop Kemerer spoke on "Loyalty to the Church Program", a topic, so I am informed by my operative, which caused spirited discussion though he does not give me the interesting details. Reaching the college students was dealt with snappily by a couple of young men who know that job, the Rev. LeRoy Burroughs of Ames, Iowa, and the Rev. L. W. McMillan of Lincoln, Nebraska. The Rev. Oliver Riley of Nebraska dealt with the high school student and the young people's fellowship.

* * *

Makers of Hymn Books
To be Honored

It isn't every year that the makers of hymn books are singled out for honors. But of course there is no reason why they shouldn't be so I am glad to report that the Hymn Society, a national organization of Hymn writers, are to have them as guests of honor at a dinner to be held in connection with their three day convention to be held at the Union Theological Seminary in November. There are to be learned addresses on hymns by people with "professor" and "doctor" before their names. There will be a festival service of Hymns at the Riverside Church, when the preacher will be Prof. James Moffatt of Union, with Dr. Harry Emerson Fosdick leading the service—presenting an antiphonal litany with music of all things, just imagine—then there is to be another music service at St. Bartholomew's, with a sermon by Dr. Howard C. Robbins.

* * *

Harper Sibley Comes
Out as a Wet

Following the lead of John D. Rockefeller Jr., and other prominent drys, Mr. Harper Sibley of Rochester, New York, and member of the National Council of our Church, always one of the most vigorous drys in the state of New York, announced last week that he favored the repeal of the 18th amendment. "Although I am a dry personally I cannot escape the conviction that no law can be enforced that is so regularly disrespected by those men and women that I believe to be the finest people in the community," Mr. Sibley said in a letter to the Monroe County Division of the Crusaders.

"The abolition of the saloon has not meant the abolition of the use of intoxicating liquors," he continued. "Nine out of ten of my friends in Rochester and across the country serve cocktails freely on all occasions without the slightest moral compunction. The men in the community whom I look up to with the greatest respect and admiration buy liquor from bootleggers without hesitation.

"Why should our police force be expected to take a position different from that of our important citizens? These thousands of leaders in American life are actually engaged in paying thousands of our young men to break the law.

"In the old days a few reckless men became open law breakers. Now it is profitable, because our church people make it profitable, for thousands to organize for the very purpose of breaking our laws. The matter has gone far, it seems to me, beyond the immediate question of prohibition. Yet in my opinion, the prohibition amendment is one of the basic roots of this dangerous situation."

* * *

Harvest Festival
At St. Paul's, New York

The annual British Harvest Festival, celebrated annually at St. Paul's Chapel, New York, was observed on the 16th, with Bishop Perry, presiding bishop, as the preacher. Offerings were made of fruits, vegetables and cereals, used first as church decorations and then distributed among the needy. Many states sent produce through their departments of agriculture and individuals, miles away from New York, also sent in contributions. There

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were many clergymen in the procession and a number of societies sent delegations. What's more a Salvation Army band played Hymns in the Church yard for an hour before the service.

* * *

Missionary Preacher Reaches Utah

The Rev. W. M. Partridge, who started out from Boston some time ago in an automobile on a preaching mission, has reached Utah, after having preached at innumerable places along the way. He is now holding preaching services in the Utah Indian country.

* * *

Helping Out the Syrian Church

The Syrian Orthodox Church in Danbury, Connecticut, has a fine Sunday school but is lacking in trained teachers. They appealed to St. James' Church for help. So now each Sunday a faculty of trained teachers goes to the church each Sunday from St. James' to assist and guide the Syrian teachers.

* * *

Long Island Teachers Have Dinner Meeting

Two hundred Church school teachers of the diocese of Long Island recently held a dinner meeting in Brooklyn. Bishop Larned and Dr. Samuel L. Hamilton of New York University were the speakers.

* * *

English Canon Visits Massachusetts

Canon Barkway of St. Albans Cathedral, England, in this country under the auspices of the College of Preachers, has been visiting in the diocese of Massachusetts, preaching in a number of churches. He conducted a quiet day at Christ Church, Cambridge, on October 11th.

* * *

Memorial Church In Japan

A stone from St. Luke's church, Dixon, Illinois, together with one from Westminster Abbey, was used in the erection of a new church and parish house at Hikone, Japan, Diocese of Kyoto, according to information received here. Dixon was the birthplace of the Rev. P. A. Smith, missionary in charge of Hikone and the chapel of the new plant is a memorial to his parents. The chapel was given by Mr. Smith and his wife. They have worked in Japan for twenty years.

* * *

Students Get Experience Speaking in the Open

Speaking in the open is an art for which special training is needed. Realizing this the Rev. George Paine, head of the Federation of Churches in Boston, arranged to have a number of students from the Cambridge

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Seminary try their hand at it in Boston Common. Addresses are followed by questions but Mr. Paine handles these.

* * *

Field Secretary at Work in Western New York

The Rev. Eric Tasman, field secretary of the National Council, has been assigned to the diocese of Western New York, living at Buffalo. He has already visited many parishes and has been the leader at a number of conferences.

* * *

School for Lay Readers In Michigan

As far as I know the diocese of Michigan is the only one that has a school for layreaders. It opened this year on the 13th and is to meet each Thursday evening for six weeks. A number of the clergy of the diocese are giving courses on sermons, teaching religion, human relationships, Church history, diocesan history, the inner life. It all comes to an end with a banquet at which Bishop Page will be the speaker. These layreaders have charge of missions in the diocese.

* * *

Reaching the Isolated In North Dakota

Bishop Bartlett of North Dakota, accompanied by the Rev. David Pierce-Jones, newly appointed general missionary of the district, recently visited the south western section of the state. While there they called upon scores of isolated Church families who have been located through a recent effort to rally these "lost" people to the Church once more. In all over 700 people have been enrolled on the list. Services were held at six centers on this trip, seven people were confirmed, and twelve hundred miles was travelled by the bishop and his assistant.

* * *

Fort Wayne Rector Goes to Niagara Falls

The Rev. Charles N. Tyndell, rector of Trinity, Fort Wayne, Indiana, has accepted the rectorship of St. Peter's, Niagara Falls, N. Y.

* * *

Christ Church, Lockport, Has Centennial

Christ Church, Lockport, N. Y., recently celebrated the centennial of its founding. There were special services, receptions and all that goes generally with such an affair, including the return of several former rectors.

* * *

Dr. Way Goes to Atlantic City Parish

The Rev. Warren W. Way, rector until this fall of St. Mary's School, Raleigh, North Carolina, has accepted a call to the rectorship of St. James', Atlantic City, New Jersey, left vacant this summer by the death of the Rev. W. W. Blatchford.

* * *

Dean Gates Goes In for Cheerfulness

Dean Gates of the Cathedral of St. John the Divine has announced that he is to preach a series of "Cheerful Sermons" to see if he can not offset some of the gloom that seems to be the favorite form of pulpit oratory these days. He preached the first last Sunday.

"In the old days, intellectuality was judged by what a man could construct; what he could make. Now, alas, it seems that the man who can knock hardest, complain most pitifully and attack most vitriolically is considered the most intellectual. Illustrating this, you might remember what was said about the church when the war began. The church was said to fall because certain leaders who, to my knowledge, had nothing to do with the church, were not members of the church, and were always attacking the church, had plunged the world into that awful disaster. The church, however, was blamed for everything.

"Now, this is a sermon of thanksgiving for the church, its founding, its nature, its ideals and, its accomplishments. I am thanking God for the church. I cannot understand the

FOR THESE TIMES

A Plan That Benefits Everyone Concerned

Most rectors have communicants these days seeking work. We have a suggestion. Everyone seems to agree that it would be a desirable thing to have a weekly of the Church in every home. The General Convention and the National Council pass resolutions about it; rectors make announcements about it; most everything is done, in fact, except calling upon people and asking them to subscribe. We therefore suggest that one or more of these people seeking work be assigned the task of taking subscriptions in your parish.

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by
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mind of the minister who spends so much of his time, as some seem to do, in attacking the church, the very thing he is supposed to have given his very life to work in. You know perfectly well that no other activity, institution or enterprise in the world would allow for a moment those who were its enlisted officers or soldiers to spend so much time in attacking the institution or organization of which they were members."

* * *

Memorial Chapel
At Westminster

In the lofty chamber beneath the southwest tower of Westminster Abbey and not far from the grave of the Unknown Warrior a new place of pilgrimage has recently been opened to the British public. With as little damage to the medieval structure as possible, and with all due reverence for the traditions of the historic abbey, a chapel in the nature of a war memorial has been constructed—the first new chapel to be opened in the abbey since the dissolution of the monastery.

The Warrior's Chapel, dedicated by the prince of Wales in a solemn ceremonial, is to serve as a place for rest and meditation for the constant stream of visitors to the shrine of the Unknown Warrior. It has been the acknowledged purpose of the authorities to endow the chapel with a devotional atmosphere and this character is implicit in the design and decoration which have been carried out in the project.

The idea of the chapel was the conception of an unknown benefactor who is said to have given half of his life's savings toward defraying the cost of the project, the rest of the sum being raised by "widows' mites" offerings. The cost of the project is placed at about £4,000.

There has been some criticism of the project, it is understood, on the ground that the work has been carried out in a somewhat over-ornate manner. But the whole arrangement has been managed in such a way that it can all be altered or entirely removed if occasion arises and the authorities experience a change of heart.

* * *

General Opens With
Record Enrollment

The General Seminary opened its 115th year with a record enrollment of 179, seven more than last year. There is a new man on the faculty, Professor Albert A. Cock, professor of education and philosophy in University College, Southampton, England, who is to give courses in apologetics. The new building, Seabury Hall, is a great blessing, the men

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using it for all sorts of purposes, including a performance of Gilbert and Sullivan's "Trial by Jury."

* * *

Report on Children at Work

More than 2,000,000 boys and girls from ten to seventeen years of age, according to the National Child Labor Committee, were gainfully employed in 1930, of whom 667,118 were under sixteen years. Over 3,000,000 children seven to seventeen years of age, inclusive, were not attending school in 1930, of whom 1,332,872 were under sixteen years.

* * *

Preaching on Lies That People Tell

It was the Rev. G. A. Studdert-Kennedy who first made lies interesting by his book by that name. Now a preacher in Worcester, Mass., announces a series of sermons on the subject "Lies" in this order: "Lies the Newspapers Tell", "Lies, the Radio Tells", "Lies the Politicians Tell", "Lies the Preachers Tell." Just to make it inclusive he ought to have one on "Lies I Sometimes Tell Myself".

NATIONAL COUNCIL REDUCES BUDGET

(Continued from page 8)

Harper Sibley, who was a member of the commission sent by Mr. Rockefeller to study the missionary work of the Far East, addressed the Council and briefly presented in barest outline, since her time was very limited, the findings of that commission. A committee was appointed by the Council to attend a large meeting in November when that commission's report will be dealt with by the various churches.

A large committee, headed by Bishop Stewart of Chicago, was appointed to work out details and plan for an exhibit of Church work in the Hall of Religion, which will be one of the buildings at the coming World's Fair in Chicago next summer.

The Rev. LeRoy Burroughs, student pastor at Ames, Iowa, has been asked to serve as acting secretary of the student work of the Church, succeeding the Rev. Brooke Stabler, recently resigned.

Mr. William Peterkin of the diocese of West Virginia and Mr. Collin M. Gair of Los Angeles were elected members of the National Council to fill vacancies.

There are other details which possibly should be reported but I have an idea this just about fills the space allotted to me, and besides it is time to eat—so cheerio—if other matters on this meeting do pop up of any importance I shall pass them on to you another week.

Services of Leading Churches

Cathedral of St. John the Divine
New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Acting Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

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

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Daily: 8 A. M.

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

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

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

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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Regulars vs. Casuals

The Rev. A. W. Price, of St. Philip's Church, Brooklyn, N. Y., uncovers a fact of vital importance to every rector and every parish:

"Please remember that it takes five casual givers on the average, no matter what their aggregate financial capacity, to equal one regular giver, no matter how small his capacity may be.

"If you elect to keep your association with the Church upon the easy-going plan of giving when you come and coming when it is convenient, you are of course free to do so.

"It is not upon such a plan, however, that this or any other Church can build its program and meet its obligations as a Christian institution."

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A Canvass so brimming with inspiration and education that it is a regenerating force;

THEN—There will be no Casuals left; and next year the parish, the diocese and the General Church can press forward, joyfully realizing the Promise of Power.

CANVASS DATES

November 27 — December 11, 1932

Printed material as to how to do it and why to do it is obtainable from your Diocesan Office or from

THE NATIONAL COUNCIL

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The WITNESS

CHICAGO, ILL., OCTOBER 27, 1932

DEFENSE MECHANISM

by

CHARLES R. BROWN

Former Dean, Yale Divinity School

CERTAIN psychologists, men who have not lived very long or grown very tall, contend that God is only a defense mechanism. Look at the hills and the beauty of nature and then say, "A defense mechanism created the heavens and the earth." Go to some one in sorrow and say "A defense mechanism is our refuge in time of sorrow." Test the claims of religion on the palate of your own life. There are many things I know by experience and you cannot tell me they are not true. You cannot tell me that there is not an immense dynamic force for life in belief in Jesus and the power of prayer. Science is great but it is not all. All the machinery of civilization is only a tool; if wielded by greed or fear or ill-will, it might destroy all that man holds dear. If wielded by friendliness and co-operation it may be used to build a finer social order.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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1874 - - George Parkin Atwater - - 1932

CHEERFUL CONFIDENCES are to be no more. Word reaches us as we go to press of the death of Dr. Atwater, whose genial column has appeared in THE WITNESS ever since the founding of the paper over sixteen years ago. He was a great Churchman, a builder of a large parish in the Middle West, an author whose works have been consistently best sellers year in and year out, and an editor whose abilities were recognized throughout the Church. His death will be felt not only by THE WITNESS, where he can never be replaced, and in his present parish where his abilities had brought new life, but in the councils of the Church where his judgment was frequently sought. May he rest in peace.

THE LAYMEN'S FOREIGN MISSIONS INQUIRY is going to revolutionize our whole idea of missions unless we plug up our ears. This group of distinguished laymen and women went to the Orient where an exhaustive study of the missionary work carried on by seven denominations, including our own, was made. In this they were aided by a group of expert inquirers who first went ahead to prepare the ground for their study. Their report is to be presented at a meeting in New York on November 18th and 19th at which time they will urge upon the various denominations greater unity and cooperation in the conduct of foreign missionary work, not only in the interest of greater economy but also to make for greater efficiency and more effectiveness. In statements the inquiry has already given out it is clearly indicated that in their opinion radical changes must be made in order to justify the enormous sums spent upon missions annually. Indeed they have already said publicly "that there is no ground for the renewed appeal for the support, much less for the enlargement, of these missions in their present form or on their present basis." Subsequent statements give some of their reasons for forming such a judgement. First, they point out, there must be cooperation with other religious groups in the Orient in order that religious forces may present a united front against the materialistic philosophies which are making great headway there. "Why compare Mohammed and Budda," they ask, "when all the utterances of religious intuition are threatened with discard in the light of practical reason? It is no longer which prophet or which book. It is whether any prophet, book, revelation, rite, church, is to be trusted." Missionaries are too prone to consider it to be their task to make converts of those attached to other religions, rather than uniting with them against the non-religious forces which are so widespread.

AS A RESULT OF THIS INQUIRY the reasons for supporting foreign missions that have been to the fore in the past are again being questioned. "The pioneers of Protestant missions", says the report, "were moved by the disturbing sense that many in Asia had not so much as heard the Gospel; millions of souls, believed to be in danger of eternal death, might be given the opportunity of life; there was but one way, the way of Christ. There was need for haste. Mingled with this concern for individuals, there was the appealing vision of the world-wide Church. "These reasons for supporting missions have now largely passed. There is little disposition today to believe that sincere seekers after God in other religions are to be damned; doomed to the everlasting torment of the unsaved. Also the argument often advanced that western civilization has something precious and unique to give to our brethren of the Orient no longer has much weight, either at home or abroad. There is a disconcerting consciousness of the defects of our civilization, much sharpened by the world war, and, as the report states, "a much more critical attitude toward our institutions, our democracy, our education, our religion. Under these circumstances, the connection of Christianity with western life, formerly a matter of prestige, now has its disadvantages."

THE INQUIRY IS ALSO CRITICAL of the 10,000 missionaries in the Far East, representing the seven denominations for whom they made the study. "Of the thousands of missionaries", the report states, "there are many of conspicuous power, true saintliness and a sublime spirit of devotion, men and women in whose presence one feels himself at once exalted and unworthy. The greater number seem to us of limited outlook and capacity; and there are not a few whose vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions and details of a task too great for their powers and their hearts.

"The human side of the mission seems on the whole unduly weak. For there are two things which we may rightfully demand of the mission personnel. First, that in those services where there is a recognized

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standard of efficiency, as in teaching or medicine, the mission staff shall stand well. Second, that in the essential service of interpreting Christianity to the Orient, it shall not too far fail of its great theme. In neither of these respects can we speak of the total impression with the high enthusiasm we should like to offer.

"As a member of a church, sent out by a church, the missionary is prone to conceive his task as primarily that of promoting this organization. His Board, as a rule, embodies and intensifies this conception; and the missionary is likely to be dominated by the expectations of his Board.

"Every human organization has its hunger for influence, funds, membership; tempts its servants into ways of ambition within its ranks, and into a reputed 'loyalty' which involves petty competition with other organizations of similar aim. The trail of self-interest within the organization lies like the trail of the serpent over the missions of Asia within our purview.

"Our judgment of the possible future value of the mission movement depends, more than upon any other factor, on the question whether there is a real likelihood that, either through changing the conditions of work or through improvement in quality, the personnel of missions can be materially strengthened.

"We recommend that the initiative for calling missionaries for work within the sphere of the Church shall in the future be the right and privilege of the churches on the mission field, and that they shall indicate through the proper channels the type of person needed for the specific task in sight as well as the length of the expected service, whether for a short term of years, or for a life engagement."

All of which no doubt means a pretty lively battle between the long established missionary boards, fighting for the power and control that they have built up, against a growing conviction on the part of Church people, particularly the laity, that the Laymen's Foreign Missions Inquiry presents adequate reasons, supported by a thorough study in the field, for radical changes in the entire missionary set-up.

What I Believe and Why

I Believe in Christ

By

BISHOP JOHNSON

THE second article of our creed is that we "believe in Jesus Christ His only Son our Lord." This statement would be more acceptable to many people if the word "only" was left out. There are many who claim that we are all Sons of God and that Christ is the most delectable Son. But the creed is insisting upon a different conception of sonship than that which these people have in mind. There is a real difference between a son who is begotten and one who is adopted.

When St. John said that "the word was made flesh and dwelt among us and that we beheld His glory as the only begotten of the Father", he was disclaiming that Christ was a Son of God in the same way that St. John was. When St. Paul called Christ a second Adam he did regard Christ as of the same kind as the descendants of the first Adam. Christ was the beginning of a new creation, as unique in His characteristics as was the first Adam, if compared to creatures who existed prior to the time when God breathed into Adam and he became a soul, possessed of conscience and moral responsibility. In a very real sense the first man was a new creature, even though his physical properties might closely resemble the brute creation.

So Christ was man in the highest sense of the term but He was also more than man. What was that something more?

He was God manifesting Himself as love in human form. In the universe God reveals Himself as truth, and the seeker after truth is searching for the things of God. In nature God reveals Himself as beauty, and the artist is searching for the things of God. In a good man God reveals Himself as righteousness and those who follow Him are searching for the things of God.

But in Jesus Christ God reveals Himself as love and He that hath seen the Christ has beheld the Father. For how else could God reveal Himself as love but through a person who could manifest that love and so win the devotion of those who sought Him?

Now this is a statement of the Church. Why do I believe it? There are three principle reasons why I believe in Jesus Christ as the express image of God.

FIRST because He and He only satisfies the expectation of the Hebrew people. The Old Testament comes to us as the record of a peculiar people who were the instruments under Providence for developing through the centuries an idea of God which satisfies the need of man. Differing from other ancient religions it is a steady progressive revelation which finds its culmination in a prophet like Isaiah and a leader like Jesus Christ. It has in it the elements which resemble the processes of evolution as we see it in the world around us. It begins in a crude way it is true but it emerges into a glorious fruition. Beside it all other ancient religions are static.

Jesus Christ is the adequate fulfillment of Hebrew expectation. His coming into the world is not an unrelated incident but the culmination of a long expectancy on the part of a wonderful people. "When the fulness of time was come God sent forth His Son, born of a

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woman, born unto the law". It was this fulfillment which convinces St. Paul that Jesus was the expected Messiah.

Secondly I believe in Jesus Christ because His power is different from other religious leaders. One may question scriptures and creeds but one may not deny the power of Christ in human society. He has raised savage tribes to a high level of moral conduct. He has been the guiding spirit in the development of civilization. He has won the devotion of all conditions of people in every race and in every station of society. He has achieved a stability, a universality and an influence for service entirely unique.

THIRDLY He satisfies the need of those who truly seek the Kingdom of God and His righteousness, as is attested by their own experience and in no other way. It is neither accident nor chance that the person of Jesus Christ finds its place in the warp and woof of history. You could not subtract Christ from history without rewriting the story. He is the central figure of human annals. Compare Him with any other leader and you will at once realize that He is unique in His influence upon the course of human events.

Of course to those who believe that history is merely the fortuitous sequence of events this argument has little weight, but to those who see in history the guiding hand of Providence, the power of the Christ is an evidence of such guidance.

Either Christ is the greatest deceiver of all time or else He is the manifestation of God's provision for human need. I might say therefore that I believe in Christ because I find it impossible to regard Him as a charlatan.

After all one has to take the world as it is and the history of mankind as it is. The academic mind cannot alter facts in order to confine theories. The fact is that the power of Christ is the most potent and the most beneficient power in the whole story. Except in the purely materialistic ideas of the Russian soviet it is difficult to find those who do not reverence and admire Christ even if they do denounce the Church.

What does this signify? It means that the Christ is justified but the instruments who represent Him have failed. He never promised otherwise. "When I return" He asked, "shall I find faith on the earth?" He seemed to forsee that those who represented Him would fail. But truth is not affected by man's ignorance or sin. The facts of science are independent of man's appreciation of them. So the righteousness of Christ is not affected by the failure of clergy or laity adequately to manifest Him.

I believe that Christ is true although every Christian is a liar. It was this upon which the apostles insisted. It was Christ and not themselves to Whom they directed men. I think that the significance of this is vital. "What think ye of Christ?" is an entirely different question from "What think ye of Christians?"

It would have been rather mean of St. John for example to have deserted Christ because the other eleven had exploited Him or betrayed Him. Rather I imagine St. John would have been even more devoted to Christ because He was being misrepresented.

"I believe in Jesus Christ, His only Son our Lord" because I cannot believe Him to have been an impostor and there seems to be no middle course but that of accepting Him on His own testimony.

Let's Know

By

BISHOP WILSON

Queer People

THE Puritan agitation in England from the middle of the sixteenth to the middle of the seventeenth centuries produced a lot of very queer people. The Church of England has been severely criticized for being rather hard on them but when one inquires into the circumstances, they are found to have been a very irritating lot. They were not persecuted merely because they had different ideas of religion.

For instance, there were the Anabaptists. They denied all rights of property and all forms of government and continually stirred up all kinds of trouble. They went in for experiments in free love and broke pledges and promises even when made in courts of law because they believed every one's individual conscience to be his own infallible guide—which simply meant that people could do exactly as they pleased.

Then there were the Quakers who at that time were far from being the quiet, peace-loving folk they are generally supposed to have been. They were riotously fanatical, courting persecution and fairly hurling themselves into jail. One of their habits was to parade the streets naked and smeared with soot. They derided everything and everybody and became a social nuisance.

The Familists were another queer lot, taking their origin from Holland. They played strange tricks with the Bible, developed a peculiar kind of mysticism, credited their leader with being another incarnation of God among men, and pestered the English monarchs to disrupt the Church in their favor.

The Brownists are generally counted as the originators of the Congregational Church. Their leader was a Robert Browne who for years conducted a highly contentious campaign in England and Scotland. He was violent in speech and manner and wrote a lot of scurrilous literature. As a matter of fact he was treated with much consideration due to the influence of Lord Burleigh who was a kinsman. Eventually his fervor passed, he was reconciled to the Church, and stoutly opposed his own followers. Friendly commentators have attempted to excuse him by saying that he was insane. It seems rather likely.

One of the queerest of them all was the group known as the Fifth Monarchy Men. They were millenialists. They said that the Bible told of four monarchies of Anti-Christ (Assyria, Persia, Greece, and Rome) and that Christ was about to establish a Fifth Monarchy

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of His own over which He would rule for a thousand years. At first they thought they saw their chance with Cromwell and the Puritan Commonwealth but they were soon disillusioned and turned against that regime. They organized a plot to overthrow the Cromwell government but they were discovered and temporarily suppressed. A few years later they set out to capture the city of London, marching thru the streets with cries of "Long live King Jesus". Most of them were killed in the outbreak and the rest were imprisoned or executed—this, not by the Church of England but by Cromwell and his Independents.

Is it any wonder that such people received some harsh treatment? Today when we see so many friendly variations in religious affiliations, we wonder why there should have been such intolerant persecutions. The answer is that religious differences in those days were different.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

LIFTING THE CURSE

IN THESE first five books of the Bible—The Law—we are apt to read the stories and skip the rules as unimportant. With the Hebrews it was just the opposite. The rules were the important thing; the stories were told to explain the rules. Hebrew ceremonies were framed so children would ask questions, as at the Passover. (Read and underline Exodus 10:2—12:25—13:14 and 15.) Children naturally ask vital questions, such as "What makes people do wrong? Why is it so painful to have a baby? What is a rainbow? Why do not all nations speak the same language? Why do we have to work so hard?" In answer, the Hebrew parent told the stories of the temptation, the fall of man, the expulsion from Eden, the covenant of the Rainbow and the Tower of Babel.

St. Paul says "When I was a child, I spoke as a child, I felt as a child; I thought as a child; but now that I have become a man I have put away childish things." (1 Cor. 13:11) So in the childhood of the human race, the origin of things was pictured childishly. Jesus bade us become as men in such things; His message "Repent" means "Think again; change your minds"; or as St. Paul puts it "Be ye renewed in the spirit of your minds." (Eph. 4:23) Many of these primitive stories were changed utterly by Christ's teaching.

The most fundamental of questions is "What makes people do wrong?" The Temptation story (Genesis 3) puts the blame on the serpent, appealing to the woman's curiosity. But this serpent was not the common snake, for it was "more subtile than any animal of the wilderness which the Lord God had made." Evidently, then the Lord God had not made this serpent. It was the ancient dragon of the deep, — chaos, or disorder — which all through the Scriptures is pictured as the Enemy of God. It is often identified with the sea, whose tameless fury terrified the land-loving shepherd people.

The Spirit of God which brooded on the face of the deep was pictured as a Dove; so that when Jesus said to His apostles "Be ye wise as Serpents but harmless as Doves" He was holding forth the idea that the search of knowledge, which sometimes leads to disorder, can also be creative. The curse upon the serpent condemns this ancient foe of God—disorder—to humiliation. Enmity between creative man and chaos is pledged, with the final triumph of man over chaos. This looks forward to the vision in the Revelation, when there shall be "no more sea" except the sea of crystal mingled with fire before the throne of God. This curse on the serpent, "with promise of the Seed," is called sometimes the "First Gospel".

The Punishment of Woman—When there were no hospitals and all of life was lived in tents, children were appalled by the pain of becoming a mother. If pain is always punishment they reasoned, women must have offended God terribly. Not for centuries was it realized that anything of value costs pain, so that life, most valuable of all things, costs the most pain. Jesus transformed this old story when He compared His crucifixion to the pangs of childbirth of a new Life, a new world-order, in His farewell to His disciples. "When the child is born she remembereth no more the anguish, for joy that a man is born into the world." (John 16:21.)

Because of this Eden story, education of girls and women was for centuries strictly forbidden in many lands. Jesus destroyed this false idea again, in his rebuke to Martha, who felt disgraced because her sister Mary desired an education along with the disciples. (Luke 10:40) Jesus said "Mary hath chosen that good inheritance, which shall not be taken from her."—thus shattering the idea that ignorance is superior to knowledge. Jesus set womanhood free.

The Curse on the Ground — Neither Man nor Woman were cursed, in this story, but the serpent and the ground. The curse on the ground, "thorns also and thistles shall it bring forth unto thee" is to be lifted by labor; "In the sweat of thy brow shalt thou eat bread." It takes labor to defeat the serpent—to bring order out of chaos. Even God is pictured as so tired by His labor of creation that He has to rest. Man also must labor along with the Creator. No Hebrew family permitted its sons to grow up without knowledge of some useful trade, lest they should be idlers and wasters, and so take part with the serpent rather than being fellow-creators with God.

PERSONAL APPLICATION

The best commentary on this is Abraham Lincoln's. He said: "In the early days of our race it was said to our race: 'In the sweat of thy brow shalt thou eat bread.' Since then no good thing has been or can be enjoyed by us without first having cost labor. But it has so happened in all ages that some have labored, and others without labor have enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to every man who labors the full product of

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his toil—or as nearly so as possible—is the worthy object of any good government."

Our Catechism insists that part of each person's duty is to "Learn to labor truly to get mine own living and do my duty in that state of life to which it shall please God to call me." St. Paul says emphatically "He that will not work, neither let him eat." To "labor truly" means to follow some productive occupation. Gambling, whether at cards, horse-races or in stocks, is not "laboring truly." The question to be answered by you is "Do I, by labor of hand or brain, help God's creative work?"

MEMORY WORK

We have a short lesson this time, the Poetry section in the Old Testament. Do not forget your Telephone Number 5-12-5-5-12. This is the third 5. The books are:

Job — PSALMS — Proverbs — Ecclesiastes — Song of Solomon

Of these, the Psalms is most constantly used. Job is one of the world's great poems on the problem of sin and punishment. Proverbs and Ecclesiastes are Wisdom Books. The Song of Solomon is a marriage hymn. There are 150 Psalms. The Shortest is the 117th—two verses —and the longest is the 119th—176 verses.

* * *

References. Look these up and underline them.
The Serpent of Chaos: Genesis 1:2. Darkness was upon the face of the Deep.
Gen. 3:7. Sin croucheth at the door.
Gen. 49:13. The Deep that croucheth beneath.
Psalm 74:13. Thou brakest the heads of the dragons in the waters.
Isaiah 27:1. He shall slay the dragon that is in the sea.
Isaiah 51:9—wounded the Dragon.
Ezekial 29:2. Pharaoh, the great Dragon.
Amos 9:3. The Serpent that is in the Sea.
Rev. 12:9. That old Serpent, the Accuser, (or Devil).

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE GOLD RUSH

THE gold rush has begun in our land. You remember that a few months ago every one in Great Britain began to search for remnants and articles of gold. They took them to the proper offices and received paper money. A gold sovereign, worth in normal times 20 shillings, brought 27 shillings. Dukes brought their coronets and circus-men stripped the gold foil from the resplendent ornaments on their wagons. The British gold reserve was augmented by the gold thus secured.

Today in our land the Churches may bolster up their resources by a search for gold. The members do not have to go into the hills with mining equipment or to build sluices to wash out the precious metal from huge quantities of earth. The search must be made in the home.

It is estimated that there are more than twenty million homes in our land. It is probable that some discarded gold lurks in each one of them. If such gold could be found and gathered by an official of the Church, the Church Treasurer would have a broader smile at the next vestry meeting.

The method is quite simple. The members of the family must search the house for gold. I can only give you a suggestion of what to look for. Old watch cases, old chains no longer in use, rings that no one wears, lockets and buckles and pins; souvenir spoons, old spectacle frames, bracelets, bangles and gold pencils; possibly some gold foreign coins, the heads of old canes.

Let your imagination guide you. Look through drawers and chests and cupboards. Gather the gold and then take it to the proper officer of your Church.

If your enthusiasm is aroused you might ask friends and neighbors to help you. Inaugurate the gold crusade. Enlist your dentist, your optician, your jeweller. And take it all to your Church.

The officers of the Church must then discover, through local jewellers, the best and cheapest way to redeem the gold by the crucible. The banks will give information as to the method of turning the refined gold into cash, through the assay office.

Not only will you help your Church, but you will help your country, by adding to the gold reserve of the land. Join the gold rush and gather up the fragments.

Witness Fund

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PLANNED SOCIETY PRESENTED BY A GROUP OF EXPERTS

By Gardiner M. Day

Not a few Republicans and Democrats are admitting that a considerable vote will be polled this year by Norman Thomas, and yet many of these same citizens have only the vaguest notions of what the Socialist Party stands for. Such strange views as: "Let the Socialists into office and they will take all the money abroad" or "The Socialists will take away everybody's property" are samples of some the writer has heard from Yankee lips. People, who wish to be intelligent about Socialism, would do well to read *Socialist Planning and a Socialist Program*, a symposium by some thirty prominent Socialist writers, edited by Harry W. Laidler with an introduction and an essay by Mr. Thomas. (Falcon Press $2).

Such a variety of essays covering so wide an area make the book difficult to review briefly. The purpose of the book is to show in considerable detail what a Socialist United States would probably be like and matters ranging from coal to art are treated. Part I considers the present social disorder and shows the need for socialist rather than capitalistic planning for a permanent cure. Part II gives suggested blueprints for the management of different phases of our economic order. Part III deals largely with the agencies for bringing into being a Socialist Society and what an individual may do to further it.

For the reader who desires to secure a general idea of Socialist principles and plans without going into too great detail we would suggest his reading Stuart Chase's "Society Adrift" and Paul Blanshard's "Planning for Service" in the first part; C. E. Warne's "A Proposed Socialist Blueprint," J. W. Hughan's "Some Features of the Industrial Structure Under Socialism" and F. S. Cohen's "Politics and Economics" in the second part; and Mayor Hoan's "Socialists in City Government," and C. B. Cheney's "Educating for Socialism" in the third part. Then if the reader finds arising in his mind such questions as: "Why not have government regulation rather than ownership?" or "Will standardization drive culture out of a Socialist society?" he can readily pick out articles dealing with his questions as for example Louis Waldman's thoughtful argument on "Regulation vs. Public Ownership" concerning the former, and Robert Morss Lovett's "Culture under Socialism" concerning the latter. The reader will not agree with all the writers, not all of them are in detail agreement, but like the true Christian they desire a better society and a Christian would do well to give the most thoughtful consideration to their suggestions.

Speaking of Socialism, we would like to call attention to a book published about a year ago, but which has not received as much notice as it deserves, namely *The Christian Socialist Movement in England* by Clive Binyon (Macmillan S. P. C. K. $3.50). We hear a good deal these days of the way in which the Church has lost influence with the working class. Surely one of the reasons for this is the fact that in most of our theological seminaries practically no attempt is made to give the students any vital appreciation, not merely of the great proletarian movements but also of the attempts of socially minded Churchmen to understand and aid these movements. The aim of Dr. Binyon's volume is to fill this educational gap. He traces the development of the Socialist movement in England from the days of Ludlow, Kingsley and Maurice to the present time. It is not a very encouraging story, ending so often in such complete failure to attain its ends, but the author rightly concludes: "It appears that the movement whose history we have been tracing, so far from having now run its course, has scarcely begun." Unfortunately, the history of the movement is a shameful reflection on the narrowness of our average Churchman's sympathies, revealing as it does his lack of active interest in changing the conditions which have made and in a large measure still make, the lot of the poor and the laboring classes very hard.

Although it would be at the price of brevity we wish that Dr. Binyon had given more of the spirit and essential beliefs of some of the men prominent in the movement as it would have given life to many rather dry paragraphs. We find ourselves wondering also whether the author did not lose by confining his story almost entirely to the Church of England. Nevertheless the volume is one which we believe every theological student and minister would do well to borrow from his Seminary library.

GANDHI'S HOSTESS PREACHES IN BROOKLYN

Miss Muriel Lester of Kingsley Hall, London, preached at Holy Trinity Church, Brooklyn, N. Y., at the evening service on October 9th. Miss Lester, who is director of Kingsley Hall, a Christian Socialist settlement house in the London slums, was hostess to Mahatma Gandhi when he was in England for the Round Table Conference in 1931.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

A joint commission was appointed at the last General Convention to consider the matter of creating a national Church organization for laymen. The commission, of which Bishop Strider of West Virginia is the chairman, has now sent out a preliminary report announcing the creation of such an organization, to be called the Laymen's League of the Episcopal Church. The report contains constitution and by-laws for the organization of the League first in parishes, then in dioceses where at least five parish leagues shall have been formed. Also a skeleton national organization is set-up to foster the movement. The aims of the League are to promote among laymen a more definite and intelligent understanding of the Church's life, history and program; to enlist every layman in some form of active service for the Church; to keep before the members their duties and obligations; to promote the Program of the National Council; to promote the work of the dioceses; to promote the work of the parishes. Every baptized man eighteen years of age or older, who is in sympathy with the general objectives of the organization and is willing, aside from other Church work, to pledge at least one full day's attendance upon an annual laymen's conference or retreat, is eligible for membership. The dues are not less than one dollar a year. The officers of the national organization are as follows; Bishop Perry, honorary president; Mr. Eugene E. Thompson of Washington, D. C., president; Mr. Warren Kearny, New Orleans, executive vice-president and secretary; Mr. Robert H. Gardiner, Boston, treasurer.

* * *

Bishop Stewart Cracks At Corruption

Bishop Stewart of Chicago, in addressing the Sunday Evening Club, attended by 3000 people, with many more thousands listening-in, assailed "lazy judges, tip-taking bailiffs, bootlegging policemen, bail-bond fixers and professional criminals." He said that there were four causes for crime today; the mixture of crime and politics; too much politics in the police force; insufficient cooperation from the state's attorney; too much leniency in the courts.

"Our churches are the glory of this and every city. But the glory of the churches, like the glory of the city, is not in buildings or institutions or art or painting or music but in the character of men and women. It is not enough to be good

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ourselves. We are called upon to be good for something, to get into the battle for righteousness of the city in her government and the care of the victims of poverty and the election of men who are known by us to be honest and clean and to suffer every inconvenience or effort of personal violence before we surrender to the piracy of any racketeer or pay tribute to any gunman, bomb thrower or other terrorist."

* * *

Federal Council to Meet in Indianapolis

The quadrennial meeting of the Federal Council of Churches is to be held in Indianapolis, December 6-9. Among other matters of importance there will be a thorough discussion of the "Social Ideals of the Churches", to be presented by a committee that has been working upon them since the meeting in 1928. Among those on the program are Bishop McConnell, Methodist; Mary E. Wooley, delegate to the Geneva Conference on Disarmament; Bishop Scarlett of Missouri, who is to speak on "The Function of the Church in developing a Christian social conscience" and Dr. Robert E. Speer, Presbyterian, who is to speak on "The World Mission of the Church".

* * *

More Notes on the Council Meeting

Here are a few more notes on the meeting of the National Council, held in New York on the 12th and 13th. Bishop Perry stated at the start that he and the officers felt the need of more frequent advice from the Council. It was therefore decided at this meeting that the finance department be called to meet monthly for consultation with the officers and executive secretaries. It was also voted that no vacancies be filled except upon action of the National Council, except temporary appointments, and these only upon the approval of the president and the vice-presidents. I take it this means vacancies in the field as well as in the Church Missions House. It was also voted to have only the departments of domestic and foreign missions and the finance department meet in December, when the Council next meets, in order to save expense.

Bishop Barnwell of Idaho appeared before the Council and presented the financial needs of St. Luke's Hospital, Boise. It seems that there is a debt of something like $100,000, with the probability of foreclosure by the bank and the loss of the property. He received a loan from the Council of $25,000.

The executive board of the Woman's Auxiliary met prior to the meeting of the Council. There were addresses by the Rev. John Suter, executive secretary of religious education; Mr. Lewis B. Franklin, vice-president and treasurer of the Council, who stated that there has never been a greater opportunity in the mission field than now; Mrs. William E. Leidt, of the department of religious education; and the Presiding Bishop, who emphasized the fact that "present difficulties are not a crisis or emergency but the continuing task and responsibility which have rested upon the Church ever since our Lord sent out His apostles as missionaries."



GEORGE PARKIN ATWATER
Cheerful Confidences Editor Dies

* * *

Rector Forced From Church by Vestry

Bishop Johnson's remarks this week about "What think ye of Christians" are worth keeping in mind as you read about All Souls Church, New York City. It is there, you will recall, that a battle has been going on between a majority of the vestry and the Rev. Rollin Dodd as to whether or not Negroes should be allowed to attend the services. The neighborhood, once white, is now largely colored so that in recent months a majority of the congregation has been Negro. And Mr. Dodd welcomed them, much to the disgust of these vestrymen. He only said; "I believe the function of the church in a community is to minister to the community." The vestry stopped paying Mr. Dood. So a committee of Negroes of the parish took care of that matter, at least to the extent of keeping him alive. Then the vestry padlocked the church on the pretense that repairs were being made so that services could not be held. On Bishop Mannings request the vestry did allow a service to be held two weeks ago—in the basement. Last Sunday however they did not allow even that, so that a hall had to be hired. Here the Sunday school met—about 150 children—and after them a service, attended by about eighty people of whom three-fourths were Negroes. There is a cheery side to the messy business in that a considerable portion of the white people of the parish are standing by the rector. One of these white worshippers said last Sunday: "The vestry just wants to be high brow. They want to fire Father Dodd because he is too nice to the Negroes. He treats us all alike."

* * *

Our Own Hall Of Fame

At St. Timothy's, over in Philadelphia, you will notice a crucifer who is not the usual boy in his teens. He is Samuel A. Hawthorne and he has been carrying the cross at the head of the procession for forty-five years. He was appointed in 1887 by his rector, the Rev. Robert E. Dennison, succeeding his brother, the first crucifer of the parish, who is now the Rev. William J. Hawthorne, the rector of St. Luke's, Philadelphia. The appointment came at a time in the boy's life when most boys think they have about reached the "graduating age from church." The fact that he has carried on for forty-five years certainly should prove an incentive to other crucifers who are inclined to say to their rectors: "I think I had better quit this: I am getting a bit old for it." Here is a boy who has grown gray in the service to which he remains consecrated. He has outlived many prominent in the parish, including clergy, wardens, and vestrymen. Indeed he is now serving under the Rev. G. Herbet Dennison, son of the rector who appointed him to the post. All honor to him.

* * *

Convocations Held In Mississippi

Bishop Bratton and Bishop Green of Mississippi met with the three convocations of the diocese during this month to discuss whether or not an Every Member Canvass should be undertaken this year. The matter was thoroughly discussed and at each meeting resolutions were passed stressing the need for the canvass. Just what the results of the canvass will be remains to be seen for conditions there are extremely bad, with homes and plantations sold by the banks and insurance companies.

* * *

Dedicate Parish House At Great Neck

The new parish house at St. Paul's, Great Neck, Long Island, was dedicated on October 9th at a service

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attended by about five hundred people. Bishop Stires preached.

* * *

New Chancellor For Maryland

Mr. Carlyle Barton has been appointed chancellor of the diocese of Maryland to succeed the late Edward Guest Gibson whose death was reported last week. Mr. Barton is a communicant of the Redeemer and has long been active in Church affairs.

* * *

Young People of Michigan Meet

About two hundred young people, representing all the parishes and missions of the diocese of Michigan, attended the convention of the Young People's Fellowship held at St. Paul's, Flint, October 21-23. The keynote address was delivered by the Rev. Lane Barton, rector of the parish. This was followed by four round table conferences, led by various clergymen, when the subject of "Making Religion Work" was discussed. The convention was addressed by Bishop Page and by the Rev. F. Percy Houghton, field secretary of the National Council.

* * *

Brooklyn Parish Runs a Clinic

Healthful thinking as a curative influence for mental and physical ills is the chief form of treatment administered to patients at the Associated Clinic which re-opened recently at Holy Trinity Church, Brooklyn, N.Y., where the Rev. J. Howard Melish, is rector. The clinic is sponsored by a group of physicians and clergymen, the latter representing the Brooklyn Federation of Churches, who through conbined religious and medical media hope to help especially persons suffering from functional nervous disorders, borderline mental cases, etc. Last winter 35 cases were treated.

* * *

Synod of Fifth Province Meets in Cleveland

The synod of the fifty province met in Cleveland on October 18th and 19th, with a large attendance from all the dioceses making up the province. The discussion on the national affairs of the Church was led by the Rev. Charles H. Collett, field secretary of the National Council.

* * *

Clothes Needed In Porto Rico

Reports from Bishop Colmore show that the property damage to the Church's work in Porto Rico, as a result of the recent hurricane, is much less than that caused by the hurricane of 1928. He thinks that $12,000 will be enough to restore property. He does say however that there is an urgent need for food, clothing and shelter. All sorts of clothing, but no hats—a lot of them were sent in 1928 but were not needed. Here is his address if you have a package you wish to get off to him: Rt. Rev. Charles B. Colmore, Box 1115, San Juan, Porto Rico. And of course you know that they may be sent parcel post.

* * *

Honor the Man Who Started Unique Endowment

The other Sunday they dedicated memorials at Trinity, Clarksville, Tennessee, to Thomas W. Frazer and his wife, who many years ago had a grand idea of putting the parish on its feet financially. He had a number of slaves. These he willed to the parish, and suggested in his last will and testament that if there was a sufficient amount of breeding among them that it wouldn't take long before the parish would be well off indeed. Merely hire out the slaves at a wage and run the parish on the cash thus received. Of course a war had to come along and spoil his scheme.

* * *

Seek Relief Funds In New York

Bishop Manning has sent out an appeal to the clergy of the diocese of New York urging them to raise funds with which to aid the destitute Church families of the diocese. "They have a right to look to us for help", said the Bishop. "Moreover by caring for our own we shall lighten the burden that otherwise would fall upon the community agencies." He announced that 1069 Church families whose parishes were unable to care for them were provided for last winter. Bishop Gilbert is the chairman of the relief committee.

* * *

Russell Hubbard Goes To Providence Parish

The Rev. Russell Hubbard, rector of St. Paul's, Vermilion, S. D. nephew of Bishop Perry, has been called to the rectorship of St. Martin's, Providence, Rhode Island.

* * *

New Spokane Dean Is Welcomed

The Rev. Charles E. McAllister, new dean of the Cathedral of St. John the Evangelist, Spokane, Washington, was welcomed to his charge at a reception attended by about 150

OUR BIBLE CLASS

FROM the Rev. R. W. Plant, rector of the Church of St. Mary the Virgin, Falmouth Foreside, Maine: "I have a group of ten men in our parish following the weekly lessons. During the winter we are to meet once a month to go over together the subject matter—a sort of round table conference. I am confident that this plan will develop a fresh interest in Bible study. Incidentally the weekly visit of THE WITNESS into ten homes will be of great value." Also word is received from the Rev. Thomas H. Carson, rector of St. John's, Donora, Penna., that the twelve men and women making up the staff of the Church school are now meeting regularly, under his direction, to follow the lessons. Who is next?

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laymen. He was introduced by Bishop Cross. The Rev. David R. Covell, field secretary of the National Council, also spoke.

* * *

Girls' Friendly Leaders Meet in Chicago

Associates and older members of the Girls' Friendly Society met recently in Chicago for an all day conference. There were discussions on worship, social service, missions, recreation and educational work.

* * *

Go in for Sandwich Making

The women of Grace Church, Oak Park, Illinois, meet each Tuesday, get out their knives and loaves and go in for sandwich making in a big way. They are later taken to Chase House, social service institution of Chicago, and there distributed among the needy. Emmanuel Church, La-Grange, is now doing the same thing.

* * *

A Couple of Bishops For One Meeting

It isn't every men's club that can boast of having addresses by two bishops at one meeting. But on the 17th there was a meeting of the men's club of All Saints, Providence, with addresses by Bishop Perry and by Bishop Bennett, who is assisting him in the diocese, and also by the Rev. W. A. Lawrence and the Rev. Arthur M. Aucock.

* * *

Bishop of Exeter Urges Pacifism

The Rt. Rev. Lord William Gascoyne Cecil, bishop of Exeter, England, apparently only needs to take off his bishops' regalia and mount a soap box in Union Square to have the authorities look him up as a subject for deportation. The other day, as I reported here, he was loud in his praise of the Russian experiment. Now he comes out, in a sermon in Providence, as one of the "impossible idealists" who thinks that war is a silly business and that Christians should have nothing whatever to do with it.

* * *

Welcome New Rector In Western Michigan

A reception was held on October 11th to welcome to St. Paul's, Muskegon, Michigan, the new rector and his wife, the Rev. and Mrs. John K. Coolidge. It was attended by Bishop and Mrs. McCormick, Dean and Mrs. Jackson and a number of the clergy of the diocese.

* * *

Connecticut Rector Has Anniversary

The Rev. T. J. Shannon, rector of Immanuel Church, Ansonia, Connecticut, celebrated the 10th anniversary of his rectorship on October 2nd. In his sermon he congratulated the parish not only on its accomplishments during the decade, which include the building of a fine Gothic Church, but even more for the spirit of harmony and cooperation that has been characteristic of the life of the parish. On the following evening the vestry was the host at a parish dinner, with speeches and gifts.

* * *

Reduce the Budget In Georgia

The executive council of the diocese of Georgia met in Savannah on October 11th and prepared a budget for the diocesan work for 1933. It was reported that there was a deficit for the first nine months of this year amounting to $5000, with a number of missions having paid nothing whatever on their pledges. A budget of $12,500 was approved for next year, a sum that is $4,000 under 1932.

* * *

Consecrate New Church In Oklahoma

St. John's, Norman, Oklahoma, had its new church consecrated by Bishop Casady on October 9th. They had outgrown their old church so that many had to be turned away each Sunday. The new building has a seating capacity of 300. Norman is

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the seat of the University of Oklahoma and plans now call for a student centre which the bishop hopes may soon be erected.

* * *

Burton Mansfield Remembers Church Institutions

Mr. Burton Mansfield, prominent Churchman of Connecticut, who died recently, remembered several Church institutions in his will. The Rev. Stewart Means, rector emeritus of St. John's, New Haven, is left $10,000 in cash and 2-13ths of the residuary estate. Christ Church Cathedral, Hartford, is to receive 1-13th of the residuary upon the death of an employe who is to receive the income during her lifetime. Berkeley Divinity School and Trinity College also are to receive similar shares of the estate, likewise upon the deaths of individuals who are to have the incomes during their lives. St. Thomas' Church, New Haven, received 1-13th of the estate immediately, as does also the missionary society of the diocese of Connecticut of which Mr. Mansfield was treasurer for forty-three years. The National Council of the Church also received one of the shares. Mr. Mansfield left an estate of close to one million dollars.

* * *

Ordain Deaconess In Alaska

Miss Anne K. Thompson was ordained a deaconess at St. Mark's, Nenana, Alaska, on the Feast of St. Michael and All Angels, by Bishop John B. Bentley. The service also marked the anniversary of Bishop Bentley who was consecrated just a year ago at the General Convention in Denver.

* * *

Georgia to Hold Preaching Missions

The diocese of Georgia is making plans for preaching missions in every parish and mission in the diocese. The clergy of the diocese have been asked to volunteer their services. No mention is to be made of money; rather people are to be asked to give themselves to God and His Church.

* * *

South Studying Race Relations

Sixty colleges in the South have been giving courses in race relations, with an increasing use of special addresses by well qualified speakers.

* * *

Women of Georgia Hold a Retreat

The women of the diocese of Georgia held a retreat at St. Simon's Island from October 11th to 14th, which was attended by large numbers from all over the state. The Rev. William Johnson, Aiken, S. C., conducted a quiet day; Miss Margaret Weed of Florida, gave an address, as did also the Rev. Royal K. Tucker

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of Brunswick who spoke on "Our Changing Social Order." During the remaining days there was a discussion of the Church Program, both national and diocesan, and what the women could do to meet the challenge of these times. The leaders in these discussions were prominent women of the diocese.

* * *

Council Treasurer Visits Massachusetts

Mr. Lewis B. Franklin, treasurer of the National Council, held supper conferences in a number of parishes in the diocese of Massachusetts last week. They were held at central points and the clergy and vestrymen of that particular district were invited. He also addressed the women of the diocese at meetings held in Boston, Lawrence and Fall River.

* * *

Ordination in New Hampshire

The Rev. Moorhouse L. Johnson was ordained to the priesthood on the Feast of St. Michael and All Angels at the old stone church at Hopkinton, New Hampshire, where he is rector. He was presented by the Rev. Samuel S. Drury, rector of St. Paul's School, ordained by Bishop Dallas, with the Rev. Granville M. Williams, rector of St. Mary the Virgin's, New York, preaching. The parish has recently been the recipient of three gifts; $1000 by the will of the late rector, the Rev. Alfred W. Griffin; a fine colonial house has been given by Miss Alice Tuttle of Hartford, Connecticut, and is to be used as a rectory; and another house, to be used as a parish house, has been given by Mrs. Samuel Chase of Hopkinton.

* * *

Synod of Second Province To Meet at Syracuse

The synod of the second province is to meet at Syracuse, New York, on November 15-18. Bishop Perry is to give an address, and Bishop Burleson, vice-president of the National Council, is to address a meeting of the Woman's Auxiliary. Social service is to have a large place on the program. The Rev. Granville Williams, rector of St. Mary the Virgin's, New York City, is to address the synod on the subject one morning and in the afternoon there is to be general discussion of the relationship of the Church to relief, industry, leisure time, health and mental hygiene, old age security and kindred subjects.

* * *

Parish Has a Home Coming Sunday

Home coming Sunday was celebrated at St. Luke's, Scranton, on October 16. They had a special speaker for the children of the Church school in Miss Sallie Dean of Virginia. Then at the morning service

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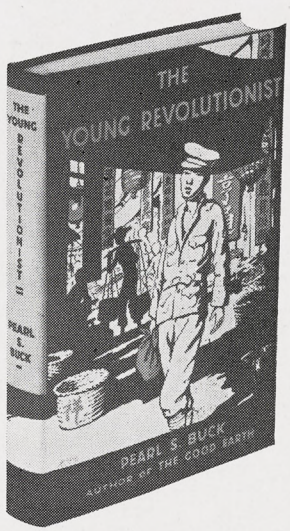
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the sermon was preached by the Rev. C. Rankin Barnes, executive secretary of social service of the National Council; at 6 in the evening the young people met and listened to addresses by Miss Dean and by Bishop Sterrett, and at 7:30 there was a confirmation service with Bishop Sterrett preaching. There were over 700 at this evening service, and a rainy night at that.

* * *

Albany Has Service
For Girls' Friendly

About two hundred delegates attended the annual service of the Girls' Friendly Society of the diocese of Albany, held at St. Paul's, Albany on the 16th. The preacher was the Rev. Larens MacLure of Newton, Massachusetts. The service was followed by a dinner when there was an address by Sister Ursula of Wuchang, China.

* * *

Negro Churchmen Meet
At Lawrenceville

The 9th provincial conference of Church workers among colored people in the 3rd province was held at St. Paul's School, Lawrenceville, Virginia from October 4th to the 8th, with thirty clergy present and a number of lay people. The theme of the conference was "The Social Ministry of the Church", with papers and discussion on the rural work, city work, men's clubs, vacation Bible schools, mental hygiene.

* * *

Assistant Priest
At Trinity Parish

The Rev. Edward E. Rodgers, recently ordained, has been appointed assistant priest at Trinity Church, New York.

* * *

Young People
Conduct Evening Service

The young peoples society of Immanuel Church, Somerville, Mass., conducted the evening services during the summer and did it so well that they are to continue doing so through the winter.

* * *

Howe School Opens
With Large Enrollment

Word comes from Howe School that the enrollment this year is practically the same as last year—very good considering everything. Commenting on the fact the Rev. Charles Herbert Young, rector, says: "It indicates that the parents of boys feel that the sacrifice needed to make possible their education is much worth while."

* * *

Being a Christian
Not Always Easy

A young Hindu of high caste in a government school near Madras was associated with a number of Christian pupils, one especially exercising

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a strong influence over him. The young Hindu told his family of his intention to become a Christian and they ridiculed and persecuted him and did their best to lead him into a rich marriage with a Hindu girl, but he stood firm and waited until he was of age. Shortly after that time, when he went up for examinations and filled out an entry form, he wrote himself down as a Christian in all good faith. It was explained to him that he was not actually a Christian before baptism and he went for further instruction to an English missionary, who found him so sincere and earnest and so familiar with the New Testament that he was very soon baptized.

Almost immediately afterward he was decoyed away by his own family, locked up at home for two or three days, and his Bible was burned. When he was let out the family appointed two men to follow him everywhere and letters to him were intercepted. This went on for six weeks, and then he escaped and fled to the mission for refuge.

Since he was of age and the family had exceeded their rights, the mission sent the boy off with an evangelistic band for a time and later placed him as an assistant in a boarding-school. He was confirmed and has served very satisfactorily. The family have continued their attempts to destroy his religion but he has withstood them. He hopes to take a college degree and then to study for the ministry, and his intelligence and devotion seem to warrant his choice.

* * *

Where They First See America

If you know the harbors of your country, you will recognize "Angel Island" as the port of entry for immigrants in San Francisco. During 1931, 14,000 immigrants, speaking 39 languages, entered here.

* * *

Returns After Twenty Years

A lapsed Christian returned after being away from the church for twenty years, in a North China mission, and for the past year or two has been one of the keenest members, rendering useful service and making generous gifts.

* * *

Decendant of Famous Britisher

The Rev. Kenneth Bray who has recently joined the mission staff in Honolulu is a direct descendant of the Rev. Dr. Thomas Bray who in 1698 and 1701 was instrumental in founding the great English Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel.

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

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Grace Church, New York
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Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
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11 A. M., Morning Prayer and Sermon.

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Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11. and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

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.

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Week Days, 8 A. M.

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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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Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
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A Message from the National Council to the People of the Church

ON THE Eve of the Every Member Canvass for the work of the Church's Program, when another earnest appeal will be made for the support of the mission of the Church in parish and in diocese, at home and abroad, your National Council, in session assembled, grateful for the loyalty of the Church to her Mission and confident of your support, sends to you this brief and candid statement of our present financial situation and of our tentative plans for 1933.

You will recall that in February, 1932, most rigid economies in our operating budget were effected. These economies, made necessary by the decreased total expectancies reported for 1932, were many, but they were not enough to balance our budget. A special emergency appeal was therefore authorized, culminating on Whitsunday. The total sum subscribed as a result of this appeal is over $325,000, a sum which witnesses to the heroic and sacrificial effort made through the length and breadth of the Church. For this we are deeply grateful.

These measures, both the economies effected and the emergency fund subscribed, will make it possible for us to complete the year 1932 without a deficit, provided of course the original expectancies for 1932 are fully received.

Your Council has now met to consider well in advance the prospective reconciliation of income and expenditures in 1933.

The income, your valiant efforts will determine. The proposed expenditures you rightly expect us to plan and determine by creating a schedule prudently built upon the experience of 1932 definitely committed to the principle of strictest economy and yet so loyal to the authorized budget of the General Convention as jealously to guard the great missionary enterprises of the Church. This we are met to do.

In this task we are aided by the valuable recommendations of the committee of three bishops appointed by the Presiding Bishop at the request of the joint conference of the House of Bishops and the National Council held in Garden City last April; by the careful studies and recommendations of the departmental officers of the National Council, and by the detailed recommendations of the Finance Department based upon a minute and comparative examination of these reports. The results of our own consideration of the subject are briefly as follows:

The authorized budget of the Church's Program for 1933 is, and must be, the budget adopted by the General Convention in Denver. This is a canonical requirement. The total amount of this, the authorized budget, is $4,225,000, and the quotas already distributed are properly based upon this sum.

This budget by no means represents the total need of the Church in her vast work. It does however represent the considered judgment of the General Convention in the fall of 1931, that to do less than this would imperil important enterprises. It does represent a definite responsibility and task committed to the whole Church by its authorized representatives and if in 1932 we have been forced by stern necessity to modify its claims according to the wise instructions of the General Convention that we should pay as we go, nevertheless we have not surrendered our loyal adherence to the authorized budget as our annual goal in this triennium.

We are mindful however of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue into 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. Indeed the total difference between the authorized budget of the General Convention for 1933 ($4,225,000) and the tentative proposed operating budget of the National Council for 1933 (approximately $3,460,000) is more than $760,000.

The economies represented by this difference we have set up in a special account of the authorized budget to be known as THE RESTORATION ACCOUNT. This means that if the expectancies for 1933 exceed the totals received in 1932, this account will in such measure be available for the restoration of such items as the salary cuts of missionaries in the field and of other items involving vital work which have been temporarily suspended.

In 1933 there should be no repetition of the emergency appeal which was made by the National Council in 1932. But how shall this be prevented?

There are but two ways: either

The Every Member Canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the Emergency Appeal Fund.

Or, if this be not accomplished, it is clear that even further cuts will be necessary over and beyond the $760,000 referred to above, and the results of such further cuts could be nothing less than disastrous.

Reassuring word comes to us from every part of the Church that "The Promise of Power" is being fulfilled, that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the Program and to secure from every person a fresh allegiance and consecration to the great task of the Church.

Your Council is keenly aware of the sacrifice thus demanded of all our people, especially of those who have already suffered most, but it is equally confident that the men and women, and children of the Church will not fail in this hour to make a supreme effort.

Together we face the stern facts of these times in which we are living but as Christians we face them not with fear but with faith, not in despair but in hope. Together we place our dependence upon God and our confidence in the clergy and laity of this Church knowing that the work of the Church is His work Whom we love and Whom we serve and that we who are signed with the Cross have pledged ourselves unreservedly as fellow-laborers with God.

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The WITNESS

CHICAGO, ILL., NOVEMBER 3, 1932



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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE BISHOPS' REPORT

There was appointed at the meeting of the House of Bishops last April a committee consisting of Bishop Lawrence of Massachusetts, Bishop McDowell of Alabama, and Bishop Davis of Western New York, to confer with the officers of the National Council upon matters connected with the present economic situation. We present their report:

FROM receipts to date on the diocesan expectancies and from reports on the Whitsunday Offering, there is reasonable expectation that the revised schedule for 1932 will be met, with the aid of lapsed balances and undesignated legacies. This means that expectancies must be realized at least 95%, and the Whitsunday Offering bring in at least $300,000. Every effort should be made to avoid the large use of undesignated legacies, and it is advised that the economies hereinafter recommended for 1933 be put into effect so far as possible in 1932 in order to minimize the use of undesignated legacies, a process, we are informed, already under way.

In 1933 the Budget must be balanced without resort to emergency appeals. While neither the Church nor the National Council should labor under the fear complex which today paralyzes business but should exercise a strong faith in the sovereign power of God, yet they should face frankly the implications of the present economic conditions, including the anxiety and sensitiveness which these conditions create in men's minds. There has been possibly a tendency at the Church Missions House to underestimate the effect of widespread financial disaster on the giving power of the Church's most loyal supporters. It is our belief that even if it is true that business has "turned the corner," it will be long before the giving power of the Church reaches its normal level.

In order to face conditions frankly, we advise that in our opinion the time has come when a drastic reduction in expenditures must be made, and further that while the Council must apportion the Budget authorized by General Convention it should also give an alternative quota to the dioceses, based upon a revised estimate of expenditures. If the Church, thus taken into the confidence of the Council, accepts the challenge, as we believe it will, and by extraordinary effort goes over the top which is represented by such a budget, we believe the effect will be renewed hope and courage. We advise that this consideration be made a part of the appeal.

The construction of such a budget is, of course, most difficult. No one can prophesy accurately what the Church's income will be in 1933. It is our opinion, however, that the maximum probable income, exclusive of legacies, is a sum equal to the expectancies of 1932 plus the equivalent of the emergency offering, plus the income from trust funds and the United Thank Offering. The committee advises, first, that the alternative quota, referred to above, and budget expenditures should be based upon this maximum probability. And second, that the budget adopted should not count upon undesignated legacies and lapsed balances. Lapsed balances form the only margin of safety, and undesignated legacies are resources to be used only as a last resort. Thus the expenditures in our revised budget will be based on the following estimate of income:

Expectations from dioceses.....	$2,148,403	
Less 5% estimated loss.....	107,450	$2,040,953
Interest on trust funds, U.T.O., etc.		825,000
Equivalent of Emergency Offering.		325,000
Total		$3,190,953

IN SHAPING expenditures to fit these figures this committee has studied the resolution of the last General Convention regarding priorities in any reductions that may be necessary. We believe it to be more mandatory in its nature than was realized by the National Council. The committee also, however, recognizes the changed conditions beyond anything contemplated by General Convention and feels the National Council used its best judgment in meeting difficult circumstances. The committee believes the National Council bound to conform to this resolution of General Convention in every detail possible of fulfilment, such as the abandonment of "The Church at Work," but study of conditions now facing the Church makes it evident that even if all departments save those of Domestic and Foreign Missions were completely eradicated, the remainder of the Budget adopted by General Convention in 1931 would still not be balanced, and that, therefore, the appropriations for the Departments of Missions must also suffer curtailment,

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including appropriations for aided dioceses, if our estimate of income is at all accurate.

In making up this revised schedule, the committee has in Budget B followed the plan in general of reducing salaries, number of employees, etc., along a horizontal line. This has been done with all possible regard to the policy ordered by General Convention. We advise that if the Church balances this reduced budget for 1933, the askings for 1934 be increased only within reason and the Church be informed as to what the additional askings will be used for. We advise that one of the first appropriations to be restored to its former figure be that for the salaries of missionaries in the field.

Editor's Note: There then follows, somewhat in detail, a recommended Budget for 1933, with the present operating Budget in parallel columns in order that it may be seen where cuts have been recommended. There are also comments. However because of our limited space we here present merely the Budget in Summary, together with the comments on departments made by the Bishops.

	A. The Present 1932 Operating Budget	B. The Recommendations of the Bishops for 1933
Domestic Missions	$ 918,825	$ 751,600
Foreign Missions	1,807,304	1,726,000
Field Department	79,195	67,990
Publicity Department	95,732	51,278
Religious Education	108,894	62,602
Woman's Auxiliary	49,401	49,401
Social Service	29,679	22,266
Ecclesiastical Relations	22,965	12,000
Department of Finance	33,168	32,000
Interdepartmental Expenses	129,940	115,000
General Administration	64,276	57,232
Retired Officers	18,315	18,000
Institutes	172,430	150,000
Co-operating Agencies	64,232	43,500
Conference & Training Centers	17,000	17,000
Contingent Fund	36,986	36,000
	$3,648,346	$3,211,869

Comment of the Report on Department of Domestic Missions:

A number of aided dioceses receive small amounts, which if possible should be relinquished. It would seem possible for instance for California to support its own Chinese and Japanese work. Others might relinquish their U.T.O. workers as Alabama and Virginia have already done. Aided dioceses sometimes have two bishops, or a state has been divided into two or more jurisdictions, resulting in one or more weak dioceses requiring aid. The present survey of Bishop Creighton shows a large amount of apparently static work; the present financial condition of the Church requires a drastic readjustment in both of these conditions. The province receiving aid for Deaf-Mute work should provide this out of its own resources. Many of the above remarks apply also to the Continental Missionary Districts. Several of these have notably large appropriations out of proportion to the rest.

Comment of the Report on Department of Foreign Missions:

Vacancies should not be filled except where absolutely necessary. If possible, salaries below $700 should be met in full, other salaries reduced 10%. Appropriations for institutions should be held to a minimum, and local support encouraged. Static work must be reduced. Salaries of officers are reduced 20% from the original appropriation, staff 10%. Travel is reduced.

Comment of the Report on Department of Religious Education:

This means a reduction in the number of officers and staff and a reduction in salaries of 20% for officers and 10% for staff. The regrettable reduction in college work means a transfer to diocesan and provincial responsibility. The N.A.L.A. and commissions can receive no appropriations.

Comment of the Report on Department of Christian Social Service:

The reduction is in accordance with a memorandum submitted by the executive secretary.

Comment of the Report on Field Department:

It is recommended that vacancies be not filled. Salary reductions, 20% for officers, 10% for staff. It seems vitally important that the work of this Department should in no way be crippled at this time. Since the large number of publications issuing from the Missions House is a cause of irritation, and also since the complaint is made that it is difficult to get practical advice or information from some departments, we suggest that the field department and that of religious education collaborate on a year's course of lessons in the program of the Church, of a character to be used in congregations on occasions of public worship, and that other publications and printing be reduced to a necessary minimum.

Comment of the Report on Interdepartmental Expense:

Dr. Franklin suggests savings in almost every item. If Dr. Suter's suggestion about the Lenten Offering is adopted there will be considerable saving in the item for boxes. We suggest further that printing can be very much reduced; that parishes or dioceses be asked to pay for the Lenten boxes; and that General Convention expenses should be further reduced, both in attendance of the organization of the National Council and in the expenses of commissions.

Comment of the Report on the American Church Institute:

It is recommended that the Institute lay by for the time being its building program, and bend its efforts towards raising funds for the salaries of officers and teachers.

Then the report continues:

The committee has thus recommended severe economies but they were gratified to learn that a process of reduction in numbers of employees and in expense had already been initiated and is progressing as rapidly as humane consideration will permit. The subject of "static work" is under thorough and efficient investigation by the National Council, and a Commission of General Convention is considering the matter of proportionate allotments to missionary districts and to aided dioceses. There can be no doubt that in both

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of these fields there should be drastic changes. We urge further that the Council consider at once possible steps to encourage progress towards self-support on the part of missionary districts. It would seem that the very fact that allowance to some of these and to some aided dioceses remain unchanged over a period of years indicates lack of close supervision or of fixed policy.

We have checked figures as to overhead cost, given in the report of the bishop's committee of the second province, with the treasurer. We find that the committee of bishops in their computation have used only that portion of the income of 1930 which was derived from quota payments, whereas the total income was much larger, namely, $3,890,779. Also, the treasurer's computation of expenditures at the Church Missions House, which excludes certain salaries and expenses that belong to the field, is $631,620 as against $900,307, the figure used in the computation of the bishops. The percentage of expense is not 31.2%, as suggested in the statement, but 16.2%.

The statement of the bishops of the second province also inquires as to the "drastic cuts" which, it was announced, were made in 1932. It is a fact, apparently, that the Budget of February, 1932, totals $3,648,346, only $47,000 less than the total *expenditures* of 1931. The explanation is, of course, that the "drastic cuts" were of the Budget and not of work actually in operation. The committee is of the opinion that greater care should be exercised in distinguishing between budget cuts and cuts in existing work in making announcements, since such confusion ultimately weakens the force of an appeal.

WE FEEL that our committee, representing, as it does, but one House in General Convention, is not properly constituted to advise the National Council in many of the questions raised by the Statement of the Bishops of the Second Province, which are not already committed to committees and commissions for consideration. But, believing that these questions are being asked by many in the Church, especially in view of the present stringency, we feel that they should be answered either by a committee of the National Council, to be appointed now, or by General Convention. Every step possible should be taken to establish and deepen confidence in the relations of the National Council and the Church, and to this end, friendly and loyal criticism on the part of leaders in the Church should be welcomed in the spirit in which it is given.

We urge, meanwhile, that the forces of the Church, the National Council, especially the field department, the bishops, clergy, diocesan secretaries and parish workers put forth every effort so to enlarge the field of givers as to build up not in one campaign, but by a steady process of education, a sense of stewardship and a deeper personal religion, that the last man, woman and child shall feel the touch of an invigorating and outpouring power. To this great purpose, the democratizing of the offerings of the Church, the gathering of the whole people in devotion and loyalty, by the every member canvass, the duplex envelope and above all the personal touch of Christian enthusiasm, the effort of every diocese, parish and mission station should be directed.

If, however, the hope of the Church is unhappily not realized in the canvass of 1932, the committee is prepared to submit in detail, if requested, suggestions for further reductions in expenditures, in accordance with certain principles. Whereas the cuts suggested in Budget "B" in general follow a horizontal line, beginning with salaries, our further suggestions deal with a narrowing of the scope of work, beginning, as directed by General Convention, with the departments which function at the Church Missions House. The committee feels that further economies must be sought in a stringent limitation of activities, resulting also in a large reduction of overhead expense. If it shall appear that the National Council must operate on a smaller budget for some time to come, this process of selection should be continued. We advise further that when conditions improve, activities be resumed only with the utmost care and deliberation in order that those proved and acknowledged most useful be given priority. To illustrate the application of these principles we shall advise, for example, that the activities of the department of religious education be confined to the formation of curricula and lesson courses with child study, and to the giving of practical advice by correspondence to diocese and parishes, and that this work be carried on by two secretaries and three staff members; that the department of Christian social service carry on through one Secretary the annual conference of Church social workers, promote diocesan schools, such as that at Cincinnati, and further the teaching of the social Gospel in our seminaries; that the activities of the publicity department be limited to such as seem most important but can be handled by a much smaller organization. Such limitation of activities in these departments, while not sufficient in themselves to balance a further reduced income without further cuts in the Department of Missions, will, nevertheless, result also in large savings in such schedules as that of interdepartmental expense and general administration, as well as in such items as that of printing and supplies.

In conclusion, we desire to express our deep appreciation of the unfailing, friendly and whole-hearted cooperation we have received from the officers of the National Council in our study and in conference.

WILLIAM LAWRENCE,
WILLIAM McDOWELL,
CAMERON DAVIS.

A Letter

This report has been of invaluable assistance to the National Council in preparing the formulation of its fiscal policy for the year 1933. In the budget for 1933 as thus far tentatively adopted, the economies effected earlier this year are continued and further reductions are made. Appropriations taken out of the operating budget have been placed in a Restoration

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Account so that if sufficient funds are made available through pledges of the dioceses, there may be reinstatement from this account of items which have been eliminated or reduced. For the most part the conclusions of the National Council and the recommendations of the committee of the House of Bishops are in substantial agreement. Certain radical changes advised by the committee have not yet been made. The Council does not feel justified in reducing to a minimum the support of college pastors as recommended by the committee, this work having been given a place of precedence in the appropriations advised by the General Convention. Neither the dioceses nor parishes concerned are able at this time to assume a larger share in the cost than already agreed upon. Additional reductions in appropriations for domestic and foreign missions adopted in February 1932, are tentatively continued and indeed increased for 1933. The Council has postponed consideration of the more drastic reductions in domestic and foreign mission fields which the committee suggests. This matter will be the special order of business for the December meeting of the Council. The proposal to decrease by 20% instead of 10% the salaries of officers of the Council was considered inadvisable at this time.

The decision of the Council as to other questions raised by the committee is covered in a statement to the Church, published in the last issue of the Church weeklies.

Faithfully yours,
JAMES DE WOLF PERRY, *President.*
LEWIS B. FRANKLIN, *Treasurer.*

WHAT I BELIEVE AND WHY

The Virgin Birth

By
BISHOP JOHNSON

BEFORE discussing why I believe in the Virgin Birth of our Lord, I wish to clear up a common misunderstanding which is to the effect that when a man says he believes in a statement, he neither says that he knows it nor that he can prove it. As a matter of fact I presume that I believed in the Virgin Birth because it was a part of the Creed and I believed in the promise of our Lord that His Holy Spirit would guide the Church into all truth in its official utterances where there was unanimity of witness.

In other words, my conception of the Holy Catholic Church is that it is as St. Paul says, "the Body of Christ" which is guided and directed by a living Christ enthroned on high.

To me the Creed as a whole, springing out of the simplicity of the early Church before it was involved in intellectual controversies, is the best testimony there is as to the nature of the original faith of the Church.

It represents to me the form of sound words which I accept as a whole rather than piecemeal. Then I am afraid that I lack any great veneration for the efforts of science to explain the origins of life on this terrestrial ball. I agree with Professor Osborn that we could scrap all the theories of origins put forth by scientific minds without losing anything of any value. And this in spite of the fact that I am a believer in evolution as the method of creation but I know no theory of evolution which gives my adequate origin for that which is to be evoluted. The argument that because all the Adams which we know of were born in wedlock is no proof that either the first or the second Adam was born that way.

I know that it is the old conundrum of the hen and the egg, and which came from which, but I still can conceive of a primeval egg which was not laid by a hen, or if you please, a primeval hen which did not come from an egg, but I am not profound enough to think of neither. Consequently I have no mental opposition to any act or method of creation which the Almighty in His wisdom may have seen fit to adopt. In short, I don't believe anybody knows much of anything about how life originated on a cooling, red hot ball.

NOW there are certain things that cause me to believe in the Virgin Birth. I can see no reason why the evangelists should have put it into the Gospels if they had not honestly believed it. I agree that it is essentially a woman's story and that it was not something that either Joseph or Mary would have talked about in a general way. They had sense enough to know that if anybody believed that the Virgin Mary had been indiscreet they would not have been persuaded by any such defense. I would say that St. Matthew believed it because he had learned it from Joseph; that St. John believed in it because our Lord had placed the Virgin Mary in his care and he enjoyed her confidence, and that St. Luke believed in it because he was a physician personally acquainted with the chief women of the Gospel narrative and that he introduced his Gospel with that which he felt to be good news and to be important. St. Paul refers to it very slightly because it did not pertain to his correspondence and because it had no vital relation to his doctrinal views.

I believe that the early Christians all believed in it and that they did so because it had a vital bearing upon their worship. The early Christians worshipped Jesus

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Christ as the Son of God. They didn't worship St. John or St. Paul, but they did worship Jesus Christ.

They lived among pagans who worshipped idols and emperors, and all sorts of creatures. Surely, they would ask themselves whether in worshipping Christ they were also worshipping a creature, and they would meet that difficulty by saying, No! We worship one who was born not of the will of the flesh or of the will of man, but of the will of God.

He was a second Adam in the sense that His birth did not follow the ordinary law of birth. In addition to this the Virgin Birth fits into the idea of the Word made Flesh more than would a natural birth. In short, this article of the Creed satisfies a need in the life of the Church.

I know that this line of talk is very objectionable to many liberal friends who do not hesitate to limit the Almighty in His powers of creation. All I can say is that the attitude is mental. I find myself less impressed with their ability to dictate to the Almighty than I am with the power of the Almighty to disregard His ordinary methods of generation. I presume after all it is a question of the authority to which you attach the greatest credibility.

Now if you ask me whether you must believe in the Virgin Birth to be a communicant of the Church, I doubt whether this clause was put into the Creed to keep such skeptics out, but rather perhaps to keep some of us in. I am free to confess that today if someone could prove to me that Jesus was the natural son of Joseph I would at once cease to worship Him. That may be my limitation but at once He would become a creature like the rest of us and that is one thing that I believe Jesus Christ is not. He is not like other men and so I am thankful that the Church has had consideration for my limitations by giving me a reason why I can still believe Christ is man and also worship Him. If my liberal friends do not need this crutch, I see no reason why they should not act up to their conviction, without haggling over such a matter of belief which is essential to me.

AND so to sum up the matter: Christ had a gospel which He entrusted to His Apostles who embodied it in a liturgy, in a Church and in a Creed. I accept that which is general and not local in the testimony of the early Church. I do not mean that I slavishly accept everything that the early Church set forth unless it has endured the test of time. That which has been set forth unanimously and for all time is the foundation of authority for me.

The Virgin Birth is a part of this universal testimony. Moreover, it serves a very vital purpose for me. Now when I have said that I do not care to cram it down any one else's throat any more than I care to have them cram their objections down mine. It is there as the witness of the Church. I object to having it taken out as the act of a skeptical group of individuals. If they want to have mental reservations about it, that's their business, but on the other hand I can't see why a real liberal has to be a fundamentalist and say that unless he can accept every word in the Creed he will not accept any of it. Let him omit the clause if he cannot believe it, but do not let him remove the ancient landmark because all the landmarks would soon disappear as it is much easier to reject than it is to accept the mysteries of the faith.

The moment that you begin to suggest amendments to the constitution you change it from a foundation to a collection of philosophical bric-a-brac. There are plenty of theological museums without adding to their number. There is only one institution which has survived the attacks of the ages. It includes the historic Church, the historic creeds and the historic liturgies. When you have rebuilt it you will have a rococo monstrosity in place of a colonial mansion, and you have destroyed the atmosphere in order to satisfy the whims of a locality.

George Parkin Atwater

GEORGE PARKIN ATWATER was a big man; one of the biggest this Church of ours ever had. His life was the Church, and the Church in no narrow parochial sense, as grand a job as he did do in his Akron and Brooklyn parishes. To him it was a divine institution, founded by Christ to do God's work here upon earth; an institution that was to be here for a very long time. With this in mind George Atwater approached the problems he saw ahead and had the courage to tackle them, even when more timid souls cautioned him to walk softly. He had great ability in analyzing situations and working out solutions. What's more once he had what he considered to be the solution he stayed with it until he put it over. He did that in Akron, where he created one of the strongest parishes in the middle west out of a handful of people and a vacant lot. Believing that we were weak in the field of religious education he worked out his own system and established it where given the opportunity. Convinced that many parishes, doing splendid work, need to prepare for rainy days ahead, he worked out his A-A Method of Endowments, which has worked successfully wherever tried. Once persuaded that an inexpensive Church weekly, free from controversies over Churchmanship, was a desirable thing for the Church he went to work as an editor and week in and week out, over a period of seventeen years, established himself as one of the real teachers of the Church. Having convictions on the conduct of National Church affairs he stated his case, even though he was well aware that taunts of disloyalty (much abused word) would be hurled at him. He is gone now. And in his passing the whole Church suffers. We have lost a statsman of conviction and courage. His funeral was held in Grace Church, Brooklyn. With the chancel filled with flowers, the church jammed with friends, and as many clergy in procession as one sees at the convention of a large diocese, his earthly life was brought to a close. It was a triumphant occasion. May the rest of us be half as deserving of tribute when we reach the end of our days.

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Witness Bible Class

Conducted by
IRWIN ST. JOHN TUCKER

THE CHAIN OF ALTARS

ALL human history centers around the altar. Destiny was shaped by national ideals, represented by the divinities worshipped at national altars. The Bible centers around a chain of altars stretching from the gates of Eden to the throne of God in the vision of the Heavenly City. This chain is unbroken, although the sacrifices offered and the idea of God represented changed greatly from age to age.

The Line of Altars—In Genesis 3:21: "The Lord God made for the man and his wife coats of skins, and clothed them." This does not mean that the Lord God turned dressmaker, but that animals offered in sacrifice to God provided the first clothing. Cain and Abel offered sacrifice; Noah, on leaving the Ark, built an altar and offered sacrifice; wherever Abraham went, he builded altars. So did Isaac; so did Jacob, Moses and Joshua. The book of Leviticus, in its first chapter alone, mentions the word "altar" 12 times. The Temple of Solomon was built to enshrine the altar. Christ uses the word frequently; (Matthew 23:19; Matthew 6:23). The Epistle to the Hebrews centers around the interpretation of the altar and its sacrifice. In the Revelation, the Altar has become the Throne of God.

The Changing Sacrifice—The Man and the Woman at the gates of Eden offered animals in sacrifice. Cain and Abel came to offer the first fruits of their toil. Cain, a farmer, offered vegetables; Abel, a shepherd, offered lambs. God "had respect to Abel's offering," which means that Abel obtained his desires, and grew prosperous. Cain grew envious of his brother's prosperity, and killed him—a human sacrifice to greed. This story pictures the origin of war, always the fruit of covetousness. "Am I my brother's keeper?" is always the callous response of the strong to the suffering of the weak. "The voice of thy brother's blood crieth unto me from the ground," is the terrible response of God the avenger. Much of the Bible records the struggle of mankind to answer the cry for justice. At first, wholesale vengeance; then "life for life"; then the offering of a sacrifice for atonement; then the divine plan of changing the heart of the slayer.

Cain was not killed, because he repented; "my punishment is greater than can be forgiven" his words read. But the "brand of Cain," the mark of a guilty conscience, was put upon him.

Cain Builds a City—To the shepherd people, murder and all iniquity abounded in the city; every evil doer fled for refuge to the cities, where he might defy pursuit. All the early stories of the Bible reflect abhorrence of cities—like the stories of Sodom and Gomorrha—until Jerusalem became the capital of the Chosen Nation. Then the idea of cleansing and consecrating the City to God by placing the altar there changed their views, until at last Heaven itself was pictured as a City.

In Genesis 11 to verse 10, the story of Babel answers the problem, "Why do not we all talk the same language?" Shepherds from the plains were bewildered by the clamor of the great market cities of Babylon, where traders from many lands thronged, speaking different tongues. In these cities the most conspicuous figures were the ziggurats, or tower temples, reaching up so high that sometimes clouds touched their tops, as they do the skyscrapers of New York and Chicago. There was a natural connection in their minds between these towers and the confusion of tongues.

They reasoned that God, jealous of mankind, had adopted this method of blocking progress. Not until the descent of the Holy Spirit at Pentecost (Acts 2) did the realization dawn that God, so far from being jealous of man's progress, calls all nations to understand one another. He has gathered them all into one universal Fellowship speaking the common language of the altar which bears a cross.

PERSONAL APPLICATION

Bringing of the firstfruits in sacrifice is a natural human impulse, as a child joyously brings home to mother the first work done at school. Among the Hebrews, the firstborn was especially sacred. Firstfruits of every crop must be offered to God. Christ is the "firstborn among many brethren" and the believers themselves are a "kind of firstfruits" which offer themselves to God, says St. James.

The chain of altars down through the ages has born many varying sacrifices, until gradually we came to understand God's goal. Before our altars now we say "Here we offer and present to Thee, O Lord, our selves, our souls and bodies" in union with the sacrifice of Christ, to help God bring about the goal of creation, the Holy City, composed of all races and tongues gathered into a common civilization in which no temple is needed, because Humility itself shall be the temple of the indwelling God.

Mark these references.
Noah's sacrifice: Genesis 8:20.
Abraham's altars: Genesis 12:7; 13:4; 26:25; 33:20.
Moses' altar: Exodus 17:15.
Elijah's altar: I Kings 18:30.
Christian altar: Hebrews 13:10.

MEMORY WORK

Our memory lesson this time is the Greater Prophets. Write them in this way:

Before	Fall of Jerusalem	After
Isaiah	**LAMENTATIONS**	**Ezekiel**
Jeremiah		**Daniel**

The first two books predict the Fall of Jerusalem before it happened. Both of them end in "Iah", one of the names of God.

The middle book, Lamentations, is a long poem of mourning at the time of the Fall of Jerusalem.

The last two were written after the Fall of Jerusalem, and predict the future triumph of the nation. They both end in "El", another one of the names of God.

Thus the Greater Prophets are a unity around the Fall of Jerusalem, which is their main topic.

Witness Fund

WE acknowledge with thanks the following donations to THE WITNESS FUND, which is used to pay the subscriptions of those who otherwise would be without the paper:

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THREE WORTHWHILE BOOKS WARRANT YOUR ATTENTION

Reviewed by G. M. DAY

Dr. Samuel McComb has made a contribution to our religious life of immeasurable worth in giving us an English translation of Freidrich Heiler's *Das Gebet* in a volume called *Prayer* published by the Oxford Press ($3). The sub-title of the book, which well describes it, is "A Study in the History and Psychology of Religion." The original work of Heiler was so long that it was necessary to omit in translation certain sections of secondary importance, but in the three hundred and seventy-five pages there is such a wealth of material that the omissions will not be missed.

The book gives a history of prayer in all its manifold forms from the dawn of consciousness in man until the present day with innumerable illustrations throughout. Primitive prayer, prayer in Greek civilization, ritual prayer, mystical prayer, prophetic prayer, the prayer life of great souls and prayer in public worship are all the subjects of at least one chapter. In addition there is a chapter on the ideal and critique of prayer in philosophical thought and a concluding chapter on the essence of prayer.

Few people would find it anything but overwhelming to read the book from cover to cover, but I do not believe there is a more comprehensive history of the prayer life of man in one volume in the English language. While the book lacks a good index, the table of contents is so well tabulated that it may be readily used as a reference book and as such I imagine that it will find its way on the shelves of most Rectors' studies in the future. It is not a book like *Concerning Prayer* edited by Canon Streeter in 1916 which deals with such questions as what kind of petitionary prayer may a Christian feel justified in using or what are the grounds for the belief in the efficacy of intercessory prayer? But it rather gives a history of the types of petition and intercession which have been addressed to God by various types of people as different as the savage and the philosopher. So extensive is the material in it that I cannot recommend it too highly as a fascinating reference book on the subject. *The Rebel Prophet* (Harpers $2) is a study of Jeremiah by Dr. T. Crouther Gordon in the form of a series of lectures delivered a year ago in Trinity College, Glascow. This is no dry-as-dust study of a much studied old Testament prophet but is a charming series of lectures in which the personality of the ancient prophet is made extraordinarily vivid. Approaching the prophetic personality from the psychological standpoint, Dr. Gordon brings to his interpretation of him a wide knowledge of history which enables him by analogy and comparison to reconstruct the ancient situations so that they seem almost modern.

The author is particularly anxious to dispel the erroneous but prevalent idea that Jeremiah was hopelessly pessimistic and in striking contrast shows that Jeremiah was the only true optimist of his day for after facing squarely the ugliest facts he was able to see strong ground for hope. The most significant contribution of the volume is the chapter in which Dr. Gordon shows why he is convinced that Jeremiah was "the First of the Mystics." In a chapter which is really a treatise on the whole subject of mysticism Dr. Gordon tests the prophet's mysticism by William James's four standards of ineffability, knowledge, ecstasy and passivity and I believe successfully proves that the "finest expression of mysticism in the Old Testament came from the mouth of Jeremiah." The author's style is extremely lucid and the book affords most enjoyable reading.

In the Presence is a small book of less than a hundred pages designed to aid the individual in his preparation for the Holy Communion. Its authors are two Englishmen, K. F. Jones and R. M. Prichard and the American edition contains an introduction by The Rev. John W. Suter, Jr. (Macmillan $1.25). Simplicity, brevity and naturalness of expression are three notable positive merits of the book. It also lacks the excessive piety of many preparation manuals. It would be more useful, however, if it could be published with a paper cover at half the present price, for while it has merit it does not appeal to me as worth the present price.

BISHOP CREIGHTON POSTPONES TRIP TO MEXICO

Bishop Creighton, bishop of Mexico and executive secretary of the department of domestic missions, has deferred his semi-annual trip to Mexico, since it was deemed unwise to extend government facilities for entry to an ecclesiastic of Bishop Creighton's rank at this time. Bishop Creighton states that he deems the action of the government to be in the interest of a calm and judicial handling of the religious situation, and that he entirely concurs in a wise decision.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Manning has entered the Battle of Harlam and shares the hero's toga with the rector of All Souls', the Rev. Rollin Dodd, who has refused to make of his parish church a Jim Crow affair. The story up until the entrance of Bishop Manning into the fracas has already been related here. Seven of the twelve vestrymen did not want to have Negroes allowed at the services. They told the rector so. He told them that he was there to minister to the community and that there was no place for racial discrimination in the Church of Christ. The battle raged. The majority of the vestry first cut off the rector's salary. That failed to do the trick so they closed the church and padlocked the doors, announcing to the world that it was for the purpose of making repairs. One Sunday the service had to be held in a hired hall. But last Sunday Bishop Manning marched up to the door of the church. He couldn't get in. Mr. Dodd asked him if the door should be forced. The reply came in a loud voice, "Certainly." So the door was forced, in spite of threats of the vestry that they would call for the arrest of anyone who forced their way in. The service was held, with Bishop Manning preaching the sermon and literally reading the law to the vestrymen. Said he:

"Those members of the vestry who oppose the rector have, I am sorry to say, taken action which is quite unwarranted and indefensible. They have proceeded to obstruct the work of the rector, they have demanded his resignation—a demand, of course, to which he pays no attention—and without making any provision for religious services have summarily closed the church for repairs, apparently with the purpose of preventing the rector from continuing his policy of admitting colored people to the services. This action is not only uncanonical and illegal, it is contrary to the central principles of our religion." In support of this statement he read the canons of the Church.

Now the vestry, or rather that part of it that wants to throw Mr. Dodd out, say that they never wanted to discriminate against Negroes; that the trouble really is over high and low churchmanship — a statement which causes broad smiles. We have previously said "More power to Mr. Dodd." Now we add a "More power and length of days" for Bishop Man-

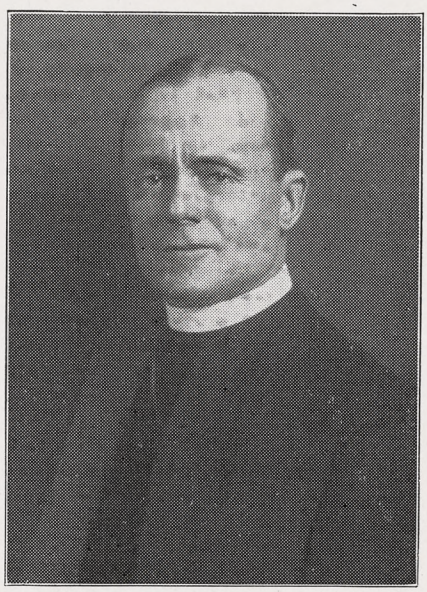
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ning who backs him up in such grand style.

* * *

In Which Mr. Cutler Does a Bit of Hopping

The rector of St. John's, Charlestown, Massachusetts, the Rev. Wolcott Cutler, is a real crusader of determination and social vision. Among his numerous passions is a strong conviction that the Eighteenth Amendment should remain in the constitution and that it should be enforced. So strongly does he feel this that he takes pen in hand whenever he finds anyone expressing himself on the other side of the question. Now he writes me a charming letter to hop on me for so much as announcing in these columns that Mr. Harper Sibley, member of the National Council and prominent Churchman generally, has taken himself out of the ranks of the drys and is now laboring with those who want their beer. I pass the letter on to you: "In THE WITNESS for October 20th you quote (for what it is worth I suppose) Mr. Harper Sibley's reasons for favoring repeal of the 18th amendment. Prominent if not pre-eminent among Mr. Sibley's reasons for opposing federal prohibition is the statement that 'The men in the community whom I look up to with the greatest respect and admiration buy liquor from bootleggers without hesitation.' Without arguing for or against the retention of the 18th amendment I would like to remark that Mr Sibley's reasoning takes a thorough unchristian position, as you yourself should be the first to recognize. How many of these men whom Mr. Sibley looks up to with the greatest respect are enlightened enough to support any minority position whatever? How many of them are perfectly content to see (or not to notice) Mooney and Billings languishing indefinitely in a California goal? How many of them support the American Civil Liberties Union, for which you appeal in this same issue, by gifts or word or deed? How many of them will risk a vote for Norman Thomas? How many of them have said a word against Samuel Insull's gift of stock at half price to influential friends? How many of them protested against the Fordney-McComber tariff and American conduct in Haiti? When Christians look to the 'finest people in the community' to settle matters of private judgement or Christian conscience for them, you and I might just as well gird our loins with a leathern girdle and follow John the Baptist into the wilderness. There are many noble and consecrated people living in the community where I work, but in eight years I cannot recall discovering two of them who felt as we did about Sacco and Vanzetti, or who agree with you and me on any other vital economic or political or social injustice. Shall we therefore on Christian grounds accommodate our convictions to the beliefs of that 'nine out of ten' of our friends who 'serve cocktails freely on all occasions without the slightest moral compunction'? I for one prefer to do my own thinking and to live and preach and agitate accordingly."



BISHOP MANNING
Wants No Jim Crow Churches

All of which is not only telling me, but also Mr. Sibley and his distinguished friends.

* * *

Bishop Stires Wants More Religion in Colleges

Preaching in St. Paul's Chapel, Columbia University, Bishop Stires of Long Island, deplored the lack of religion in colleges and universities.

Bishop Stires declared that the churches as well as the educational system were to blame for existing conditions. "Everything has been mechanized and materialized," he said, and the "great machine that we have built is ready to crush the spirit of the living creature, caught in its own machine."

The watchwords of education are success and money—"that means always material success," he continued. The universities and schools prepare "boys and girls to be money-makers," the bishop asserted. "We must put the chief emphasis on making men and not making money. I believe that the present educational system is largely responsible for the lack of vital religion in the world. Our present system is largely irreligious.

"I am not advocating teaching religion in schools or turning our colleges and universities into seminaries, but I do believe that anyone who teaches the younger generation should believe in God. While it is true that teachers must possess knowledge, I am suggesting that they add to their knowledge a knowledge of God."

* * *

Our Own Hall of Fame

An example of patient perseverence in spite of adversity is nobly exemplified in Mrs. V. J. Merten, of Byers, Colorado, who through the years kept the vision ever before her and toiled unceasingly until she saw arise "The Little Church on the Prairie," Ascension Mission. When Mrs. Merten came to Byers about thirty-five years ago there was no

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church organization of any kind within a radius of forty-five miles. She gathered a little band of friends together for religious services, which were held first in the schoolhouse and later in the town hall, formerly a saloon. Archdeacon Bywater offered to come for an occasional service. $156.00 was raised locally as a nucleus for a Church building, $100.00 of this sum being donated by two religiously inclined ranchers who made the remark, "We might as well give this money for Mrs. Merten's Church, for she is going to build it if she has to take in washing to raise the money. Friends of Mrs. Merten at Grace Church, Galena, Illinois, sent contributions through the years to add to this nucleus, and from St. Paul's, Clay Center, Kansas, Mrs. Merten's second church home, came donations of money and church furnishings. All these years Mrs. Merten was busily engaged with her needlework, the proceeds of which she gave to this cherished cause. In October, 1907, her dream was realized when the first service was held in Ascension Mission! But, alas, the consummation of her efforts was destroyed by fire in February, 1908. However, undaunted, Mrs. Merten was again the inspiration for renewed efforts, and another church, an improvement on the former one, was erected. Today the register records fifty baptisms and thirty-five confirmations, a beautiful testimony of her untiring efforts. Three years ago St. Barnabas' parish, Denver, took Ascension Mission, Byers, under its wing. The rector, the Rev. Charles H. Brady, drives the forty-five miles for an afternoon service on the second Sunday of each month, often staying over (at the Mertens') for a 6:30 Communion Service the next morning. One family drives in from a ranch five miles away to attend that service. In October the men of the mission gave a week's time to paint the church and put on a new roof, the ladies started a branch of the Woman's Auxiliary, and a Church school was organized. Mrs. Merten is very happy to see the hopes of years being fulfilled and to know that her pioneer labors for the church at Byers were not in vain.

* * *

Parish Carried on During Depression

Over in Pittsburgh there is Emmanuel Church, presided over by the Rev. A. W. S. Garden. It was formerly a parish of aristocrats and plutocrats but the population shifted so that today it is in one of the very poorest parts of the city. Recently Mr. Garden got the Unemployed Relief Fund of the city to supply the wages of the unemployed of his parish whom he put to work creating a basement parish hall. Wages ran out, but the skilled men stuck to the job without cash and completed a parish hall that would cost about $15,000. Thus the church benefits by a fine hall, the men benefit by having work and everyone is happy, including the rector, though he himself has not been paid his salary since last April. Mr. Garden is now the chairman of a community organization which is handling relief for the city relief organization and the Red Cross. Bishop Cook of Delaware was the guest of Mr. Garden during the recent meeting of the synod in Pittsburgh and he writes: "Altogether it strikes me as one of the most outstanding pieces of social service work in the face of present conditions which I have come across; done by a parish so poor that it has not been able to pay it's rector's salary."

* * *

The Picture on The Cover

There is pictured on the cover this week a window dedicated last Sunday at St. Mary's Church, Amityville, Long Island, as a memorial to John Whiting Crowell. The window represents the Resurrection and is made of beautiful colors of genuine antique

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glass, designed and executed by Richard N. Spiers & Sons of New York. John Whiting Crowell was a graduate of Columbia and of the General Theological Seminary, and served as priest-in-charge of St. Mary's Parish from 1913 to 1917. He was later the rector of the Church of the Evangelist, Oswego, New York, and more recently of St. John the Baptist, Brooklyn. The Rev. James Richards, curate of Trinity Church, Princeton, N. J., dedicated the window and preached the sermon.

* * *

George H. Heyn Resigns as Rector

The Rev. George H. Heyn has resigned as rector of St. Stephen's, Pittsfield, Mass., and the resignation accepted, effective June, 1933. He has served the parish as rector since 1924.

* * *

Quiet Days for Massachusetts Clergy

Bishop Sherrill is holding quiet days for the clergy this week; Monday in North Andover; Wednesday in Brookline and Thursday at Swansea.

* * *

Popular Lectures At Cambridge Seminary

On four consecutive Monday evenings, beginning Nov. 28 and continuing through Dec. 19, important lectures will be given at the Episcopal Theological School, Cambridge, by the dean and other professors for the members of the Massachusetts diocese, including the clergy. There will be two lecture periods and a service in St. John's Memorial Chapel. A short address will be made at the latter. As two lectures will proceed simultaneously and there are two lecture periods, it will be convenient for those who attend to choose any two of the four courses and the service in the chapel each evening. The lectures will be on Church History, Prayer Book, Bible and Missions.

* * *

Diocese of Harrisburg Makes Economies

Severe economies were planned for the coming year in the diocese of Harrisburg at the meeting of the executive council on October 13th. The treasurer of the diocese, Mr. Richard Wharton, announced that but half of the sum pledged by parishes and missions had been paid this year. However the pledge to the National Council of $15,000 for 1932 will be paid. At the same time it was voted to reduce the pledge this coming year to $12,000. Bishop Brown asked that his salary be reduced ten per cent; a request that was granted. It was also voted to reduce the salaries of diocesan missionaries. The expenses of the diocesan office were

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reduced, and the allowance to the diocesan paper was cut so that the size of the already small paper will have to be reduced. They also voted to reduce all quotas placed on parishes by ten per cent. You will recall that a reduction in quotas was one of the recommendations of the Bishops' Committee in its report to the National Council, but it was not acted upon favorably at the October meeting of the Council. And here along comes a diocese and reduces the quotas on their own say-so. They also voted to make still further cuts in diocesan expenses the first of next July if it is clear at that time that the budget for 1933 cannot otherwise be balanced.

* * *

New Windows Placed In Grace Church, New York

James H. Hogan, the well-known artist, has designed three stained glass windows which have been placed in the western apse of the Chantry of Grace Church, New York City. The windows, which were executed by James Powell and Sons (Whitefriars) of London, represent the Annunciation, the Nativity, and the Presentation. Writing in the parish service sheet, the Rector of Grace Church, Dr. Bowie declares: "They are unsurpassed by any glass in the Grace Church buildings, for not only are the particular colors singularly pure and rich, but the combination of colors gives that jewel-like quality which one associates with the famous glass of the mediaeval cathedrals."

* * *

Choir Festival In Albany

The second annual diocesan choral festival is to be held at the Cathedral of All Saints, Albany, N. Y., on November 4th and 5th, with the choirs of fourteen parish churches taking part. Bishop Oldham is to preach at the festal evensong on Saturday afternoon.

* * *

Parish Tells You Movies to Attend

One of the services performed by the clergy of Grace Church, Providence, is to list each week in the vestibule the titles of the movies that are fit to see—if any. The other day in opening the box containing requests for prayers, this was found: "Pray for yourself, as long as you have notices in the vestibule advertising the movies". The following week this reply appeared in the parish paper: "The clergy are readily agreed that they need to pray for themselves, for many reasons other than that expressed, but still are of the conviction that the way to improve the movies is to show our appreciation of the good movies by supporting them, and our disgust at the bad ones by not attending them. Box office receipts are a very sensitive point. So we are continuing to post a list of the better movies in town each week."

* * *

Harrisburg Clergyman Is Married

The Rev. Heber W. Becker, rector of Christ Church, Danville, Penna., was married on October 12th to Miss Jean Angle, Bishop Brown performing the ceremony. The marriage service was followed by a nuptial eucharist.

* * *

Fine Job Being Done By Negro Worker

A fine bit of work is being done at St. Philip's, Hawkinsville, Georgia, by Miss Ada Speight, in the Negro community of the city. She only started at it in July but already has built up a considerable communicant list and an even larger Sunday school. A lot of the credit for the growth also goes to Dr. R. Archie Tracy, a Negro physician, who has been serving as layreader and as boss of the school. Indeed there has been so much activity here that recently a house was obtained and converted into a community house. There is a great deal of work done along social service lines as well as in religious education.

* * *

Mrs. Sibley Addresses Woman's Auxiliary

Mrs. Harper Sibley, a member of the group which recently returned from a study of missionary work in the Far East was the headliner at the semi-annual meeting of the Auxiliary of the diocese of Albany, held at Ballston Spa, N. Y., October 19th and 20th. She spoke on "The Oriential Woman in the Twentieth Century." She also spoke on the work our Church is doing in foreign fields.

* * *

A Couple of Boosts For the Paper

Here are a couple of boosts for THE WITNESS that people were kind enough to send in. At the Incarna-

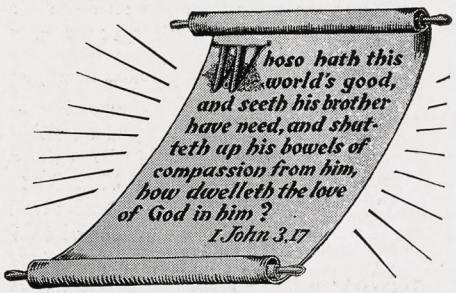
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Chicago

tion, Atlanta, Ga., the Rev. G. W. Gasque persuaded the young people's organization to sell the paper each week. The first Sunday that the bundle arrived it was raining, with a smaller congregation as a result, yet the president of the young people informs us that they sold all their copies and could have sold more. Dr. Gasque announced the undertaking from the chancel during his announcements, called attention to a number of articles, especially Bishop Johnson's, and informed his congregation that all Church people should read a weekly regularly if they wanted really to know what was going on in the Church. The other boost comes from Brother Hance, the superior of St. Barnabas' Home in Gibsonia, Penna. A subscription was recently entered for the Home by a friend in Washington. So he writes the donor: "We are more than happy to have THE WITNESS. It is a real up and coming paper, with some very interesting writers. The Brothers are very happy indeed to have it." Suggestions: order a bundle yourself and call the attention of your people to the fact that it is for sale after the service. Second, donations to THE WITNESS Fund make it possible for us to send the paper regularly to Church institutions, public libraries and individuals who otherwise would be without it. Excuse the puff please, but with the editors of the other weeklies I believe we are carrying on a truly missionary work, and one that of course needs your support.

* * *

Memorials Placed In Niles Church

A bronze tablet and hymn boards were recently dedicated at Trinity Church, Niles, Michigan, as memorials to Mr. and Mrs. John Deam. They were placed by their son, Mr. S. G. Deam who has served the parish in various capacities over a long period of time.

* * *

Springfield Field Department Meets

The field department of the diocese of Springfield met at Pekin, Illinois, on October 10th with the Rev. Percy Houghton, general secretary of the National Council, as leader. There is a good deal of pessimism in that part of the country over the outcome of the Every Member Canvass. However they are going ahead with a determination to do their best.

* * *

Teaching Mission In Louisiana

The Teaching Mission on the Great Commission was held in New Orleans and in other parishes in the diocese of Louisiana during October. Among the clergymen taking part were the Revs. Bland Mitchell, Beverly Dan-

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ridge, Henry Philips, Richard Kirchoffer, Oliver Hart and C. Irving Hiller. Though the attendance was smaller than was hoped for there is already evidence that the mission has given a substantial impulse to the interest of Church people in the Church Program.

* * *

New Rector at Bloomington, Illinois

The Rev. Arthur B. Cope has taken up his work as rector of St. Matthew's, Bloomington, Illinois, succeeding the Rev. Raymond E. Brook, now the rector of Christ Church, Riverdale, New York City.

* * *

Colorado Deanery Has Meeting

Bishop Johnson was the preacher at a meeting of the Northern Deanery of Colorado which met at Golden on October 18th. There was a discussion of the every member canvass and plans were made for the completion of payments on quotas. In spite of a snow storm there was a large number present.

* * *

Death of Wife Of Detroit Rector

Mrs. Annie C. L. Maxon, wife of the Rev. William D. Maxon, rector of Christ Church, Detroit, died on October 14th in her 74th year. Dr. and Mrs. Maxon had last year celebrated their 50th wedding anniversary.

* * *

Synod of Washington Meets in Pittsburgh

The 13th synod of the province of Washington met in Pittsburgh in October, with about 300 attending. Bishop Cook of Delaware was elected president and Bishop Taitt was elected representative of the province on the National Council. The request of the commission of General Convention on a rearrangement of provincial boundaries was referred to the various dioceses to be reported back to the next synod. Bishop Creighton of the National Council addressed a missionary mass meeting and the Rev. Rankin Barnes spoke at a mass meeting on social service. Bishop Burleson, assistant to the Presiding Bishop, addressed the synod on the every member canvass.

* * *

Daughter of Bishop Whipple Dies

Mrs. Henry A. Scandrett, daughter of the late Bishop Whipple, first bishop of Minnesota, died on October 11th.

* * *

Bishop Oldham Has An Anniversary

The tenth anniversary of the consecration of Bishop Oldham, bishop of Albany, was celebrated on October

Services of Leading Churches

Cathedral of St. John the Divine
New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

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

ST. ANNE'S IN THE FIELDS
Pointe-au-Pic
Province of Quebec
Rev. Franklin Joiner, Chaplain
Sundays: 8, 11 and 6.
Daily: 8 A. M.

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

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

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

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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24th with services at the cathedral. The sermon at the festal evensong was preached by Bishop Booth of Vermont. The annual Churchman's dinner of the diocese, attended by over 300 men, was a further occasion for observance of the anniversary. There were addresses by Bishop Booth, Bishop Oldham and Mr. Rollin B. Sanford, former Congressman and prominent Churchman of Albany.

* * *

Federation of Church Clubs Postpone Meeting

The National Federation of Church Clubs, which was to have their annual conference in Springfield, Illinois, October 28th and 29th, called it off. The officers state that it was the consensus of opinion gathered from leaders throughout the country that it would not be wise to hold the meeting this year because of unsettled business conditions.

* * *

Teachers Should Attend Conferences

The way to learn how to teach is to attend conferences where class problems, typical situations and troublesome problems are discussed, according to the executive secretary of the department of religious education, the Rev. John W. Suter, in addressing a group of Church school teachers in Providence last week.

* * *

Bishop Page Lecturing At Normal School

Bishop Page of Michigan is presenting a series of five lectures on the Fundamentals of the Christian Faith at the Detroit Church Normal School, meeting for ten Tuesday evenings at St. Paul's Cathedral. There are 180 enrolled, representing 35 parishes and missions.

* * *

An Unusual Celebration At St. Paul's, New York

The centenary of the consecration of four bishops was celebrated on October 31 in St. Paul's Chapel, Trinity Parish, New York City. It was on that day in 1832, before the altar of St. Paul's, that the following four bishops were consecrated: John Henry Hopkins, Vermont; Benjamin B. Smith, Kentucky; Charles Pettit McIlvaine, Ohio; George Washington Doane, New Jersey. Bishop Smith lived to celebrate the 50th anniversary of his consecration in the same church. Bishop Manning was the celebrant at this service.

* * *

Dallas Has a Teachers Institute

The diocese of Dallas has inaugurated an institute for Church School teachers. The sessions are being held each Wednesday evening during the fall in the parish house of the Church of the Incarnation, with various diocesan leaders giving the courses. About seventy have registered for the institute.

* * *

New Student Worker In North Dakota

Miss Ann Swain of Sioux Falls, S. D., is the new student worker at the University of North Dakota, succeeding Miss Elsie Brown who is now a general secretary of the Girls' Friendly Society.

* * *

Girls' Friendly Give To Mission

The Girls' Friendly Society reports that it has completed its 1931-32 pledge of $2,000 toward the building of a parish house at St. Augustine's mission, Kohala, Hawaii, with added sums still coming in from many branches. They are now seeking a similar sum for a convalescent home for women and girls at the House of the Merciful Saviour, Wuchang, China.

* * *

Quiet Days In Western New York

A quiet day for the women of Western New York was conducted by Miss Bertha Conda at St. Paul's Cathedral, Buffalo. There was a large attendance. Bishop Davis also conducted a quiet day for the clergy of the diocese, with a large majority of them present.

Hundred Sold Each Week

The new book by Bishop Johnson is fast becoming a best seller. Rectors are using it with confirmation and other classes and individuals galore are ordering copies.

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The WITNESS

CHICAGO, ILL., NOVEMBER 10, 1932

THE VITAL THING

by

BISHOP FISKE

THE vital thing in the coming every member canvass is to show families or individuals struggling with difficult problems that we care; that their fellowship is appreciated; that they can easily add to the strength of the parish by their regularity in worship. Some are staying away because they cannot contribute. Tell them we want *them;* not merely *theirs;* although in plain fact, of course, regular attendance will usually mean contributions from more people. Our weakness is not so much in the lack of giving as in the failure of coming.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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ON TAILS WAGGING DOGS

By

JOHN R. CROSBY

Rector, Saint Luke's Parish, Seaford, Delaware

I HAVE just been informed by the proprietor of a kennel and dog breeding establishment that the reason that the tails of fox terriers and certain other breeds are lopped in early puppyhood is because long tails, though doubtless ornamental, prevent them turning rapidly and seriously hamper their steering ability. To use the words of the kennelman, "No dog is any use that lets its tail wag it." While riding home I reflected that my friend has stumbled upon a profound philosophical truth and the principle might well be applied to other organizations besides kennels.

Directly any organization begins to become so unwieldy or powerful that it begins to dominate the body from which it sprang, the time has come to consider very seriously whether the exuberant growth should be pruned, cut away altogether, or whether the parent organism should give way entirely to the younger growth. To carry the biological parable further it would be well to make sure that the bodies concerned are genuine outgrowths from the parent stock, or parasitic organisms sucking the lifeblood from the mother tree.

Can it be possible that in certain instances, our Church—or quasi-Church—organizations, admirable and efficient as many of them are, may be developing a marked tendency to attempt to dominate the policy of the Church, whether national, diocesan or parochial, and to forget in some cases that they are the handmaids of that Church, whose founder stated very clearly that a disciple is not above his Master.

From the very beginning of the Church's corporate life, societies of men and women have existed within its borders having for their object the deepening of the spiritual life, and the expression of that life in terms of acts of charity, devotion or mercy. The great guilds of the Middle Ages, the confraternities, the tertiary branches of the great religious orders were and are the most powerful influences in promoting the spiritual life of the common people, and in the corporate practice of the Christian virtues. We all know how St. Paul speaks of "Phebe our sister" and of Priscilla and Aquila, his "helpers in Jesus Christ" and of the church, or society, in their house.

The very essence of all these societies was that they were very definitely not only in and of, but subject, to the Church. Their objects were sanctioned and endorsed by ecclesiastical authority, and the whole of their religious training together with their practice of the corporate works of mercy was for the good of their own souls and the advancement of the glory of God in and through the Church. The intimate history of the Universal Church shows the wisdom and necessity of this point of view. We must remember that all schisms, and most heresies started as admirable movements within the body of the Church itself. It may be stated as an historical truism that if in a parish, diocese or national Church any subordinate organization begins to assume or arrogate the authority that can only come through the commission given to that Church by its Divine Head, the consequences are bound to be trouble, dissension, loss of spiritual power, and finally disruption and schism.

THE commission to bind and loose, to go forth and teach, and to rule in the name of Christ was not given to the First Century Christian Fellowship, the Woman's Auxiliary, the Brotherhood of St. Andrew, or the Society of Nazarene, admirable as the motives animating these bodies may be, but to one Church founded upon a rock. The only justification for any other body is the secondary commission it holds by the authority of that Church to carry out certain objects and those objects only. They are to serve and not to rule.

These corporations, guilds, and confraternities, were unfortunately broken up in the welter of spoliation following the Reformation, and outside a few secularized companies and corporations were not re-established until comparatively late years. Whether their successors have captured their spirit and are maintaining their tradition would seem to be rapidly becoming a question of serious importance to the Church of God.

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Are we in the American Church beginning to surrender our teaching and authoritative commission to the many auxiliaries, guilds, leagues, brotherhoods, fellowships and societies, which we have raised like the Frankenstein monster to cover our own shortcomings.

I hope that, please God, we are not. I believe from the very bottom of my heart that the thousands of devoted men and women who constitute their membership are really attached and loyal sons and daughters of their mother Church. It is, however, folly not to admit that in many cases certain societies, or, to be more accurate, groups within societies are beginning to feel that they are a part of the authoritative organization of the Church, and ought to share that authority with those in whom it is vested by all tradition and canonical authority.

We all know parishes and even dioceses whose policy, administration and expenditure is largely controlled by its various organizations. We ought to have enough foresight to see that if this ever happens to become the case the branch of the Church so affected, whether small or large, ceases to become a functioning member of the body Universal and becomes a mere puppet show dancing on the wires and to the tune played by the children it fails to control.

Of course the possibility of this state of affairs is very largely due to the fact that our financial obligations have become too large for our contributions and we have had to surrender the power of the purse to those organizations who provide the money. Money talks, and the man that pays the piper is beginning to call the tune. A lay pope will kill any parish, possibly with the best intentions. The Lord knows what two or three corporations of lay popes would do to the whole Church. So long as the Society of Methodists confined itself to the salvation of its members under the authority of the Church's teaching it was a great spiritual force in the Church of God. As soon as it began to dictate to that Church—deplorable though the condition of that Church may have been—as an independent body arrogating to itself the right to dictate policies and doctrinal matters over which it had no jurisdiction, we get the greatest act of schism in any non-Roman Church since the Reformation.

So long as the Society of Jesus confined itself to its missionary and teaching activities it was the greatest and most powerful institution the Roman Church had ever seen. Directly it got away from its primitive spirit and the "Black Pope" was substituted for the General of the Order, the Church in self defense was bound to suppress it.

I HAVE before me a few letters. One is from the diocesan president of a Woman's Auxiliary, rebuking the rector of a parish who invited them to a corporate communion and quiet day, expressing her dissatisfaction with the celebration of the Holy Communion and advising him not to call himself a "prayer book Christian" but to watch the bishop next time he celebrates and by copying him to attain the standard of excellence required by the Woman's Auxiliary.

Another is from the bishop of a Southern diocese expressing his anxiety to start a certain brand of missionary activity in his territory. He states that he has consulted with the officials of the Woman's Auxiliary but as they refuse to assist on the financial side, and have expressed their definite disapproval of this particular work, he is unable to consider it.

I have a letter from another rector in which he states that the Brotherhood of St. Andrew in his parish has taken the whole of his juvenile work out of his hands, and have put on a program with which he is absolutely out of sympathy, and that he is unable to check them owing to the definite antagonism of a few strong monied individuals. That he has consulted his bishop and been advised to let them alone, as although the bishop agrees with the rector, in the present condition of the Church's finances they are too strong a body to be antagonized.

I have just finished reading a report of the Triennial Meeting of the Woman's Auxiliary 1931 printed in the annual report of a diocesan branch. There are no less than twelve references to "Realizing the power that lies in our hands," and referring to the exercise of that power in influencing the sessions of the General Convention on such subjects as the marriage question, the American Missal, placement of clergy and a few other points of general Church policy.

Lastly, I have a letter in my possession from a member of the First Century Christian Fellowship to an ex-member of the society. He states that a certain rector recently called to his parish is antagonistic to the fellowship, that he stresses the efficacy of the sacraments as a means of grace, that he uses tobacco and is socialistic in his ideas, and that it is the duty of the members of the fellowship to endeavor to get him out of the parish and get a suitable sympathizer of different calibre in his stead.

Now I respectfully beg to submit that whether a priest uses the American Missal or the lowest form of celebration known to the Episcopal Church has nothing to do with the Woman's Auxiliary; and further that for those handmaids of the Church to disapprove or threaten not to support a missionary project sanctioned by the ecclesiastical authority is a gross abuse of the admirable purposes for which the Auxiliary was instituted. While "Realizing the power that lies in their hands" and either by lobbying, or by using coercion in their parishes or dioceses to sway the canonical, theological or disciplinary policy of the Church in its General Convention constitutes a very grave menace to the well-being of the Church.

THE intentions of the Brotherhood of St. Andrew are admirable, its objects excellent. The fact of such a state of things as is revealed in my friend's letter, deplorable. Whether we approve or do not approve of the First Century Christian Fellowship is of no importance. We all admire their sincere desire to forward the cause of Christ even if we dislike their methods, and have suffered from the results. The fact remains that the spirit shown in this letter is prejudicial to the unity and discipline of the Church of Christ.

I do not believe that in ninety-nine per cent of the

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membership of these organizations this spirit exists, and I believe that it would generally be viewed with abhorrence if realized, at least among the societies of the Church. The seed, however, is there and I do not think that a word of warning can possibly be construed as antagonistic or prejudicial to those devoted servants of God and His Church without whom it is almost impossible for us to carry out the farflung program we are trying to carry out in His name. But let us remember: one authority makes a Church; two authorities make a schism; three, chaos.

By all means let all the faithful band themselves together in societies for the salvation of their souls and the greater glory of God and His Church, but let them remember that the Church is a divine institution and that any society within that Church is born of men, and is not there to either dictate or coerce those to whom our Lord gave a definite commission to guide it. Unless my theology is gravely at fault, I do not think that He divinely instituted either the Woman's Auxiliary, the Brotherhood of St. Andrew, my Parish Guild, the Vestry system, or the First Century Christian Fellowship, although I am quite sure that He will bless them so far, and so far only, as they perform the work that the Church has authorized them to perform.

To get back to my thesis. A tail is a most important and necessary part of the organism of a dog, but it was made for the dog to wag, and not to reverse the operation.

WHAT I BELIEVE AND WHY

The Mystery of Suffering

By

BISHOP JOHNSON

IT IS the glory of the Gospel that it faces the hard facts of life and never evades realities. The Christ accepted the role of one who strives for righteousness in an aggressive manner and so was misunderstood, betrayed and crucified. We believe in a Christ who "suffered under Pontius Pilate, was crucified, dead and buried." If the creed stopped there it would be a confession of tragic failure. It is solely because it is followed by a glorious resurrection that it is not. To secularize the Gospel by demanding that a crucified Christ should have suffered merely to produce a materialistic idealism would be to miss entirely the climax of the Gospel.

It is the revelation of a victorious Creator Who ultimately defeats the malice of evil men and compensates for those who like Lazarus have endured intolerable suffering. It is not a Gospel in which we are promised that as a result of Christ's life the kingdoms of this world will in this world adopt His standards. Quite the contrary, when He comes again He questions whether He will find faith on the earth. It is true that He looks forward to a time when the kingdom of this world shall become the kingdom of the Christ, but in the creed as well as in human history the grave must intervene between the effort and its outcome.

This is most irritating to the materialistic idealist whose faith can be satisfied only when there is an equal distribution of physical comforts to the children of men. In Russia today this has manifested itself in the hatred of the Christ and His Gospel and the substitution of a committee who will successfully regulate the affairs of society. The query is, when such a group shall have succeeded in achieving its purpose what then will give sufficient interest in life to make it endurable? One can visualize a society in which everyone has the same advantages without furnishing the individual with any motive for effort. Life would become a succession of physical sensations ending in dust and ashes.

It is this very culmination that Christ avoids. He makes no effort to change the social order but rather accepts it as incidental, and urges men to overcome evil with good rather than to exhaust their efforts in trying to make a kingdom of heaven out of the children of this world. Whenever the Church as an institution has been invoked to alter secular institutions it has invariably resulted in producing a secularized Church and ineffective governments. You cannot change the objective of the Gospel without perverting the Gospel to ends which in His teaching were inadequate.

FOR better or worse the disciple of Christ was to find in the risen Christ the answer to his sufferings. This does not mean that the Church is to have no share in the kingdoms of this world, but it is to act as a "leaven hid in three measures of meal" rather than a force dominating and determining secular policies. It is only as Christian ideals permeate government, business and education that they will have an uplifting influence. In other words the Christian must expect to be misunderstood, betrayed and executed, if need be, looking to his ultimate justification in that place which a loving Father has prepared for those who seek the Kingdom of God and His righteousness.

It was this assurance of ultimate victory which enabled Christ to endure the Cross and which caused Him to warn His disciples that it might be their lot also. To subtract the resurrection from the drama of our Lord's life is to remove the source of courage and of hope from the martyrs who have suffered in His name.

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The Christian must never forget that it is the broken body of our Lord which he receives in the sacrament and also His poured out blood; signifying that His disciple must look to the comforts of God's grace rather than to the comforts of this world to sustain him in the fight.

It is true that we pray to God for peace and prosperity because no soldier willingly invites self martyrdom, but if the necessity arises he must be willing to accept persecution without withdrawing his allegiance.

In order to make myself clearer let me visualize a member of the Church, indignant at the injustices of society, conscious of the lukewarmness of Christians, realizing that neither in the Church nor in the world does he receive hope or encouragement. What shall he do? First he should ask himself frankly what he himself is doing that merits praise? It is quite possible to substitute an intellectual indignation for personal self-sacrifice. Then if he himself is embodying the precepts of the Gospel in his own life to whom shall he turn for comfort. I know of no other than to Jesus, the author and finisher of our Faith. If he is truly a disciple of Jesus Christ then betrayal and desertion will intensify his loyalty and fortify his faith.

To whom else shall we go when the world around us seems to be against us. I know that it is quite the thing to say that the Church has failed. That is incorrect. If failure there is then Jesus Christ has failed. Failed to do what? Failed to persuade men to follow Him. Well if this be failure, He failed when He was on earth and accepted His failure as a prelude to His victory.

It is quite a defense mechanism to attribute our woes to institutions, but institutions are not persons, neither are they endowed with personal responsibilities. They are merely collections of men and they fail or succeed in proportion as they are composed of individuals who are true to the ideals of the institution. Society will be leavened by the number of devoted disciples whom Jesus has, who are personally loyal to Him and His objectives. There is no evidence that He ever expected or promised that the institutions of this world would be true to Him. It is quite the fashion to substitute a hierarchy, a book or a cult for the Christ, but in the last analysis we stand or fall as we are loyal to Him and to His teaching.

There is nothing that He gives you as a substitute for the simple mandate, "Follow Me." The Church may be ineffective, the world may be out of joint, our own personal relationships may be impossible, yet it is the suffering Christ and not the glorified One Who is our Master in this world.

ONE may sum up the results of His life by saying that through all of human history Christ has suffered under those who represent Pontius Pilate, has been betrayed by those who claimed to follow Him, has been crucified by those who hate His message, has been dead in many eras and buried in many localities, but that He has always risen from defeat and found some disciples in all times and in all places.

The Church, it is true, is an instrument through which He carries on His witness, but it is not guaranteed against spiritual bankruptcy and moral turpitude in the transactions of its representatives. If at times one finds it difficult to remain in it, one may well ask, "Where else shall I go, what else shall I do, by which I may attest my own loyalty to His person and my own willingness to show my love by keeping His commandments."

It is true that the Church has often failed to function as it might but it is in it that the remnant has always been found who fight on a weary battle against the same forces which opposed Him while on earth. It is because of His example that we recognize those who sit in Moses seat, even though they act as Annas and Caiaphas did.

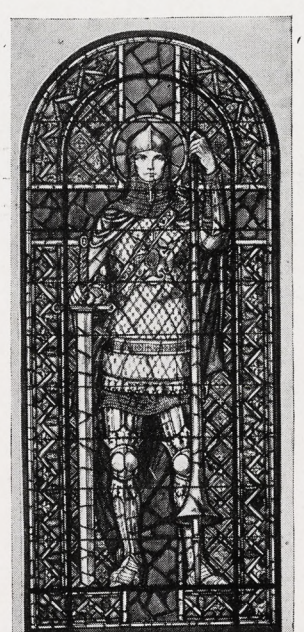
So I believe in the Suffering Christ because I find no adequate explanation of the Cross than that which He exemplified in His life and therefore that which I must try to carry out in mine. When He bade us to take up our cross and follow Him, He asked us to do that which He did, animated by the same confidence that God will eventually overcome evil with good.

The Art of Stained Glass

By

ELEANOR H. WILSON

"THERE is no life in art unless there is change and development and the future of the craft of stained glass lies along these lines", said Mr. Len Howard, artist and designer, who is in charge of stained glass work of the R. Geissler, Inc. Studio, New York City. This should be taken into account when comparing mediaeval and modern glass. We know that corrosion in conjunction with the accumulated dust of many years has had a great deal to do with the beauty of much old glass, — the patina of age, and it is to the credit of the best of modern glass workers, referring particularly to those in the United States, that they produce windows rivalling the earlier work in both color and design, and have been outstandingly successful in embodying in the windows when installed that effect which only the passage of



ST. GEORGE WINDOW
In St. George's, New York

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centuries added to the work of the early artists, in the opinion of Mr. Howard.

His chief reason for entering the profession of glass was a love of color and the urge of the craftsman,—the desire to create. Mr. Howard received his early training in London, where he won a two year scholarship from the Camberwell School of Arts and Crafts. He gained a thorough grounding in the technique of the profession during eight years he was associated with Messrs. James Powell & Sons of London. During the war as a member of the Camouflage Corps he had an opportunity to study the glass of France. Since the war, and while President of the New York Society of Craftsmen, he has continued his study, visiting Chartres, Angers, Le Mans, Sens.

An outstanding example of the work of the Geissler Studio are three large chancel windows in St. George's Church, New York City, which were designed and executed by Mr. Howard, the middle one representing an heroic figure of St. George. The writer wishes to correct a statement made in the previous article crediting the chancel windows in this church to the J. & R. Lamb Studios. A chancel window in a chapel of St. George's is the work of the Lamb Studios. Two windows in the nave of the church proper as well as five windows in the Mortuary Chapel are the work of the R. Geissler, Inc. Studio.

While Mr. Howard believes that the craftsman in glass should derive his inspiration and his motif from the early artists in glass, he deplores a tendency to merely copy mediaeval mannerisms and to produce 12th and 13th century glass by formula. With the greater range of colors available, the improvement of the technique and the general feeling for correct drawing, he believes it possible, without offending the best principles of the craft, to use a wider range of colors and avoid the monotonous repetition and contorted drawing often found in early windows.



GAILOR WINDOW
St. Mary's, Memphis

Another beautiful example of the work of this Studio is the window placed by Bishop Gailor in memory of his mother in St. Mary's Cathedral, Memphis, Tennessee. The two great west windows, the seven light chancel window, as well as all other windows in this Cathedral, known as the Bishop Gailor Memorial, were designed and carried out by Mr. Howard. Other commissions executed by the R. Geissler, Inc. Studio are: — Four west windows, Christ Church, Nashville, three chancel windows in St. Paul's Church, Murfreesboro, one of these in memory of Mary Noailles Murfree, novelist, known in literature as Charles Egbert Craddock, who lived here.

Let's Know

By

BISHOP WILSON

Sabbath Laws

THE Mishna is a part of the Jewish Talmud and is a detailed exposition of the Hebrew Law, attempting to tell just what things are allowed and what are prohibited in actual practice. Its authority used to rest on the story that it comprised certain oral regulations given by Moses to Joshua, by him to the elders, who gave them to the prophets, and the prophets passed them on to the members of the Great Sanhedrin. This is what our Lord refers to as the "traditions of the elders."

A large part of the Mishna has to do with the proper observance of the Sabbath and shows the curious way in which the Scribes and Pharisees struggled with their legalistic convictions. For instance, it was provided that one might travel 2000 cubits beyond one's dwelling-place without violating the prohibition of labor on the Sabbath. That meant about three-quarters of a mile and was the "Sabbath Day's journey." But if, on the preceding Friday a man were to deposit food for two meals at a point 2000 cubits away from his house, he could call that spot his dwelling and go on for another 2000 cubits.

On the Sabbath one must not carry a burden but it was a question as to just what constituted a "burden." It was decided that the weight of a dried fig, or more, was to be reckoned as a burden. Then they argued as to whether one could carry half a fig twice without breaking the Sabbath. A woman could not wear a necklace or a ring on the Sabbath because she might be tempted to take it off to show it to some friend and thereby be guilty of carrying a burden in her hand. Was it or was it not permitted that a parent might carry a child in his arms? The Mishna was considerate enough to allow that much latitude.

Cattle might be taken out to water or to feed on the Sabbath but only with the minimum of harness. It was not even permitted to add a protection against the rubbing of a wound. If a man himself had a wound, he might put a plaster on it only if it was intended to prevent the wound from becoming worse —not with the object of healing it. Hence the question as to whether or not our Lord was breaking the Law by healing on the Sabbath. If a woman got mud on her dress, she could crush it and shake it off but she mustn't rub it. If water fell on a dress, some thought it could be shaken but not wrung out, while others thought it could be wrung but not shaken. There was also a difference of opinion as to whether, after a bath, one could dry one's whole body at once or only one limb at a time. It was quite wrong to rub out a large letter to make room for two smaller letters but it was permissable to rub out two small ones in order to write in one large one. If a house caught fire on the Sabbath Day, it was permitted to save only such clothing as was absolutely necessary; but no objection was raised if one put on a dress in

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the burning house, ran out with it, took it off, and went back for another one. If a hen laid an egg on the Sabbath, it could not be eaten; but if the hen were being kept for fattening, not for laying, and just happened to produce an egg, then it was considered a part of the hen which had fallen off and could be eaten.

This is the kind of thing with which our Lord had to contend. No wonder he objected—"the Sabbath was made for man, not man for the Sabbath". No wonder St. Paul talked about being freed from the Law and released into the liberty of Christ's Gospel. Yet we are not without Sabbatarian sects today which come near to doing the same thing.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

NOAH: COVENANT OF THE RAINBOW

READ the Story of the Flood, Genesis 6, 7, 8 and 9. Every nation has stories of some tremendous upheaval of the sea; the Greeks, the Mayas, the Babylonians. Possibly they are memories of the vast disturbance caused by the sinking of Atlantis; possibly they date back to the melting of the Glaciers at the end of the Ice Ages. Babylonian accounts of the Flood are found on their brick cylinder-books. The Hebrew account is told from the standpoint of the desert-dwellers. Their country is flat and low like the plains of Shinar. The statement that "fifteen cubits upward did the waters prevail—all the mountains that were upon the face of the whole earth were covered" show that they regard a depth of 15 cubits—about 20 feet—as amazingly deep.

Noah's Ark. In the floods of our own Mississippi Valley, we often hear of animals, both tame and wild, taking refuge together from the waters on a flatboat or on the roof of a floating house. The descendants of the family of Noah enlarged upon the story as they passed on. The size of the Ark given in this account is not enough to provide shelter for the enormous number of animals, both "clean and unclean" indicated. But the desert children, to whom the story was told, knew very few kinds of animals; they had no alphabet books or zoo books, as our children have, with pictures of strange jungle beasts. Even rain was something of a novelty to them. So it did not seem so impossible to them.

Covenant of the Rainbow. This story of Noah is really the story of the Covenant of the Rainbow; the first idea of a Peace Treaty between God and man. Rainbows are rare indeed in that rainless desert land. Startled children cried "What is that?" and were told "God has hung up his war-bow; it is a sign of peace with men." Among the ancient people, to "hang up the bow" was the sign of peace, as "burying the hatchet" was with the American Indians. When the king took down his warbow from the wall, it was a declaration of war; when he hung it up, the war was over. Bows and arrows were their chief weapons of war. So after the flood refugees landed, Noah built an altar and offered sacrifice in token of acceptance of the Covenant of Peace.

This is the Second Covenant. It is a milestone in the history of the human intellect, since it establishes the discovery that God keeps faith with mankind; that He is friendly to them and not a destroyer. All modern science is built on the knowledge that the Universe keeps faith; that what is found to be true today will be true tomorrow. But it took a long time for humanity to get this idea. Down to the time of Christ, Greeks and Romans believed that the gods were jealous of men and that they made and broke promises on the slightest pretext.

The terms of the Noah Covenant are threefold. It is known as the Covenant of Life, and it provides;

A. Man may take for food every living creature or herb; only the blood, which is the life, may not be eaten, but must be poured out to God, for all life returns to God, Who gave it.

Read first chapter of Leviticus.

B. Man's life is sacred to God. "Whoso sheddeth man's blood, by man shall his blood be shed."

(Underline Exodus 21:12—Lev. 24:17)

C. God also will regard man's life and the increase of it as sacred, and will keep faith with the orderly succession of seasons.

Noah went forth and began to be a farmer. He planted vineyards and drank of the wine. And herein is a story.

The name "Noah" means "Comforter." The song of his father Lamech at the birth of Noah (Gen. 5:29) is an old drinking song, which in Hebrew has a rollicking rhyming chorus. It means that although there is a curse upon the ground, so that it brings forth thorns and thistles, and labor is required to cultivate it, yet the jollity of the harvest-festival atones for all this labor. Coupled with this acknowledgement of the "comfort" of wine is a story warning against drinking to excess, and against ridiculing those who are intoxicated. St. Paul, who commends wine as medicine, warns also "Be not drunken with wine, wherein is excess."

MEMORY WORK

The Twelve Minor Prophets are hard to learn, unless we divide them up. The shortest book in the Bible is Obadiah. Underline that book in your Index.

Almost as short is Habakkuk. Underline that book.

The Bridge of the Testaments is Malachi, the last book in the Old Testament, which leads directly into the New. Underline that. Now you have them divided into groups of three. Copy them out this way.

Hosea, Joel, Amos	Obadiah	Jonah, Micah, Nahum	Habakkuk	Zephaniah, Haggai, Zechariah

Malachi

Take the first group of four and learn their names; Remember that Obadiah is the shortest book in the Bible.

Take the second group of four. Remember that Habakkuk gives us the opening sentences in Morning and Evening Prayer; "The Lord is in his Holy Temple." Note this in your Prayer Book.

Take the third group, remembering that Malachi leads into the New Testament.

Two others of the Minor Prophets furnish sentences for Morning and Evening Prayer. See if you can locate them.

* * *

NEXT WEEK: Lesson Eight; ABRAHAM. Genesis, chapters 12 to 25.

November 24th; THE QUARREL OF THE HEIRS. The stories of Ishmael and Isaac; Essau and Jacob.

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THIS BOOK WILL MAKE THE PSALMS MEAN MUCH MORE

Reviewed by G. M. DAY

Were I required to name the particular portion of our services of morning and evening prayer which are the least appreciated I would be compelled to say the responsive reading of the Psalter. The reason for this is in large measure that the members of the congregation do not know the background or setting out of which the particular psalm was taken, and but few of them probably have more than a vague idea of whether they are reading a psalm which was originally a Hebrew processional hymn or a lyric expressive of a special mood of the author.

Dr. Earle B. Cross, Professor of Old Testament Interpretation in the Colgate-Rochester Divinity School, has written *Modern Worship and The Psalter* (Macmillan $2) expressly to help people to a greater appreciation of the psalms. There are innumerable books like the Cambridge Commentaries which will give anyone an admirable understanding of the Psalter, but so many of these books are too long and contain so much detail that the layman is discouraged at the start. Prof. Cross has avoided this difficulty by eliminating the detail, and gives the reader in less than three hundred pages a very enjoyable commentary and literary appreciation.

After an opening chapter on the origin and nature of the Psalms and the inherent limitations of some psalms, Dr. Cross divides the psalms into the following nine groups and devotes a full chapter to each: Lyrics, Dramatic Lyrics, Individual Prayers, National and Royal Prayers, Hymns with refrains, and Hymns without refrains, Hymns with the focal point in the center, Liturgies, and Acrostically arranged psalms. While Dr. Cross brings to the work his knowledge of the Hebrew language, the volume in many ways resembles the writings on the literature of the Bible of Dr. Richard Moulton in its combination of sound scholarship with lucidity of style.

We turn now from this Hebrew book for the development of character to two modern books whose chief interest is in that development. The first is *Educating for Citizenship* by George A. Coe (Scribners $2), and the second is *Character in Human Relations* by Hugh Hartshorne (Scribners $2.50). Everything which Dr. Coe writes is not only interesting but also penetrates any mists which surround the mountain of thought to reveal frequently unobserved data. In this volume Dr. Coe is doing for secular education what he did for religious education in his earlier book, *What is Christian Education.* The entire field of the relation of the public school to the state, to its task in training for citizenship, to the political parties, to propaganda, to the federal government, and to the future is considered, and in addition there is a chapter on our private schools. One of the most interesting chapters is that on the Federal Government in which the author shows how dangerously near to federal control of education, with the War Department dictating the emphases, the nation came during the Great War. To show how perilous such control might be let me quote Dr. Coe: "Not long ago the Department of War actually printed a document—no longer obtainable by the public — which, by numerous quotations from the Bible, endeavored to show that war is approved in both the Old and the New Testament, and that it is not repugnant to the Jehovah of the one nor to the Christ of the other! Teaching by the War Department concerning the will of God in respect to war is anomalous, but it accords perfectly with the logic by which this Department has made itself a teacher of civics."

Anyone vitally interested in the whole question of secular education in this country will want to see this book for if it does nothing else it will surely raise a lot of questions concerning what is being taught in relation to what ought to be taught and these questions should be considered far more seriously than most

(Continued on page 15)



BISHOP ROBERTS
Preaching in the east

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Mrs. Pearl S. Buck, after long residence in China, suddenly finds herself one of the most famous people in the world, due of course to the fact that she is the author of two best-sellers, "The Good Earth" and "Sons". As a famous person she is naturally much sought after, and her opinion on missions is particularly desired, now that that subject has been brought to the fore by the Laymen's Inquiry. She spoke on the subject last Wednesday before a large number of Presbyterians who honored her that day with a luncheon.

China, she said, was not an anti-foreign country, although there were, of course, ultra-nationalistic elements in it, and yet the missionaries were often disliked by the intelligent Chinese. "The intelligent Chinese," she remarked, "are unwilling to see a narrow and sectarian form of religion fostered among their people in return for a few hospital facilities, a little flood relief, a little education. The truth is too many of the missionaries today are too small for the situation. I have heard them criticized in the bitterest terms and agreed. I have seen them narrow, arrogant, sure and stupid in their own belief, and disdainful of a great culture. I have seen them scornful, vulgar, ignorant and superstitious, and I have seen them making over Chinese converts in their own image."

She wondered, she said, when she first came to this country if the average American Christian was as mediocre as many of the men and women sent out. She found that those sent out were sent very often because there was nothing else to do with them. "Good, consecrated—and what a quantity of sloppy thinking that word covers — people so boring that no congregations at home could bear them, young men and women unprepared for any sort of work, much less for that which takes more preparation than any other" — such were the types she found being considered for mission work.

When even a mediocre man was placed in another culture without resources of his own he became narrow, she declared, and moreover, even a good man had obstacles put in his way by those at home. "Our forefathers believed," she continued, "that out of some Christian church, or even out of their special church, a soul was eternally damned, and that remains in the hunger for statistics of conversions on the part of

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mission boards that hinders many good men. I have watched one great missionary, one of the men that provide the final justification of the work for me, go further and further into the interior, further and further from the organization that called him unorthodox because day by day in the magnitude of his work he was outgrowing and casting off his creed and getting closer to the actual gospel. If I go to one of the villages where he worked his name is a passport today, years after his death."

Why, she asked, did she still believe in missions? Because she was unwilling to see the figure and idea of Christ, whether He was only the finest imagination of mankind or no, forgotten on earth. She had come to the conclusion, she said, in spite of all her disgust and irritation, that Christians were on the whole better than the average, no matter how very little Christians they were.

"Let us send fewer and finer men," she concluded. "Let them become a part of the country, not professional intruders, really nice Christians. Let the messenger and the message suit the people for whom they are intended. I should like to see every missionary sent out to satisfy a real need of the people in a particular place. Above all, that removes the stigma of moral arrogance that goes with preaching to a people more skillful in the arts of life than we ourselves are. I am weary unto death of preaching. I have spoken as a countrywoman of your race. By years and understanding I am Chinese, and as Chinese I say to you: Come to us no more in arrogance of spirit, but come to do and to work, to understand and become a part of the country."

* * *

A Correction of a Bit of Gossip

Nature in the Raw is Seldom Mild, and there is nothing, I find, that brings out the natural man like the appearance here of an error. Thus I have been jumped on most vigorously by a number of nice people for saying that the joint rectorship at St. James Church, Philadelphia, had collapsed, due to the difficulty of financing it. Dr. Mockridge and Dr. Newton, I presume you know, are the joint rectors. It is an elaborate plan, calling for the expenditure of considerable cash, so that of course everything has not sailed along as smoothly as they had hoped when plans were originally made in prosperous days. But as for "collapse", my dear sir, nothing could be further from the truth. So if that bit of gossip is lodged in your head somewhere please do what you can to remove it.

Incidentally this job of presenting



ROBERT S. CHALMERS
Leader at Church Institute

bits of news in such a way that people will read them gets me into all sorts of difficulties. To print here the sort of thing that parsons and church people generally talk about whenever they meet invariably gets me in a jam; while if I express myself naturally the postman is sure to bring in a stack of letters in which the word "flippant" is hurled at my unprotected head. Probably nothing much can be done about it. I shall continue to be as constrained as possible, but somewhere during the course of my pilgrimage I picked up the notion that a long beard, a sad countenance and a diet of sour milk and dill pickles was not the only mark of a disciple. No doubt I have carried the idea too far; long since I discarded the dog collar and bought myself a pretty black tie. But once degeneracy sets in, one is often quite unaware of its creeping development. Thus a check-up this morning of my tie-rack reveals not only black ties but ties with stripes and dots, and even one or two that are red. And my best pair of shoes I discovered, much to my horror, were tan, though as I recall it now the sale was rather forced upon me by a capable salesman who was unable to fit me with blacks. Moreover I am quite willing to admit that this lack of solemnity has creeped into these columns. It will take time no doubt to make these notes as grave as the Bishops' Diaries which feature so many diocesan papers, but we will set that perfection as our objective.

* * *

Hall of Religions Under Way

Ground is to be broken on November 27th for the Hall of Religions, one of the buildings at the Chicago Century of Progress to be celebrated next summer. Bishop Stewart is to take part in the ceremonies. It is here that the Church exhibit, authorized by the last meeting of the National Council, is to be shown.

* * *

Depression News From Corning, N. Y.

Here are bits of depression news from Christ Church, Corning, N. Y., the quota of $5,620 for 1932 was accepted in full, and most of it has been paid; a third clergyman was added to the staff early in the sum-

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mer and more recently a fourth was engaged to take charge of one of the chapels of the parish.

* * *

Called to All Saints Providence

The Rev. John B. Lyte, rector of St. George's, Newport, R. I., has been called to All Saints Memorial, Providence, to succeed the Rev. Arthur M. Aucock, retired.

* * *

A Choir Festival in Massachusetts

The choirs of St. Paul's, Brockton; Trinity, Bridgewater, and Our Saviour, Middleboro, united for a choir festival which was held on November first. The Rev. David R. Matthews, Brockton, preached.

* * *

Church Colleges at Football

There are, I presume, flocks of alumni of our Church Colleges among our readers who are still young enough to want bits of football news. Hobart, which for years gave the newspaper boys something to write about as the team that never won, put its name on the front pages of the New York papers by winning on October 29th from Rochester by the tune of 6-0. Earlier in the year the two Church Colleges, Kenyon and Hobart fought it out to a 7-7 tie. On the 29th Kenyon lost to Marietta 15-7. On the same day Trinity took on Wesleyan in their big game of the year and thrilled flocks of alumni even though they did come out on the short end of the score, 7-0. It was an evenly fought game, with Trinity holding Wesleyan several times inside the ten yard line and once having the ball themselves within inches of a touchdown. Late in the fourth quarter an intercepted lateral pass put Wesleyan in the position that resulted in the only score of the game. However since the early dope favored Wesleyan to win by two or three touchdowns everyone left the field singing the praises of the scrappy Trinity team.

* * *

Bishop Roberts Visits in the East

Several Western Bishops are in the east filling speaking engagements in behalf of the every member canvass. Bishop Roberts of South Dakota was in the diocese of Massachusetts the first week of November, and this week is in the third province.

* * *

Plans Completed for Chicago Mission

Seventy-two parishes and missions of the diocese of Chicago are to take part in a diocesan wide preaching mission this Advent Season. There are to be no imported missioners and in only a few instances are the clergy within the diocese to exchange pulpits. The dates are from November 27th to December 4th.

* * *

St. George's, Chicago Feeding the Hungry

Between twenty and thirty famlies are being fed daily at St. George's, Chicago. The rector of the parish, the Rev. Charles E. Williams, collects day old bread, pies, cakes, etc., from bakers each day and distributes them daily at the church.

* * *

Chicago Churchwomen Win Prize

Chicago Churchwomen who have been working for several months on the program of providing foodstuffs for Chicago's needy this winter were notified the other day that they had been awarded first prize of $500 in the international canning contest in Aurora. The money will be used to help with the expenses. About 10,000 cans of fruit and vegetables have so far been provided in this way for the needy. It is to be distributed through the various social service institutions of the diocese.

* * *

The Engineers Are Gloomy

For the past 12 years a group of engineers, many of them of national reputation, have been at work quietly studying American agriculture and industry. This research is being carried on at Columbia University but under independent auspices. News of this project has just begun to reach the public although no compete report has as yet been made. Looking at our economic problems as engineers and not as politicians, these men point out that since the economic crash three years ago tech-

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By P. H. Graham



This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.

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nological advance has been so rapid that even a return to the production peak of 1929 would result in the employment of only a little over half of the workers formerly needed by industry.

"Technocracy," as the group is known, predicts that, if present downward trends continue for another 18 months, this country will see the cessation of all social activity and be forced into national bankruptcy and chaos. They are standing for no particular political system, as they believe communism, fascism and all the rest are inadequate to cope with this technological mechanism which has come so rapidly upon us.

* * *

New Rector at Marion, Indiana

The Rev. Henry Lewis Ewan was instituted rector of Gethsemane, Marion, Indiana, by Bishop Gray on October 16th.

* * *

Women of Northern Indiana Meet

The annual meetings of the women of Northern Indiana were held in the three districts of the diocese; October 25th at Peru; the 26th at Howe and the 27th at Hammond. There was a splendid attendance at all the meetings. There were papers and discussion on various phases of Church work.

* * *

Getting Educated in Central New York

There are 1,425 Church boys and girls registered as students in the eight colleges located in the diocese of Central New York; Cornell leads with 541; Syracuse, 490; Colgate, 141, Hamilton, 83; Wells, 60; Cortland, 48; Elmira, 37; Oswego Normal, 25. There are 50 Churchmen on the faculty at Syracuse.

* * *

Clerical Changes in Chicago

Rev. Frank R. Myers has been appointed priest-in-charge of St. Timothy's, Chicago. Rev. Benjamin E. Chapman, Farm Ridge, succeeds Mr. Myers at Christ Church, Harvard. Rev. James G. Jones, Lombard, goes to Farm Ridge. Rev. Devon Ellsworth, Galena, goes to Lombard. The Rev. Lyman Howes, Southern Ohio, has been appointed to Galena. Rev. Benjamin F. Root, former archdeacon of Memphis, Tenn., has been appointed in charge of St. Simon's, Chicago. The Messiah, Chicago, is to be ministered to by Archdeacon Deis, the Rev. George H. Thomas, and students from Western.

* * *

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sex in mind when he wrote to the faithful in Corinth, yet with no undue stretching of the imagination, this statement can be made to apply to countless *women*, who throughout the long history of the Church have quietly and without dramatic show, contributed to the life and growth of the Kingdom of God on earth.

Over forty years ago Mrs. Evelyn Lehrritter moved from her home in New Orleans, Louisiana to the pioneer settlement of Gunnison, Colorado. From a civilization that was old and steeped in culture, she and her husband came into the pioneer wilds of Western Colorado. Life was hard, with none of the conveniences that city dwellers had learned to cherish, yet for many years this courageous woman lived and worked surrounded by the hardness of an early mining camp. As a steward, she remained faithful.

Above all else, Mrs. Lehrritter desired to be blessed with the joys of children, but this gift was denied her, as her husband fell sick and after a short illness passed away. Denied the overflowing joy of a family of her own, she has consecrated the rest of her life to the care of the souls and bodies of other women's children. She is now the matron of Cheppita Hall, dormitory for women at Western State College in Gunnison, where she has a family that surpassed all of her dreams in size. She is mother, doctor, and personal friend to the girls of the college. Many are the girls she has directed into the Church. Many are they whom she has helped in hours of grief and sadness both of soul and body. To-day, she is quietly going about her work, doing the tasks of several ordinary women, with no idea of the contribution she has made to the life of the Church, but spontaneously giving her rich personality to those about her.

Among other things, the Church of the Good Samaritan in Gunnison can thank her for its Altar Guild, its Girl's Friendly Society, and many of its beautiful altar hangings. Surely, the Master will repeat to her the words which He uttered to many persons centuries ago: "Ye are the salt of the earth."

* * *

Bishop Cross in the East for the Canvass

Bishop Cross of Spokane is in the east filling speaking engagements in behalf of the every member canvass.

* * *

Bishop Perry Pleads for Economy

Bishop Perry, presiding bishop, recently issued a statement in behalf of the National Economy League at

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the opening of a campaign by that organization for members. "The National Economy League", he said, "offers one solution of a common problem in the plan to organize the citizenship of the country on a non-partisan basis for the prevention of extravagance in government and of exorbitant appropriations for unreasonable objects."

* * *

The Rev. A. A. Hughes Reelected Archdeacon

The Rev. A. A. Hughes was re-elected unanimously the archdeacon of Harrisburg at the autumn meeting of the archdeaconry, held October 25th at Gettysburg. The day was an interesting one, with papers and addresses by various leaders, including Bishop Brown, the Rev. S. Tagart Steele of Baltimore and the Rev. Paul S. Atkins of York. Archdeacon Hughes has done unusual work, particularly in ministering to the isolated and to the inmates of various institutions.

* * *

Brotherhood to Have Annual Corporate Communion

The annual corporate communion of the men and boys of the Church, sponsored annually by the Brotherhood of St. Andew, is to be held this year on November 27th. The number participating in this service has grown year by year, with the national office of the organization reporting that fully 100,000 took part last year.

* * *

Progress Made on Maryland Cathedral

Rapid progress is being made in the building of the cathedral in Baltimore. It is hoped that it will be completed in time for the diocesan convention which meets the latter part of January.

* * *

Parish Feeds Undernourished Children

St. Mark's, San Antonio, Texas, is endeavoring to aid in the unemployment situation by establishing three soup kitchens in different parts of the city for the feeding of children. At the present time one hundred and fifty children are being fed daily. A trained social worker investigates the families, keeps in contact with them, and does everything possible to aid them. Women of the parish are in charge of the kitchens.

* * *

No More Cuts Cries Bishop Bartlett

Bishop Bartlett of North Dakota, speaking in Rhode Island in behalf of the canvass, told a large group of Church people last week that they could have his job if there were any more salary cuts in his district. "I cannot endure seeing my clergy and their brave wives suffer further cuts

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in salaries. If there are further cuts they can have my position." He is doing much to arouse the people of the diocese to the need for missionary support.

* * *

Church Institute Held in Maryland

A Church Institute was held in the diocese of Maryland, at Old St. Paul's and at Emmanuel, Baltimore, October 24th to 30th. Rectors in Baltimore addressed the noonday meetings: The Revs. Robert S. Chalmers, Don Frank Fenn, H. W. B. Donegan and Philip J. Jensen. Each forenoon the Rev. William A. McClenthen lectured on the art of worship. In the afternoons there were classes, with mass meetings each evening, addressed by Bishop Strider of West Virginia, Bishop Darst of East Carolina, Bishop Cook of Delaware, Mr. Coleman Jennings, and the Rev. Arthur Sherman, secretary of missionary education.

* * *

St. John's College Has Twenty-Five

St. John's College, Greeley, Colorado, opened this fall with an enrollment of twenty-five students. This school offers a five year course, with the students doing undergraduate work in the first years at colleges located in Greeley, with the theological work following at St. John's.

BOOK REVIEWS BY G. M. DAY

(Continued from page 9)

people, particularly school teachers, consider them at present. For persons interested in religious education Dr. Coe's earlier work already referred to is distinctly more pertinent and valuable.

In his volume, Dr. Hartshorne discusses the character building institutions and agencies which exist in our country today, the most important theories of character now held by psychologists and educators, and the empirical approach to a theory of character which he believes to be the best. The author considers successively the Trait, Habit, Pattern, Factor, and Self theories of character before developing his own Functional theory. This is a book essentially for educators. In closing this review I will quote the author's definition of a man of character. He is "one who functions well as a human being, who follows in his own contacts with others the divine strategy he has discovered at work in the world, providing for others the conditions through which they may themselves achieve selfhood, forgetting himself in this adventure into the creative life of the universe in which he finds himself always and everywhere at home".

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
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High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 8, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
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Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

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Wednesdays: 10:30 A. M.

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Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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

Church of the Advent, Boston
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Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M. Church School, 9:30 A. M. Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M. Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist
Boston
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The Cowley Fathers
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Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

Gethsemane, Minneapolis
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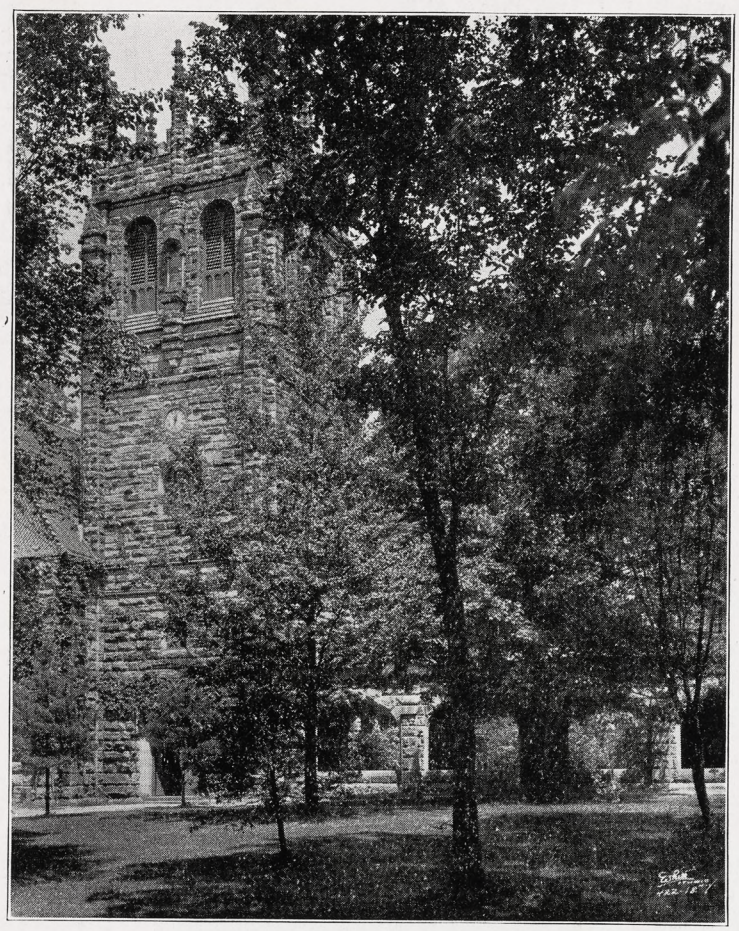
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The WITNESS

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THE WITNESS

A National Paper of the Episcopal Church

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FRANK E. WILSON
GEORGE P. ATWATER
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READERS OF THE CHURCH papers have a right to expect editorial comment on the report of the Committee of Bishops which appeared in our issue of November third. Nevertheless we are withholding any comment on the conduct of national Church affairs, raised by that report, at this time. A tentative budget of $3,460,000 has been set for 1933 by the National Council. A sum very close to that amount must be raised in the approaching every member canvass. Failure to do so will mean the wrecking of work which has been built up through the years. To raise any such sum in these days is a colossal undertaking. We do not propose to make the job more difficult by discussing policies of administration and thus possibly dampen the enthusiasm of Church people. The immediate job before the Church is to do whatever is possible to supply the funds necessary to carry on the work. With that done we believe there should be a frank and open discussion of the many matters stressed by the excellent Bishops' Report, in order that an enlightened Church may come to the next General Convention prepared to make any alterations that may be desirable. The task immediately before us is the important one: the raising of a large sum of money to maintain existing work. With that done we propose to return to the matters brought to the fore by the Bishops' Report and the equally important report of the Laymen's Foreign Missions Inquiry. It is our hope to have a series of contributed articles from leaders of the Church on these matters, thus opening what we believe will prove to be a healthy discussion.

THE LAYMEN'S FOREIGN MISSIONS INQUIRY is to present its report tomorrow to about three hundred officials of leading members of the seven denominations. This report embodies a two years' study of missions by experts, and those connected with it hope that it will eventually result in a new program for mission work in the Far East. At this meeting tomorrow the proposal is to be made that there be created "a single administrative unit for the foreign Christian enterprise in place of the complex, costly and duplicative machinery the existence of which is encumbering the great work that Christian good-will is trying to do." Those sponsoring the move state that the scrapping of existing missionary boards, and the creation of a united missionary council upon which all churches are represented, will have the following advantages: "(1) A new view of the functions and responsibilities of the Christian Church; a call to wider allegiances, and a rebuke to un-Christian divisiveness. (2) An administrative basis, simple, adaptable and economical. (3) Centralized disbursement, accounting and audit of funds. (4) A body of creative leaders raised above the level of denominationalism. (5) Experimentation under expert guidance. (6) A united and coordinated front on the mission field." The report goes on to say: "The plan relates to the organization of the foreign missionary enterprise alone. It does not suggest the union of denominations in any other field of endeavor, much less in matters of creeds, forms of worship and internal organization and policy. What we contemplate is not a unity which would override differences in the home churches, but one which, while recognizing that diversity at home may have its advantages, nevertheless would draw Christians together in enterprises which have for them a common meaning and value."

That is, the proposal is made that our Church unite with six other denominations in the administration and the financing of missionary work in the Far East. The group making the suggestion is made up of a distinguished group of men and women, who have arrived at their conclusions after a most thorough study of missions in the field, aided by experts. Their report, and the suggestions growing out of it, deserve and will receive the most careful consideration by Church leaders. Our own Church, through the National Council, has appointed a committee to attend tomorrow's meeting. The report will then, undoubtedly, have the careful consideration of the National Council, will be presumably discussed wherever Churchmen gather, officially or unofficially, and, we believe, will be a matter of major consideration at the next General Convention.

BISHOP BREWSTER OF MAINE believes that men and women should be allowed to vote even though they are unemployed. At Lewiston, Maine, the board of registration announced that they were to enforce an ancient law depriving paupers of the right to vote. One thousand unemployed persons receiving municipal relief, they ruled, came under this heading. The vigilant Bishop of Maine therefore prepared to journey to Lewiston in order to protest against "the arbitrary revival of an archaic statute." Meanwhile others had voiced their protests, carrying the matter even to the President of the United States. As a result one of Mr. Hoover's secretaries telephoned to Lewiston to find out what it was all about. Conse-

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quently the board of registration changed its mind, thus saving Bishop Brewster the bother of voicing his protest. All of which demonstrates that a single person can accomplish much if he takes it upon himself to act.

HERE IS A STORY told by a canvasser of the diocese of Chicago that is worth passing on:

"Some years ago I called on a well-to-do resident whose family occasionally came to our church. I was received cordially and told that the pledge card was filled out and signed. I said there was no hurry about the card but I would like to tell them a little about the Church and its work. Very soon the small daughter put her arm around her mother's neck and said:—'Oh mother! Please be a teacher in the Sunday School.'

"I told them how welcome they would be in any of our activities and, on leaving, asked that the pledge card be given, at a later date, to the rector. The following Sunday the children were enrolled in the Church School, the lady became a teacher and, a little later, became a volunteer member of the choir. About a year later the husband gave the church a very beautiful altar in memory of the mother of his wife."

WHAT I BELIEVE AND WHY

He Descended Into Hell

By

BISHOP JOHNSON

OUR Lord's life, death and resurrection set forth a dramatic representation of the processes which His disciples must undergo in following Him. The article in the creed which intervenes between His death and resurrection is the basis of the Church's teaching about the intermediate state. Unfortunately the English word "Hell" has a double meaning. It is used to translate two Greek words which have entirely different meanings. The Greek word "Gehenna" is used by our Lord to describe the abode of the wicked. Literally it means the valley of Hinnom which was the crematory of Jerusalem, into which the refuse of the city was thrown. Here it was burned so that the smoke was constantly ascending. This fact is probably responsible for the conception of Hell fire which was so prevalent in the Church for many centuries. Really it signifies the destruction of useless material.

The other Greek word, "Hades," meant simply the abode of the dead who were waiting the day of judgment. It is this latter word which is translated "hell" in the creed, and this conception is borne out by St. Peter's statement that in the interval between Good Friday and Easter our Lord preached to the spirits in prison who were at some time disobedient in the days of Noah. This is contrary to the popular idea that when a man dies he goes into a long sleep or that he goes directly to heaven. Our Lord's teaching on this subject is not extensive or significant. To the thief on the cross He said: "Today shall thou be with Me in Paradise," and in the parable of Dives and Lazarus He pictures Lazarus in Abraham's bosom and Dives in a place of torment, and says that there was a gulf between them. This would seem to indicate that, while there is a separation in the intermediate state between the good and the evil, still it is a temporary rather than a permanent condition.

He told the thief that both of them would be in paradise on that day, so the creed might more appropriately have said, "He descended into Paradise." This would mean a garden of delight and was the Hebrew conception of the place of waiting. Abraham's bosom was another piece of oriental imagery intended to convey the idea of intimate fellowship with the elect.

It would seem therefore, when we consign our dear ones to the care of Him Who created them, that they are neither asleep nor are they in heaven, but are in a place of contemplation and fellowship where they can grow in grace and in the knowledge of those things that are hid from them here.

ALL this sounds fantastic to those who limit God's creative powers to that which they themselves have already observed, and yet when we consider the process by which man has emerged from the jungle one realizes how difficult it would have been for the first mammal to have visualized our civilization. To me there is not so much that is miraculous in a future life as there is in the one that we now enjoy. The fact that God has made me thus is a guarantee that He has the power to use me for some adequate purpose, and that in accordance with His previous habits it will be one of growth rather than one of sudden change.

The process seems a reasonable one. After a period of testing in this world, we are interned in a training camp where we will be prepared for that which awaits us ultimately. When I think of those intimate friends whom I loved long since and lost awhile I cannot feel that their personalities have ceased to exist. In a world in which no energy is lost, I believe that the most wonderful dynamic force in all the world will not be dissipated nor resolved into chemical elements. To me certain personalities set forth the greatest force in nature. It is true that they are yoked up with a physical body which returns to the dust, but such dissolution of the body does not necessarily involve the dissipation of spiritual characteristics. They too have their purpose which cannot be valued, either

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now or hereafter, in terms of a chemical laboratory.

The human race has always had an intuition of a future life, and of some sort of heaven to which men shall go and where they shall be held accountable for their deeds done in the flesh. The fact that the future is hid from our eyes does not invalidate the soundness of the intuition. Most of the wonderful discoveries in science have been hid from the eyes of men before they were revealed. It was an intuition which caused men to seek for them before they knew of their existence. So intuition that leads us to seek is as much a part of creation as microbes or fossils.

In the drama of the crucifixion Christ merely leads the way and we follow confident in the integrity of our guide. The fact that He died has confused those who would evade the necessity of death. The fact that He assured us that He would be in Paradise that day gives us an assurance that we shall not lose consciousness after death. The fact that He rose again assures us that the God Who gave us life has the power to restore that life under new conditions.

I BELIEVE therefore in an intermediate state in which men will have the opportunity to grow in such manner as shall fit them for their ultimate destiny. This is quite apart from that rather childish conception of purgatory which assumes that a soul may pass from a place of torment to Abraham's bosom because someone here on earth has purchased a parole for the unfortunate sinner. The abuse of a truth does not in any way affect the value of it, and the acceptance of a statement depends upon the credibility of the witness.

After all we must decide for ourselves whether the events of the crucifixion and resurrection were facts or whether they are the result of a cunningly devised scheme on the part of Christ and the Apostles to deceive a little group of unimportant people, who, humanly speaking, would be the only ones involved in the transaction.

Believing as I do in their integrity as witnesses I accept the inevitable deductions to be drawn from the story. Among these inferences is the one that Christ spent the time between the crucifixion and the resurrection in conscious communication with other souls who had departed this life. This is the significance of the clause in the creed that He descended into hell.

(Next week: The Resurrection)

SEWANEE: THE MODERN ARCADIA

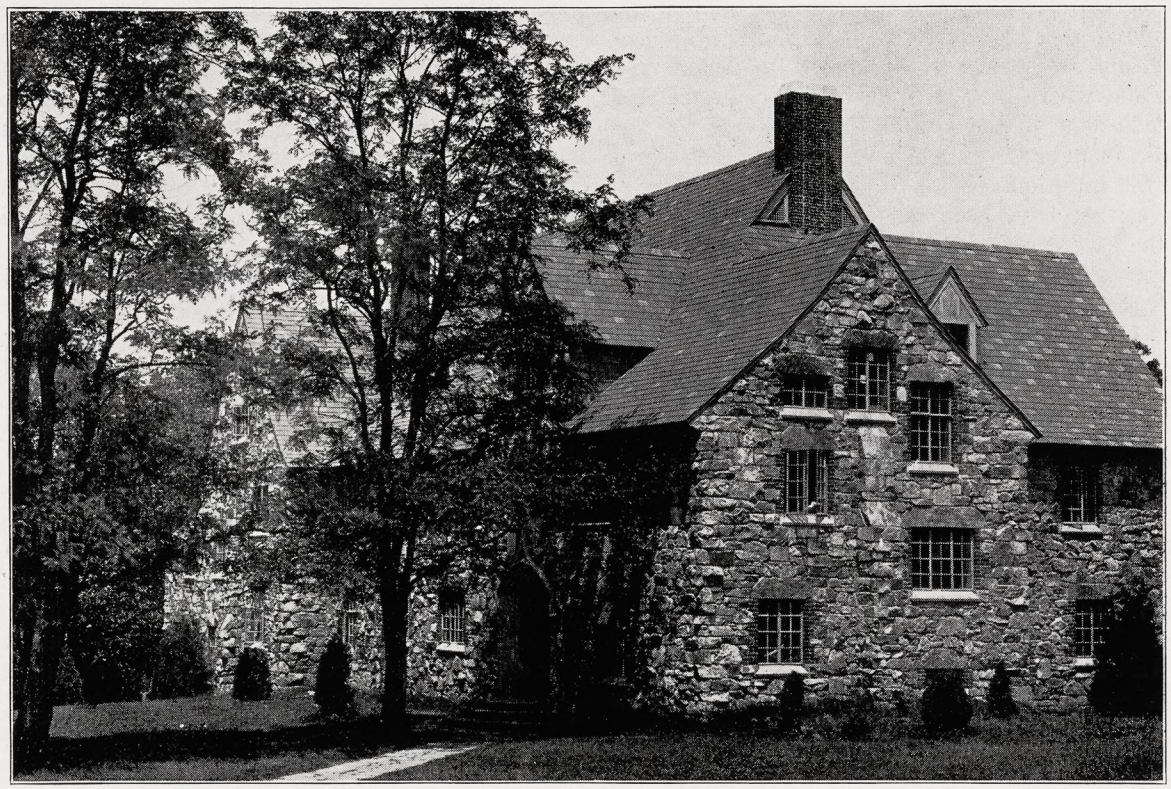
By

C. E. THOMAS and F. V. D. FORTUNE

"THE college has about three hundred young men or inmates, or students as they are sometimes called, and besides, quite a number of old ladies, who always were old ladies, and who never die. It's a long way away, even from Chattanooga, in the middle of the woods, on top of a bastion of mountains crenelated with blue coves. It is so beautiful that people who have once been there, always, one way or another, come back. For such as can detect apple green in the evening sky, it is Arcadia—not the one that never used to be, but the one that many people always live in; only this one can be shared." So begins William Alexander Percy in his article "Sewanee" in the *Sewanee Review,* an essay which every lover of English should know. So it is, truly Arcadia, not only to the students but to all who live on "The Mountain." Once a distinguished visitor approached the little village that lies immediately adjacent to the campus proper and asked an old negro there where he could find the university. "This am the university," answered the servant. The visitor persisted that he wanted to find the university, whereupon the old negro answered, "We is the university—us folkses and the boys what comes to live here with us." Nothing could more truly portray the spirit that permeates the atmosphere of Sewanee—just one big family with each member doing his part toward the realization of a living ideal. The word *Sewanee* itself means "Mother Mountain," and it is the sentiment of the University perfectly expressed.

Sewanee, the University of the South, is the realization of the dreams of a number of Southern bishops and clergy, to say nothing of the many ardent laity, to build in this country a university which would follow the principles and ideals of Oxford in the cultivation of Christian manhood. The road to the fulfillment of these cherished hopes of Bishops Otey, Polk and Elliot has been fraught with many hardships: Bishop Polk had hardly laid the corner stone of the young university when the forces of the Civil War laid the buildings in ashes; reconstruction days saw slow progress in the rebuilding of the university; poverty hindered its work and many a professor worked without compensation during the trying times; but the "spirit of Sewanee" lived on. "What is the spirit of Sewanee?" asked Bishop Perry in his Anniversary Sermon delivered last June at the Seventy-fifth Anniversary Celebration of the founding of Sewanee. "It is the spirit of prophecy and faith: 'The substance of things hoped for, the evidence of things not seen'." Today Sewanee stands as one of the outstanding universities of the Episcopal Church dedicated to the thorough education of the young manhood of the nation in the liberal arts and the sciences, truly a small university op-

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CANNON HALL
One of six stone dormitory units at Sewanee

posed to mass production taking pride in the artistry of individual training.

MR. LAWRENCE F. ABBOTT, in his article, "Mass-Production versus Artistry" in *The Outlook, says*: "It is pleasant to find even in these days of mass-production, little institutions of which the public scarcely hears that with limited means are doing telling work in real education. One such is the University of the South, at Sewanee—The University is small, enrolling scarcely 350 students, I believe. But it has an influence, especially in the South, and in the field of letters and liberal culture totally disproportionate to its size." Again President Theodore Roosevelt, after discovering that his aides, Major Archie Butt, Dr. Cary T. Grayson, later admiral and personal physician to President Wilson, and General William C. Gorgas, M.D., the man without whom the Panama Canal could not have been built, were all Sewanee men, wrote:

"I do not know of any institution of the same size in any part of our country which has done more for the cause of good citizenship than Sewanee has done. As an American, I am proud of it; as a citizen, I am grateful to it. It is entitled 'The University of the South,' but it is more than that: it is a university of all America, and its welfare should be dear to all Americans who are both patriotic and far-sighted, and therefore anxious to see every influence strengthened which tends for the betterment and enlightenment of our great country."

Sewanee's ideals and traditions are English as is its general appearance. Early in her history the University adopted Oxford customs; the first procession of college students in America wearing the Oxford cap and gown passed through Sewanee's cloistered walks, and since that day, no junior or senior in the college, nor any faculty member or graduate student has entered a classroom or chapel without his gown. Will Percy puts it: "Neither from experience nor observation can I say what they (the students) learn in their Arcadia, though they gad about freely with books and pads. Indeed many of them attempt to assume a studious air by wearing black Oxford gowns. In this they are not wholly successful, for no matter how new, the gowns always manage to be torn and insist on hanging from the supple shoulders with something of a dionysiac abandon." Beyond the gown, the government of the University is that of Oxford with the Chancellor, the Vice-Chancellor, the Board of Trustees, the Board of Regents and the Hebdomadal Board. The idea of the founders was the union of small colleges under the one University—such as is the case in Oxford. At present there is one college of arts and sciences and a college of theology, but the University plans call for more colleges and the ten-thousand acre domain of the University in the midst of the Cumberland Mountains permits of wide expansion in the future.

THE University buildings are reminiscent of the English-design—the famous ecclesiastical architects, Cram and Goodhue have seen to that. Breslin

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Tower with its three-faced clock and Westminster Chimes is a copy of the sturdy Magdalen College Tower. Even the dormitories are of the English cottage style as are several of the national fraternity houses. There are other English ties peculiar to Sewanee: the handsome ermine vice-chancellor's robe presented to the University by the Vice-Chancellor of Cambridge; the Painswick stone from Henry VII's chapel, built in 1502 in Westminster Abbey; the stone from the High Altar of Canterbury Cathedral, and the stone on the cross imbedded in the altar of All Saints' Chapel which was taken from the altar of St. Colomba's Cathedral at Iona, erected in 1203 on the site of the ancient church and monastery built by St. Colomba in 563. Beneath the Iona stone is the inscription, "This fragment of Iona marble serves as a connecting link between the American Church and the beginnings of Christianity in Scotland from whence we (Protestant Episcopal Church in America) derived our Episcopate."

Coinciding with the atmosphere of culture and refinement of

"A towered city set within a wood,
Far from the world, upon a mountain's crest,
Where storms of life burst not, nor cares intrude;
Where learning dwells and peace is wisdom's guest"

there is the spirit of fellowship and of play. Sewanee is known throughout the college fraternity world for its ideal relationships between the various national fraternities represented on the campus. Sewanee fraternities are more or less unique in that the chapter houses are used merely as club houses and all the men live in the several university dormitories. The chapter houses are monuments to the diligent efforts and dreams of their members. The whole university life revolves around the activity of the fraternities and the present Vice-Chancellor of the University is quoted as once saying, "I cannot picture Sewanee without fraternities and I should hate to think of administering its affairs without the assistance we receive from the social fraternities represented here." Nor is Sewanee without its reputation in the realm of collegiate athletics. The record for one of its teams for games won within a certain length of time and the points scored has yet to be equalled by any team in this country. Ralph McGill, one of the outstanding sports writers of the south, says of Sewanee: "No review of Southern Conference football teams could pass by without one of Sewanee."

"Sewanee nests with the eagles on the rocky crags of one of the Cumberland mountain chains that frown down on the Cumberland plateau. And there has always been a look of eagles about Sewanee's teams and something of the eagle in their spirit. They call the team "the Tigers," but one thinks of eagles. There is something of the old crusader spirit about her teams —a squad of 23, nine hard games—and optimistic. The Tiger always is."

And with it all, there is still something quiet and restful, something delightfully unique about Sewanee —it is Arcadia. Mr. Will Percy again has it expressed (for he is a true Arcadian): "If some evening a personable youth happens in on your hospitality, greets you with the not irreverent formality reserved for uncles, puts the dowager empress of Mozambique, your house-guest, at her ease, flirts with your daughter, says grace before the evening meal with unsmiling piety, consumes every variety of food and drink set before him (specializing in hot biscuits) with unabashed gusto, leaves a wake of laughter whenever he dips into the conversation, pays especial and apparently delighted attention to the grandmother on his left, enchants the serving maid with two bits and a smile, offers everyone a cigarette, affable under general disapproval, sings without art a song without merit, sits at last on the doorstep in the moonlight, utterly contented, with the dreamy air of the young Hermes (which only means the sense of impending adventure is about his hair like green leaves), and then if that night you dream of a branch of crab-apple blossoms dashed with rain—pursue that youth and entreat him kindly. He hails from Arcady."

Just Souls

By

C. RUSSELL MOODEY

Christ of reality and not of dreams,
Christ the "I am" and not "it seems,"
Help me now to do my part
Then at the end accept my heart.

"SOME *DAY*!" is a favorite expression denoting fine weather, and possibly a little touch of ecstacy in the heart. It deals with the present. "SOME day!" is another phrase well known to us all as representing a happy state of affairs. It deals with the future.

We cannot deny the heart its right to reach over into the days to come for hope and comfort. Man seems to be built that way for in his breast he carries fanciful aspirations which seem to sustain him in his present uncertainty. But there is the danger of leaning too heavily on the future. Oftentimes man's "SOME-day" attitudes prove to be his downfall. His dreams make him a dreamer, his visions invite idleness, and frequently laziness. He becomes a good-for-nothing! He is prone to wait when he should be working. I for one have more confidence in the man who makes the present his first concern. Who rests his life on the "now" of time. This man is energetic and industrious. He turns to the world and says "Some DAY!" And he means it.

Far too many people who profess Christ are looking ahead when they ought to be looking around. They need the present as well as the future. They fail to see that there is a "now" in immortality. They forget that "this mortal must put on immortality." It is a curious fact that if we spell "now" backwards we have "won." This ought to give us something to think about. What the Christ Kingdom needs today above all else are energetic and industrious souls seeking to solve the

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present moral problems. We need more men and women with courageous convictions, and faith in the present humanity. Men and women who in the face of apparent difficulties can turn to the world and to their neighbor and say "Some DAY!" Thus the "now" becomes "won" as mortality moves on and into immortality. The Christ would have it this way. He said so.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

ABRAHAM

MUCH of the Bible, both Old and New Testaments, is an expansion of the Covenant with Abraham. We refer to this covenant constantly in Morning Prayer (in the Benedictus) and in Evening Prayer (The Magnificat). Jesus' arguments with the Pharisees were largely about Abraham. (John 8:33 to end.) St. Paul's epistles devote a very large amount of their attention to the Covenant with Abraham.

Who was Abraham? A wealthy, childless old cattleman, wandering between Babylon and Egypt; friendly with kings; a mighty warrior, helping to defeat invasions; and constantly yearning for a son who should be his heir. (Read Genesis 11:31; 12:4; 12:14; 13:2.)

At night he saw the stars, spread out in miraculous profusion overhead. By day the sands of the desert crunched under his camel's feet. God spoke to him, saying "As the stars of heaven, and as these sands, so great shall be the number of your children." (Genesis 22:15-18.)

How did God speak to him? Why is Abraham known as "Father of the Faithful" to Jews, Mohammedans and Christians alike?

In Egypt, where he had dealings with Pharaoh—doubtless selling him cattle for his armies in their Syrian campaigns—he saw the Egyptian temples with their statues of beast-headed gods. In Egypt forty-two such beast-gods were worshipped, besides Osiris (the Nile), Isis (the land), and Horus (the sun). In Babylonia there were numberless gods; Bel-Marduk, Ishtar, Nebo, Nannar, Ea, and many others. Along the seacoast Moloch was worshipped. Moving from country to country, and spending much time alone between the stars and the sand, Abraham received the great revelation: There is but One God, creator of sun, moon and stars, earth and sea.

The old man ardently desired a son, since religion was handed down from father to son; and he did not desire that this revelation should perish with him. He was very old when Isaac was born. The word Isaac means "Laughter." The word "laugh" occurs constantly in the story of his birth. (Read Genesis, Chapter 17:17; 18:12, 13, 15; 21:6). The name Isaac might be translated "Merryheart." One can imagine how much joy a baby would bring an elderly couple who had despaired of having one.

In all the countries round about, the custom of sacrificing the first-born son prevailed. Among the Phoenicians, he was burned to Moloch. Among the Chaldaeans, he was buried alive. Abraham doubtless was reminded by servants and neighbors of this custom. "Of course," they would say, "you will sacrifice Merryheart." Driven and tormented by this constant pressure of public opinion, Abraham started to sacrifice Isaac on the top of Mount Moriah. Then "an angel spoke to him"—a direct inspiration came to him from the Mind of God; a great, revolutionary light—saying, "God wants no dead boys; He wants the services of the living, not the blood of the dead."

Abraham struck the first great blow against human sacrifice. Instead of killing his son on the altar, he dedicated him and all his descendants to the service of God for all generations. A mark was made in the flesh of every boy, a mark known as circumcision. This was the seal of the Old Covenant.

In your Bibles mark the places where this Old Covenant is referred to: Chapter 12: verses 1, 2, 3, 7, 8; Chapter 13: 4, 18; Chapter 15: 1-19; Chapter 17: 1-14; Chapter 22: 15-19.

On the basis of this Covenant, the Hebrew nation laid claim to Palestine. The whole Old Testament is the story of the working out of this Covenant.

It is a little confusing to follow the story of Abraham, which fills up the chapters of Genesis from Chapter 12 to Chapter 25. It seems as though there were two or three different accounts woven together. In fact, this is just what happened. Just as in the New Testament there are four Gospels, each telling the story of the Life of Christ in a way somewhat different from each of the others, yet all forming the Life of Christ, so in the Old Testament there are several different accounts.

Grouped around their fires at night, with nothing to do but look at the stars and sand, the descendants of Abraham heard these stories told from generation to generation, with such slight variations as always occur when several people tell the same story. We shall hear much more about this later.

PERSONAL APPLICATION

As Abraham dedicated his son to the service of God, so should we dedicate ourselves and our possessions to the service of God and humanity, and to the building of His Kingdom upon earth. In fact this covenant is made between each Christian and God in the service of Holy Communion: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and *living* sacrifice unto Thee."

MEMORY WORK

Memorize these texts (Genesis 22:18. God said unto Abraham: in thy seed shall all the nations of the earth be blessed.)

John 8:56; Jesus said; Your father Abraham rejoiced to see My day; and he saw it, and was glad. Verily, verily I say unto you, before Abraham was, I am.

* * *

NEXT WEEK: Lesson Nine; THE QUARREL OF THE HEIRS. The stories of Ishmael and Isaac; Essau and Jacob.

December 1st; HOW THE BIBLE STORIES CAME TO BE PRESERVED.

CORRECTION

In the lesson THE CHAIN OF ALTARS on Cain and Abel, Cain's reply to the sentence was wrongly given as "My punishment is greater than can be forgiven." This should have read, "My sin is greater than can be forgiven."

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AN UNUSUALLY FINE BOOK ABOUT MAHATMA GANDHI

Reviewed by G. M. DAY

That Strange Little Brown Man, Gandhi by Bishop Frederick B. Fisher (Long and Smith $2.50) is such a fascinating book and at the same time contains so much information concerning the life and principles of Gandhi and the conditions with which he is dealing in India that it would be difficult to praise the book too highly. It gives an insight into the tremendous problems of that great country and its people and faces the perplexing questions so fearlessly that it would be of great value if every Westerner and especially every Western Christian could read it. Coming out of the experience of Bishop Fisher's twenty-eight years as a missionary in India, it has the particular advantage of the vividness and in concrete detail which only a man who has been an eye-witness can give.

So full is it of excellent material that the problem is to know which part to touch upon in this review. After showing why he believes Gandhi is not a fanatic but on the contrary a statesman of the highest order, Dr. Fisher gives accounts of his hero's fight against indentured labor in South Africa; of the development of Gandhi's pacifist convictions during the world war; of the influence of Thoreau, Emerson, William L. Garrison, Lincoln, and Wilson upon the Mahatma's thought; of his beliefs about the relation of Hinduism and Christianity and his attitude toward Christian missions; of the development of sex ideas in India and of the beautiful character of Madame Gandhi; of the causes of India's poverty; of why the strange little brown man spins; and concludes with chapters giving evidence of India's readiness and ability to govern herself.

Some of the facts given in the chapter on India's poverty will not be palatable to the Anglo-Saxon conscience. Ancient India was a wealthy country but after its exploitation began by the East India Company, the dividends to the stockholders of that company never went below one hundred and fifteen per cent for one hundred years. In 1787 India exported a million and a half pounds of muslin to England but within thirty years England had crushed this manufacture completely. When the Crown bought the country from the company, it paid the bill by taxes laid on the Indian people. Even to-day living in the midst of this poverty-stricken land the Viceroy receives three times the salary of the President of the United States and the "ecclesiastical department" of the government costs the Indian people more than a million dollars a year.

One may imagine how Gandhi feels when he realizes the tax burden India bears for the maintenance of the Church of England in India and yet when he went to a service a few years ago at a cathedral in South Africa with C. F. Andrews, the ushers refused to let Gandhi enter because of his color. Fortunately, the wife of the Bishop came along at the critical moment and bravely said: "Come in, both of you, and sit with me". As the author remarks "the incident did not encourage a sensitive Hindu to believe that all love and truth were contained in the Christian church". As we read in the chapter on "What's Wrong with Foreign Missions" of the many unfortunate mistakes made and attitudes assumed by missionaries, we can only wonder that Gandhi not only is tolerant but sees through it all to the supreme beauty of Christ's personality and has the courage to say so. In 1925 Dr. Fisher tells us that over the entrance of one of the tents at the Indian National Congress in Cawnpore, was hung a large framed portrait of Christ on the Cross. "Every Hindu, every Moslem, every Jain, and every Sikh who passed through the entrance gazed at the picture with reverence. Many of them stopped and bowed their heads. Over several doorways of shops surrounding the Congress tent were signs 'Believe in God'. The Hindu not only takes *his* religion seriously; he takes *your* religion seriously."

A long jump backwards it is to the story of the young Princess Elizabeth of Hungary who preferred to be a Sister of St. Francis rather than Frederick Barbarossa's Empress, but *Saint Elizabeth* (Holt $2.50) by E. Von Schmidt-Pauli is the story of the life of this girl who only lived twenty-four years. The style of the book is strikingly beautiful and communicates to the reader much of the quiet charm which we imagine characterized the life of noble women in those days. Turning from the forceful thought and action of a modern Saint like Gandhi, however, I find it hard to thrill to the piety of this mediaeval girl.

DEATH OF JOHN S. LITTELL

The Rev. John Stockton Littell, rector at Lewes, Delaware, died on October 21st after a brief illness. A graduate of Trinity College and the General Seminary he served parishes at Brockport, N. Y.; Keene, N. H.; Hartford, Connecticut, and his last parish in Delaware. He was well known throughout the Church for his writing.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

There is nothing in this world quite as powerful as a man who means it. Gandhi is one. Toyohiko Kagawa, the great Japanese Christian, is another. Recently he wrote this letter to Chinese Christians: "Dear Brothers and Sisters; I want to ask your pardon for my nation. I call your attention, however, to this fact, that even in Japan the minority of the Japanese were against the sending of troops. Pardon me especially because our Christian forces were not strong enough to get the victory over the militarists." Kagawa was later jailed for resisting the policies of his government in sending troops to Manchuria and Shanghai. He said: "Jesus Christ could not live in Japan unless he took out naturalization papers."

* * *

A Letter from the Council's Treasurer

The following communication has been received from Mr. Franklin, treasurer of the National Council: "The situation with regard to the collections to November 1st on the quotas allotted to the dioceses is indeed serious. With only two months remaining in the fiscal year the dioceses have remitted to the National Council only 53 per cent of the total they notified the Council to expect and there is a balance still due of $1,014,850. Up to the year 1931, the dioceses had paid to the National Council an average of 99 per cent of the amounts they notified the Council to expect on their quotas. In 1931 the payment was only 91 per cent of expectations with a total shortage of $231,099, and the Council was in consequence faced with a deficit of $252,855 only avoided by the use of Undesignated Legacies heretofore used for new buildings or other permanent objectives. This year legacies are an uncertain asset.

"Through large reductions in appropriations and the fine response of the Church to the 1932 Deficiency Fund Appeal the budget for 1932 has been balanced *but only balanced if the dioceses pay what they have told the Council to expect.* Our whole system of the balanced budget depends upon the fulfillment of the expectations from the dioceses. A deficit must be avoided.

"Only twelve dioceses and districts out of ninety-nine have sent in the full proportion of their expectations, even after allowing one full month for collection and remittance. The receipts to date are

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$355,234 below what they were last year, exclusive of the amounts received for the 1932 Deficiency Fund.

"It seems evident that some dioceses have been using most of the receipts to date in payment of their own diocesan expenses. Such a plan places the full burden of any shrinkage in the payment of pledges upon the National Council instead of a proportionate sharing in such shrinkage by the dioceses. Under the partnership plan now in effect the National Council is dependent upon the several dioceses for the collection of the missionary gifts of the people and relies upon the dioceses to divide all sums received between the diocese and the National Council on the basis of their proportionate share in the objective placed before the people.

"The Church is showing a fine spirit in preparation for the Every Member Canvass. Let the same spirit of determination and sacrifice lead us to make good on our pledges for 1932 and provide the National Council with the money we have authorized them to spend in the support of our missionary work.

"Gird up your loins!"

* * *

Patriotic Service at the Heavenly Rest

The Church of the Heavenly Rest, New York City, the Rev. Henry Darlington, rector, was crowded with 3000 members of military and patriotic organizations last Sunday for the service of massing of the colors. This was the 11th consecutive year in which this pageant of patriotism has been held in this beautiful new church. More than 200 flags were displayed in the parade before the service, including the flags of a number of foreign nations.

A similar service was held on the same day at St. Paul's Cathedral, Detroit.

* * *

Memorial Service for Distinguished Churchwoman

A memorial service for Helena Stuart Dudley, distinguished Churchwoman of the diocese of Massachusetts, is to be held on November 20th at St. Stephen's, Boston, where she was a communicant for many years. Miss Dudley was for twenty years the head of Denison House.

* * *

Congregational Pastor Called to Cleveland Cathedral

The Rev. Chester B. Emerson, pastor of a large Congregational Church in Detroit, has been asked to take charge of Trinity Cathedral, Cleveland, which has been without a dean since the resignation over a year ago of Dean Francis White. Dr. Emerson announced to his Detroit congregation last Sunday that he would accept, stating that he looked forward to it as "a great spiritual adventure." The supposition is, of course, that he will eventually be ordained to Episcopal orders and be installed as dean.

* * *

Dedicate New Reredos at St. Peter's, New York

Bishop Manning dedicated the beautiful new reredos at St. Peter's, New York, on November 6th. The reredos is the work of the Mowbray Studios in England, and cost about $11,000.

* * *

Becomes Rector of Detroit Parish

The Rev. Irwin C. Johnson, director of boys' and young people's work of the diocese of Michigan, became the rector of St. Thomas', Detroit, on November first. He has not entirely relinquished his former work but will divide his time between the parish and the diocesan work.

* * *

Anniversary Dinner at Jackson, Michigan

A dinner and reception commemorating the 100th anniversary of the founding of St. Paul's, Jackson, was held on November 10th. Bishop Page was one of the speakers.

* * *

Peace Meeting Held in Boston

Bishop Sherrill presided at a meeting held on November 14th in Boston under the auspices of the Greater Boston Federation of Churches for world peace. The speakers were Professor Andre Philip of France and Dr. Siegmund-Schultze of Germany.

* * *

Commemoration Service Held in New Hampshire

Old Saint John's, Portsmouth, N. H., was the scene of an interesting service on October 30th, commemorative of the fact that on November 1, 1789 George Washington attended service in Queen's Chapel, the predecessor of St. John's, which stands on the site of the original chapel. The memorial service called together a congregation that taxed the capacity of the fine old church. The historical address was delivered by the Hon. Elwin R. Page, justice of the superior court of the state.

* * *

Matriculation Day at Trinity College

November 2nd was Matriculation Day at Trinity College, with the service being held for the first time in the beautiful new chapel. The address was delivered by Mather Abbott, headmaster of Lawrenceville School. In accordance with the college custom, before the new students were enrolled, due honor was paid to the alumni who had died during the year. Among these was A. P. Burgwin of Pittsburgh, who, while still an undergraduate fifty years ago, took the music of an old Negro spiritual "Was you there when they nailed Him to the tree?" and made of it the Alma Mater song of Trinity, "Neath the Elm." A week before the matriculation service the Mapton Institute quartet visited Trinity and sang this spiritual with deep feeling.

In most American colleges the old ceremony of matriculation has been neglected or simply merged with registration at the beginning of the year. At Trinity it has been retained and is one of the most impressive services of the college year. There are 146 men in the freshman class and 25 men admitted by transfer to the upper classes.

* * *

New Kind of Party In New York Parish

Something new in the way of parties is being held today at St. Peter's, New York City. The Auxiliary there is having a measuring party. It seems that the waistlines of the ladies are to be determined and each one has to pay a penny an inch admission. Prizes are given to the most slender and the most corpulent. I know women who wouldn't be too strong for the idea but in the long run it may have a beneficial effect at that. Publicity and public opinion can accomplish wonders.

* * *

Young People Meet in Western Michigan

The young people's fellowship of the diocese of Western Michigan met at St. Luke's, Kalamazoo on October 30th with more than 200 present. There were addresses by the Rev. Irwin C. Johnson of Detroit, the Rev. W. A. Simms of Battle Creek and the rector of the parish, the Rev. A. Gordon Fowkes.

* * *

Graduation at St. Mary's Training School

Seven young woman graduated on November 3rd from St. Mary's Training School for Nurses, which is connected with St. Mary's Hospital for Children, New York. There was an address by the Rev. Gregory Mabry of St. Paul's, Brooklyn. Incidentally, here are a few figures on this hospital that may interest you. It cost about $10,000 a month to maintain it. This is a lot of money but not so much either when the great work that is done there is taken into consideration. Now the announcement comes that they have been running behind each month for some time and that unless they can raise $25,000 by the end of the year this hospital, the only one in the city under Church auspices ministering to chil-

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dren, will have to be closed. Several New York rectors, aware of the value of the work, have appealed to their people for help.

* * *

Discuss the Task of Church Today

A meeting of the Church League for Industrial Democracy is to be held in New York on November 19th to discuss "The Task of the Church Today". The leader is to be Miss Mary Van Kleeck, director of industrial research of the Russell Sage Foundation. The C. L. I. D. is an organization of the Church which aims to bring together for prayer, study and action those who seek to apply the principles of Christ in industrial society. The public is invited to this luncheon meeting which is to be held at the headquarters of the Henry Street Settlement, 99 Park Avenue, at one o'clock.

* * *

Awards of the Order of the Sangreal

The Order of the Sangreal, of which the Rev. Irwin St. John Tucker is grand master, has announced the conferring of awards for 1932 for distinguished service to God and humanity through the Church. Here they are: Mrs. Hugh Campbell of the diocese of Marquette who as a nurse has ministered for thirty years in the backwoods of that region. Rev. Henry E. Chase, diocese of Eau Claire, for his missionary work. Louisa T. Davis of Virginia for her work as president of the diocesan Woman's Auxiliary. Rev. J. W. Hobson, diocese of West Virginia for his work in the coal areas of that state. Mr. John K. Kent, layman of St. Philip's, Chicago, for his untiring work in that parish. Rev. Gardiner C. Tucker, Alabama, for fifty years the rector at Mobile, Alabama. Mr. Guy T. Barry, layman of Independence, Kansas, for his courageous work for the Church despite grave physical weaknesses. Rev. Gerald H. Catlin, Kentucky, for his missionary work along the Big Sandy River. Mr. E. G. Moon, diocese of Iowa, for his untiring work for the diocese and the National Church. Rev. F. W. Hardy, canon of Christ Church Cathedral, Louisville, Kentucky, for his work in the field of religious education. Rev. John H. Fitzgerald, Bay Ridge, Long Island, for his work in his parish and for his unusual efficiency in executive positions both in the diocese and in the Church at large. Rev. W. A. Braithwaite of Cortland, N. Y. for having built up his parish to a high standard of generosity, earnestness and devotion. Rev. A. P. Curtiss of Sheboygan, Wisconsin, especially for his work among boys and young men. Rev. George F. Dudley, Washington, for constructive statesmanship in the upholding of Christian ideals in the nation's capital.

The awards are made annually on All Saints' Day. Nominations for the honor are made by members of the Order of the Sangreal and the selections are made from those nominated by the executive committee.

* * *

Missionary Conference in Western Michigan

A conference on missions was held the last week in October in the diocese of Western Michigan. On October 23rd a service was held at St. Mark's Cathedral, Grand Rapids, when addresses were made by Bishop Demby of Arkansas and Bishop McCormick, diocesan. On the 25th and 26th a conference of the clergy was held with the Rev. Frederick P. Houghton, general secretary of the National Council as the leader. Meetings of vestries were also held during the week.

* * *

Bishop Casady Ordains His Son

Bishop Casady of Oklahoma ordained his eldest son, the Rev. Phineas McCray Casady to the priesthood on All Saints' Day at St. Stephen's, Alva, Oklahoma. Young Casady is in charge of a number of mission stations, with Alva as his residence.

* * *

Bishop of Exeter on War Debts

The Bishop of Exeter, England, now preaching and lecturing in this country, stated the other day in Chicago that he is for the cancellation of all war debts and the removal of any suggestion of war guilt from the shoulders of Germany. "Forgiveness is one of the great needs of the world today. We must forgive and forget. Otherwise permanent world peace is impossible." He also stated that the worst of the depression is over and gave it as his opinion that the United States is further on toward recovery than is Great Britain. He gave a number of addresses while in Chicago, including a sermon at St. Luke's Pro-Cathedral and an address before the Sunday Evening Club.

* * *

Dr. Darlington Ridicules New York Architecture

The Rev. Henry Darlington, rector of the Church of the Heavenly Rest, New York, stated last Sunday that the architecture of the city's great buildings was ridiculous. The sermon was preached at a service at which forty-one memorials were dedicated. "The Church of the Heavenly Rest," he said, "has been erected for permanence. One principle of the Gothic form is that everything shall be as it is represented to be. This church is a contribution to architecture and it will stand century after century."

* * *

Bishop Lawrence Speaks at Harvard

The Rt. Rev. William Lawrence, retired Bishop of Massashusetts, was the speaker on Armistice Day at the dedication of the new Harvard memorial church. Hundreds of alumni from all parts of the country attended the service.

* * *

Death of Sexton of Trinity Church

Mr. William John Boyd, a familiar figure at Old Trinity Church, New York, where he has served as sexton for many years, died on November 6th after a brief illness. Mr. Boyd was 78 years of age and was connected with the parish for seventy-three years, ever since he became a member of St. Paul's Chapel Sunday school when he was five years of age.

* * *

Synod Makes Recommendations About Negro Work

At the synod of the province of Sewanee held in 1930 a committee

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consisting of Bishop Bratton of Mississippi, the Rev. C. B. Wilmer and the Rev. Moultrie Guerry was appointed to study Negro work in the province. They presented their report at the meeting of the synod this year and their recommendations were unanimously adopted. They were that Negro archdeacons and deans should present their reports to the National Council as well as to their bishops, thus making for the most direct contact possible under present conditions; closer conference and cooperation between the races was urged in the performance of Church work; urged high standards for Negroes seeking the ministry; stated that there should not be discrimination in Church work; and finally recommended that the commission be composed of members of both races.

* * *

Preparing for the Canvass

At St. John's, Savannah, the Rev. C. C. J. Carpenter is preparing for the every member canvass by having classes on four Sundays to discuss the subject "Building a Christian Nation". The classes are well attended.

* * *

Rector Lectures on the Bible

At midday each Thursday the Rev. David Cady Wright, rector of Christ Church, Savannah, Ga., is delivering lectures on the Bible, the purpose being to apply Biblical teachings to present day problems.

* * *

Laymen Meet in Nevada

A conference for laymen in the interest of the canvass was held recently at Trinity Cathedral, Reno, Nevada, to which men from the entire region were invited. The leaders were Mr. A. W. Plummer, senior warden of the cathedral parish, Bishop Jenkins and the Rev. W. A. Stimson, now in charge of Indian work in the district.

* * *

Maryland Churchmen Meet in Convocation

The every member canvass was the subject under discussion at the fall meeting of the convocation of Towson, Maryland, October 26th. Bishop Taitt of Pennsylvania, Bishop Cook of Delaware and Bishop Helfenstein of Maryland were the speakers.

* * *

Buchmanites Are on Tour

A team of thirty-five men and women, representing several countries, including South Africa, Holland, Germany, England, Scotland and the U. S. A. are heading up conferences this month in Michigan in the interest of The First Century

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Christian Fellowship. The group is headed by the Rev. Frank Buchman, founder of the organization, and the Rev. Samuel Shoemaker Jr., rector of Calvary Church, New York. They plan to travel throughout the country during the next six months.

* * *

Reorganize Young People in Northern Indiana

About 100 of the young people of the diocese of Northern Indiana met at St. James', South Bend, on October 22nd when plans were completed for a reorganization of the Young People's Fellowship of the diocese.

* * *

Mission for Children at Richmond Hill

A five day mission for children was held at the Church of the Resurrection, Richmond Hill, Long Island, from October 24th to the 29th. The mission was closed with a big service on the 30th.

* * *

New Church is Consecrated in Philippines

On All Saints Day Bishop Mosher was to consecrate the new building of All Saints Church, Bontoc, Philippine Islands. The new church, chiefly an Advance Work project of the diocese of Rhode Island, is the culmination of the hopes and prayers of many years. Altar and reredos are to be a memorial to Bishop Brent from the Woman's Auxiliary of Western New York and other memorials to former missionaries are to be given, some of them by the young people of Bontoc.

* * *

Opportunity to Worship in Sacramento

One so often hears of vast rural regions where the Episcopal Church is not known that one reads with thankfulness a passage in an address Bishop Moreland of Sacramento made just before his recent retirement from that diocese where he has been bishop since 1899.

"Statistics," he says, "do not measure spiritual growth, yet I may state for our encouragement just a few facts. There are only 27 towns in northern California of 2,000 population or over, and in 24 of these there are Episcopal Churches. There are 10 towns with between 2,000 and 1,000 population, and in 9 of these there are Episcopal Churches. In towns of less than 1,000 we have 11 Episcopal Churches. I do not believe there is

Fiction With a *Soul*—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul*. Above and beyond their power to entertain; greater than their purpose of depicting a phase of Life or a period of civilization, is this intangible, often unintended, inner significance.

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* * *

Dedicate Children's Chapel at Bayonne

A Children's Chapel was dedicated recently at Calvary Church, Bayonne, New Jersey, by the rector, the Rev. John Quincy Martin. The chapel is a memorial to several children of the parish.

* * *

The Power of Advertising

While taking a group of teachers through the Washington Cathedral, Canon Gummere said to one of them: "You know what a gargoyle is, don't you?" And she said, "Oh, yes, I saw that word yesterday. Gargoyle is a motor oil."

* * *

Bishop Campbell Has an Anniversary

Bishop Campbell has completed ten years of life in Africa. In September, 1922, he went out to the hinterland of Liberia as first prior of the new Holy Cross Mission, which also thus celebrates its tenth anniversary, and since 1925 he has been missionary Bishop of Liberia.

* * *

Parish Has An Annual Reception

At Calvary, Utica, N. Y., there is held each fall a reception to the members of the parish. This year it was attended by Bishop Fiske, Bishop Coley, Archdeacon Jaynes and Miss Charlotte Tomkins, the diocesan secretary of religious education.

* * *

Bishop Jenkins Preaching in the East

Bishop Jenkins of Nevada is at present in the east, filling engagements in New York, New Jersey, Pennsylvania and Maryland in behalf of the every member canvass.

* * *

Delaware Parish Celebrated Anniversary

Over the last week-end St. Luke's, Seaford, Delaware, celebrated their patronal festival and also the tercentenary of the founding of the parish. Lord Delaware, so the story runs, arrived with a load of supplies in 1610, and then came back the following year with still more supplies, and also with 650 people. Among them were families from Seaford, Sussex, England, and they settled in what is now Seaford, Delaware. In this second party was a priest of the Church of England, who traveled up and down among the scattered colonists, ministering to them. This clergyman, who later returned to England, kept a very nice set of records which have recently been discovered, and from them we now know that there were services at Seaford in the homes of the settlers as early as 1632, and

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no doubt before. All of which is made the occasion for this recent celebration.

* * *

St. James, Batavia, Has Harvest Festival

Canned fruit, canned vegetables, home made jams and jellies, sugar, rice, cornmeal, also clothing of all shapes and sizes; sheets and pillow cases, towels, aprons and night shirts —those were some of the things gathered in on October 28th at St. James', Batavia, New York, at a Harvest Home Festival. The materials were then sent to St. Barnabas Home at Gibsonia, New York, for use in their work with men and boys.

* * *

Looks Like Revolution In Germany

Professor Johannes Hempel of the University of Gottingen, Germany, said at the Western Theological Seminary, Chicago, the other day that the political situation in Germany is dependent almost entirely upon the life of President von Hindenburg. If he should die Germany would fall into the hands of radicals, Professor Hempel believes. All of which might prompt the remark, "It won't be long now," since the president is about ninety.

* * *

Layman's Work in East Carolina

Bishop Darst of East Carolina has commissioned J. Q. Beckwith of Lumberton to visit the parishes of the dioceses to address the men on laymen's work. One feature of his talks before the men is the story of Captain C. B. Fry, director of the chapter of the Brotherhood of St. Andrew in Lumberton, who, with the aid of friends, has been doing personal house to house visiting, with a result that the men attending services, on successive Sundays, have been 24, 34, 49 and 66. Also largely as a result of Mr. Fry's work a large class was recently presented to Bishop Darst for confirmation. "It is the sort of work that every Brotherhood chapter should be carrying on," says Mr. Leon Palmer, executive secretary.

* * *

Texas Clergyman Begins New Work

The Rev. Bradner J. Moore, formerly in charge at Lubbock, Texas, who resigned under pressure because of his radicalism, has begun work as one of the directors of a cooperative settlement in Louisiana, known as Garden Homes Community. The project is to supply comfortable homes, opportunity for work and study, and security against the vicissitudes of illness and old age, to a selected group of socially minded people. Maintenance farming is the chief aim.

Services of Leading Churches

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Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

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Sundays: 8, 9:30, 11 and 6.
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Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York
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Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 8, 12 and 3.

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

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
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Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

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The WITNESS

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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A PAPER MESSAGE

By
CURTIS B. CAMP

THIS article, which came to us entirely unsolicited, is written by a prominent business man and churchman of Chicago. We urge you to read it, after which we hope you will be disposed to use one or more of the coupons on the last page. It is not our intention to run a contest but we do hope there will be sufficient response to his suggestions to warrant us in presenting you with the results by dioceses.

IF YOU knew a good thing to do would you do it? This article is based on the belief that you would, especially if you knew it was something that would help to build up the spiritual life of our Church, and bring new interest into the lives of many of our people. Let us assume it is a thing of that character, and then we will prove it to you in this article. You are going to be convinced that this is something you ought to do, *but,* will an opportunity to be of service to others, and to your Church (even though it costs very little money and will take very little of your time), overcome your natural tendency *not* to act. That is the question that is going to be tested if you read this article. It is sometimes called "Indifference," but that is a tame name for it, because it is more deadly to any question than open opposition.

We are told that printing was invented many centuries ago by the "Heathen Chinese." They were not as efficient about it as the modern newspaper printing the news before the event happens, but they were nevertheless printing, while the rest of the world was conveying its information by means of single copies. And the rest of the world, far from being abashed by the source of the information when it finally leaked through the great Chinese wall, fell upon it as a great boon to mankind in every relation where the dissemination of information was desirable. So that the art of printing came into use in every village and hamlet and tongue, and I am very sure you will agree that only a dumb people would have been unable to appreciate its importance. In fact, nobody, up to the present time, ever contended that printing was not an important and useful invention. And if they had, they would by that act have become nobody, seeing that that would have put them, not with, but *back of* the Heathen Chinese, for they appreciated it. It seems almost impossible, therefore, to imagine anyone today acquiescing in a situation that would curtail or limit the use of printing in our Church. And yet our Church people are showing a strong tendency in that direction. They have almost decided, indirectly, and due to that Indifference we were just speaking about, that there shall be no more news printed, or editorials, or contributed articles made available in Church papers for our people to read.

It is unbelievable, but true, and here are the facts. There are, as you know, a number of high grade, ably edited Church papers devoted exclusively to the interests of our communion. They bring us the news of our National Church, contributed by hundreds of regular correspondents, and edited in an interesting form for us to read. They also carry interesting editorials and contributed articles, written by our bishops and leading clergymen; "shop talk," they might be called, for Christians. If our people read these papers they would speedily become a well informed body of laymen, with a more complete knowledge of their religion, their Church's history and what it is doing in other locations than their own. They would know how our progress compares with that of other communions, and they would be more interested in their own parish, and its activities, because of this knowledge. And how else can our Church, or any organization composed of individual units, make effective progress except through some medium that creates an organization consciousness and loyalty.

If you are a business man you know that it cannot be done in any other way. You know that organization consciousness and loyalty underlie all progress, and that success is directly proportionate thereto. You know also that one of the surest and most approved methods of creating such a cohesive intelligence in the membership, is through the medium of these religious papers

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we have mentioned, the "trade journals" of our Church. And yet only a few among our Church membership know that such Church papers exist. The great majority of our people have never seen a copy of them.

AS AN example of what could be done if our religious papers were really supported by our Church membership, we have only to look about us in similar situations. There is no line of business today, if it is important enough to bear that title, that does not have its trade papers. There is an index in the New York Public Library containing the names of many thousands of such papers. For instance, the oil industry, the steel industry, the automotive industry, coal, public utilities, drugs, dry-goods, furniture, boots and shoes, hides, public carriers, cotton goods, the wool industry, live stock, chicken magazines, farm produce, medical journals, dentist publications, cosmetics and beauty shoppe magazines, club and lodge magazines, to mention only a few. In fact, every business that consists of a large number of isolated units or branches, as our Church does, has its trade journals to create interest and solidarity among the people composing those units. And the people engaged in those lines of endeavor subscribe for and read those journals. They are the pulse of the industry, because from them the people learn what is going on in other locations than their own, they get a perspective of the progress being made in their industry all along the line. It is common knowledge that these publications are indispensable in business.

Well, they are then, just as indispensable to the Church, and for the same reasons. And you will know this if you have been reading your WITNESS, but can we persuade you to do anything about it? The Church is exactly the same kind of an organization as those in which these trade papers are so invaluable. In fact, they parallel each other in organization. The Church has a head, the Presiding Bishop and main divisions, the dioceses, and isolated branches, the parishes and missions, just as the largest of these business organizations, and like them also it covers the whole United States and beyond.

Here is the proposition we want to put up to you. You are a subscriber to a real Church paper, a snappy weekly of generous circulation, edited by a staff of able men, and the price of the paper is only a trifle, but it is not read by enough people. Only a comparative few receive the benefit intended for many. Wouldn't you like to help this situation by seeing that someone else knew about this paper, so that they might also have the stimulus of it, as it would bring to them a message of religious interest each week from outside of their own parish. Wouldn't you like to take some action that would increase the number of people who would enjoy its news items, its articles and editorials, and thus keep in touch with the progress and sometimes the controversy, not to exaggerate it, that is going on elsewhere in our Church. Of course, not in *your Parish,* but there is controversy in our Church, and sometimes it is amusing, sometimes instructive, and sometimes it develops into a good wholesome fight, and everyone ought to know about it.

THIS Church paper needs your help as a subscriber because it cannot sell remunerative advertising space as can the business trade journals we were just talking about. It gets so little advertising that it must depend almost entirely upon paid subscriptions. It is different in another vital respect also. It is not a commercial enterprise. It is *not* published for profit. It is published solely to be of service to our Church people, and it is appealing to its subscribers at this time for two reasons: to enable it to keep alive, and because a better, stronger paper can be produced, and more good accomplished for its readers with a larger circulation. There is no other motive.

And here is what you may say about THE WITNESS, a National Weekly of the Episcopal Church. It is a sixteen page, beautifully printed and illustrated paper, edited by the Right Rev. Irving P. Johnson, Bishop of Colorado, and by Right Rev. Frank E. Wilson, Bishop of Eau Claire, Rev. William B. Spofford, Rev. Bernard Iddings Bell, Dr. John Rathbone Oliver, Rev. C. Russell Moodey, and Rev. Irwin St. John Tucker, and articles are contributed by our other bishops, leading clergymen and laymen. Mr. Tucker is conducting a national Bible Class through the columns of the paper. Both Bishop Johnson and Bishop Wilson have articles every week, such as Bishop Johnson's popularly written History of the Church, now published in book form, and he recently started another interesting series of articles. His writings alone are of inestimable value to any churchman; and the subscription price of the paper is four cents a week! Four cents a week, the price of five cigarettes! An ice cream soda or a malted milk would pay for the paper for a month, and three or four movie tickets, depending on the movie, would purchase a year's subscription. It costs only two dollars a year and a good part of that goes for postage to get the paper to you.

Everyone would be a subscriber if they only knew about it, it costs so little. The men who edit and publish this paper and give their time and ability to help our religious life through its columns, are among the biggest men in our Church. I ask you if we do not owe it to them, just as a matter of fairness or polite appreciation, to give their efforts, spent in our behalf, our support, at least to the extent of attempting to interest some additional churchmen in the work they are doing? So that their work may not fail because our people do not know about it, but that it may have an opportunity, due to that knowledge on the part of our people, to go forward with success.

THE WITNESS is now in its seventeenth year, but unless some of its subscribers, those who know about it and read it, are sufficiently interested to recommend it to others, this national magazine might be lost to our Church. Will you help by using one of the coupons printed on the last page of this issue?

If we have called your attention to a real need in your Church, one that you may help to supply, and one that will help some one else in their religious life, won't you act before the good impulse fades, by cutting out and mailing at least one of those coupons, which we will mention in the order of their desirability.

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WHAT I BELIEVE AND WHY

The Resurrection

By

BISHOP JOHNSON

WHATEVER we may believe as individuals, the Gospel of Christ comes to us as the work and plan of our dear Lord. Whatever we do, we cannot change the foundations and at the same time preserve the structure of the Christian Church. God has given man liberty to lay any foundation and to build any temple that he choose, but he cannot build the Christian Church upon any other foundation than that which is laid. Such an institution may be ever so attractive as a building, but it is not the Church of Jesus Christ. St. Paul intimates that it is better to use hay and stubble in building on His foundation than it is to use precious stones on another foundation than that which is already laid. It is folly to put up an ambitious structure on a weak foundation. Far better to erect a simple temple on a secure foundation. What then is the foundation of the Christian Church?

It consists of the facts in our Lord's life supplemented by His teaching. The Church is built upon a rock and that rock is Christ. So the Creed properly presents the sequence of events in our Lord's life as the basis of the promises with which the Creed concludes. The Creed is an arch of which the Keystone is "I believe that on the third day He rose again from the dead."

It is not merely that a future life is the reward of virtue but also that the whole Gospel of Christ is meaningless without it. His suffering would have been fruitless, the exhortation that His loved ones suffer death rather than deny Him would have been little less than criminal if death were the end of the story; His Church would have been built on the sands of defeatism if He had not prevailed over sin and death.

You cannot subtract the Resurrection from our Lord's life without changing the entire content of the Gospel. It would be literally true, as St. Paul says, that Christians of his time would have been of all men most miserable, for his whole life was committed to that which he said to King Agrippa, "Having therefore obtained help from God, I continue unto this day, witnessing both to small and great, that Christ should suffer and that He should be the first that should rise from the dead and should show light unto the people and to the Gentiles."

MUCH as may be said for the small value of virtue which acts solely for an ultimate reward, still it is difficult to see how the Gospel could have appealed to primitive people if it had nothing to say upon this subject. This is the very essence of Christ's life, upon which the Church has been built and while much can be said of the failure of the Church to exemplify the effect of such a faith, it is not so great a failure as are the substitutes for it that have been tried.

If the Church has succeeded, as it has, in making many saints, it has done fully as well as the universities whose percentage of scholars is not very great. The truth is that in science, art and religion, the percentage of achievement is not very impressive. Nor did our Lord hold out expectations that there would be many who would have faith. "Few there be that find it," and "when I come again shall I find faith in the earth." No great truth is dependent for its reality upon the number of people who accept it and least of all where truth demands sacrificial effort. Then "because I tell you the truth you will not believe it."

I believe in the Resurrection of our Lord because it is the only satisfactory climax that could have justified His life of suffering and death. It satisfies the equation of human need, and divine recognition of man's righteousness.

Certainly there is nothing in this life to justify the martyrdom of those who place righteousness above policy.

I believe in the Resurrection of Christ because it is attested by a jury of twelve men who were averse to lying and utterly incapable of such a gigantic piece of deception as their story would have involved.

I believe in the Resurrection of Christ because it has been able to raise men out of savagery and out of misery unto the glorious liberty of the Sons of God. No one can adequately measure the power of His Resurrection in its effect upon human character wherever pure motives have been accompanied by sincere effort.

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I believe in the Resurrection of Christ because it is the vindication of the Creator's goodness and power to bring order out of chaos and life out of death. When our Lord was questioned by the Sadducees as to the truth of the Resurrection, He summed up this conviction in the words "God is not the God of the dead but of the living."

In other words the last word of God's creative genius is not dust and ashes but life and purpose. After all the miracle of life is to be found in the world; the purpose of life lies beyond the veil. To say that Christ's life ended on the cross is to assert that He Who made us exhausted His power and left His work sadly incomplete. The Cross, detached from the Resurrection, proclaims that human malice is victorious over righteousness and that death is the final acknowledgment of God's impotence.

Looking at the Resurrection from the standpoint of Hebrew expectation, it satisfies the prophecy. Looking at it from the view point of contemporary Greek and Roman life, it supplies the one thing lacking to make their moral philosophy effective. Looking at it in retrospect from our own time, it has brought love, joy and peace to millions of homes.

From the angle of the fitness of things in a well ordered universe, it is almost too good to be true but who can really question either the goodness of God to do the obvious thing or His power to bring it to pass. I believe that He Who hath begun a good work in us is both able and willing to bring it to its fitting consummation, and that is victory over sin and death.

WHAT are the implications of this article of the Creed? First, that man is morally responsible to God for his deeds done in the flesh. Secondly that moral responsibility involves the continuity of the ego for we must give account of our stewardship. Third, that death involves a reconstruction of our earthly attributes based upon our life on earth. "We shall not be unclothed but clothed upon." Fourth, that the constituent elements of our personality shall not be destroyed but developed and perfected.

There is considerable difficulty in visualizing the Resurrection because of our theories about soul and body. Of course, no one really knows what either spirit or matter is except that they are not what they seem. Modern science has repudiated the mid-victorian conception of matter and propounded theories that seem to invest matter with the properties of the soul. It would seem from their deductions that there may be a very close relationship between soul and body in which I am confident the materialistic element is secondary to the spiritual.

I believe in the resurrection of the body because our Lord so rose and also because I believe the electrons that go to make up the body are intimately related to the elements which constitute the soul. Any theories, however, of soul and body are worthless unless we know what the soul is and what the body is. Until such definite information is acquired I am content to believe that when I awake after His likeness I shall be satisfied with it.

I prefer to accept the leading of God's providence in the affairs of men than to be impressed with the theories of men who are unable to define the terms which lie at the foundation of their theories. After all it is possible to be so infused with technical knowledge that one is unrelated to the things that are included in common sense.

(Next week: The Ascension)

Let's Know

By

BISHOP WILSON

WHAT ONE LAYMAN CAN DO

SAMUEL GUNN was born way back in 1763 in Connecticut and was baptized before the Revolutionary War. He was one of the first to be presented to Bishop Seabury for confirmation. The time came when his parish church was without a priest and for ten or twelve years Gunn acted as Layreader holding together the little congregation with regular services.

Pressed by the pioneer spirit he then moved over to a frontier settlement in New York where he gathered about him a group of people and began to read services again. Eventually the congregation grew until it was able to secure a priest of its own and Samuel Gunn left a parish behind him.

In 1805 he moved on to the receding frontier, embarked on a boat and sailed down the Ohio River. He stopped at a new settlement which came to be known as Portsmouth. Still considering himself a Layreader at large, he proceeded to read services once more. For some time his own family comprised his entire congregation but gradually more began to attend. In 1819 word reached him that Ohio had been formed into a diocese and had elected its own bishop—the redoubtable Philander Chase. To Gunn's surprise and delight he discovered that the new bishop was none other than the same Chase whom he had known as a priest in New York and who had frequently visited at his home. Thus two pioneer spirits, bishop and layman, were drawn together on a new frontier. He wrote Bishop Chase telling of the beginnings he had made in Portsmouth and placing himself under the new bishop's episcopal supervision. Presently the bishop sent a priest to Portsmouth to visit the little congregation and after a time came himself. Bishop Chase formed the congregation into a parish and appointed Samuel Gunn as Layreader in charge. His efforts were aided by the discovery of some Prayer Books in a store in the village which had long since been marked as unsalable commodities. Now, however, they came into demand. Cash was a rare article but at least one of those Prayer Books brought as high a price as twenty bushels of corn. For years Samuel Gunn kept the congregation together. Disease and other frontier hardships thinned them down until at one time there were scarcely any left but he never gave up. In 1823 he was able to arrange for a monthly visit from a priest

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fifty miles away in days when that much travel was a real achievement. At last in 1831 a room was fitted up in churchly fashion and their numbers had grown to such a point that they could have a resident priest of their own.

By that time Samuel Gunn was not so young and his health was breaking. He had a severe accident which practically incapacitated him. But his heart was set on building a church for his faithful flock. He called together some of his friends and among other things said to them—"You know, my friends, that I am not rich and that twice I have lost my all. Yet Providence has given me enough, and my property is now worth a little more than two thousand dollars; of this I will give one-third towards the erection of the proposed edifice, on condition that you will contribute the remainder of the necessary amount." Who could resist such an appeal? The money was raised and the church was built but, unfortunately, not until after the good man's death.

Today Portsmouth, Ohio, has a parish of 318 communicants and, most appropriately, it bears the name of All Saints.

Casual Comment

By

BERNARD IDDINGS BELL

IT IS with certain misgivings that I take up the pen of him who wrote "Cheerful Confidences." My hesitancy is due partly to the fact that the late Dr. Atwater was one of the honored mentors of my boyhood. It always comes as a shock to realize that the older men have gone, one by one, and left their labors to be borne by those of one's own generation. Not that I am any youngster. I kissed youth good-bye, as any sane man will, when I reached thirty-five, and that is a decade ago. Still, I was a boy in Dr. Atwater's eyes. Even his geniality might not lead him to look with happiness upon his column in the hands of a tyro like myself. But the editors have asked me to do it and do it I shall, with appeal to all readers for indulgence and to God for His grace.

* * *

It is chiefly necessary to breath a long sigh of relief that the election is over. What unpleasant things, even though necessary, such campaigns are, and how inescapable. Thanks to the ghastly radio, the populace becomes more wearied than the candidates. Is politics really worth all the pother? Statecraft is a noble trade; but must there be such yelling at the hustings? Well, it is past. Members of every party agree in recognizing that the ins are now very much put out, and the outs very much put in. The new blood may help the nation, and a vacation will possibly rejuvenate those who have gone a bit stale on the job.

What fun it would be if we could have a national plebescite every four years in the Church, with a couple of rival parties contending for the control of the National Council, and three or four lusty members of the heirarchy talking their heads off in order to get Bishop Perry's job. It might have certain disadvantages; but at least we should all get to know a lot of things, that we do not know now, about ecclesiastical persons and policies. Who is the Hoover of the Church? Who the Roosevelt? Who the Norman Thomas? Who the Al Smith? Who the Ogden Mills? Whoever they are, if we could only turn them loose in a quadrennial election, we could shake the dry bones!

But does any one wish to shake them? It is doubtless much better to go on governing by means of a bureaucracy re-indorsed every three years at a love-feast. That is, doubtless, what we shall continue to do until we go broke, or dry up and blow away.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE QUARREL OF THE HEIRS

Lesson Nine

GREAT discoveries sometimes follow unlikely beginnings. Sir Isaac Newton formulated the law of gravity, explaining the orbits of the sun and stars, because a falling apple struck his nose. So the Old Testament, on which the New Testament and all our world-wide Church of today is based, arose from a claim to property; a real estate transaction. Abraham's descendants claimed the enormously valuable tract of land between the Euphrates River and the River of Egypt, the southern desert and Lebanon, as the result of a promise made to Abraham in a vision, and confirmed in similar visions to his son Isaac and his grandson Jacob. "I will give this land to you and your heirs," was the substance of the Old Covenant, "if you will worship me." It became of great importance to decide just who were the rightful heirs.

Abraham had two sons, the one, Ishmael, the elder, by Hagar a bondmaid; the other, Isaac, the younger, by a freewoman, his wife and cousin Sarah. Ishmael was the father of the Arabs; Isaac of the Hebrews. The Hebrews claimed the Canaan estates on the ground that Abraham had repudiated Ishmael, when he sent Hagar, his mother, into the wilderness to die. Read Genesis 16; also Genesis 21: 9-22; and Galatians 4:21. According to St. Paul, "these things are an allegory." But to the Hebrews, they were the ground of their property rights.

Isaac also had two sons, Esau and Jacob. Esau was the elder of twins, and was recognized as the first-born. But Jacob claimed the inheritance on the ground that Esau had sold it to him for a stew of red herbs—which is why Esau is called "Edom," which means "red." Gen. 27.

Jacob and all his twelve sons went into Egypt in the time of famine and stayed there a long time. Meanwhile the people who remained in the land of Canaan had forgotten the claim of the heirs of Jacob to possess

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it. When they came back to take it, under the leadership of Moses and Joshua, the Canaanites fought them bitterly. We can hardly blame them.

We find ourselves greatly perplexed, when we read these accounts of the quarrels of the heirs of Abraham for this land. We find the household disputes of Isaac and Jacob, their wives and their children, set forth in great detail; we find stories which are unpleasant and even repulsive, in these books of the Old Testament. We find that the reason why they are included in The Law is not for any moral reason, but because they form evidence in a long and bitter international quarrel over the right to certain valuable property. It is like the transcript of a Probate Court hearing of a long fight over a rich ancestor's will. In fact, that is just what it is.

How, then, can we regard all this as the Word of God?

The Bible does not regard itself as the Word of God. The Psalm says, "By the Word of the Lord were the heavens made." The Bible certainly did not make the heavens. In another place it says "Thy Word, O Lord, is eternal in the heavens." The Bible does not fulfil this saying. St. John says "In the Beginning was the Word, and the Word was with God and the Word was God." The Bible is a printed book; it is not God.

The "Word of God" is the divine purpose; the Creative Impulse. When the "Word of God came" to one of the prophets, this means that he perceived the Will of God; that he understood the Divine Purpose, and proclaimed it. The Bible is the written Record of what was done by those who perceived the Creative Impulse.

The Word of God is much bigger, grander and more glorious than any printed book. The whole Universe is the Created Word. Christ and all the saints of God forming His Body are the Incarnate Word. The record of what they have done is the Written Word.

God is always writing His Word, and we are forever trying to read new pages in it. Frequently we find that old ideas have to be thrown away under the impulse of new truth.

Columbus set sail westward to discover a trade route; what he found was a new world. So the heirs of Jacob in attempting to establish a claim to their ancestral estates, were driven by their continual failure and disappointment to seek ever higher and higner knowledge of the nature of God. Christ repudiated many of their ideas. But we must know what their ideas were, so we can understand what Christ meant.

We must follow these quarrels of the heirs of Abraham, in order to understand how they reached the sublime moral height from which they became the messengers of God to the world.

MEMORY WORK

We ought to be able to name the twelve tribes of Israel, because so much depends on them. Divide them up into groups of four, thus:

Reuben, Simeon, Levi, Judah;
Issachar, Zebulon, Naphtali, Gad;
Asher, Dan, Joseph, Benjamin.

* * *

NEXT WEEK: Lesson 10; HOW THE BIBLE STORIES CAME TO BE PRESERVED.

December 8th: THE STORY OF JACOB.

Just Souls

By

C. RUSSELL MOODEY

I HAD to cut the whole top out of the old pear tree last week. The old pear tree that stands near the lich-gate which leads to the church. It was not a pleasant experience I can tell you, for this tree has stood there as a sentinel at the gate for many years. It was not only rooted and grounded in the earth, but with the passing days it had grown into the hearts of the people. Year in and year out it sent forth its beautiful blossoms to increase the glory of the setting. People paused to pay tribute to its majesty. But now, with creaking and crashing, its limits dropped to the ground. This spring instead of blossom only naked arms reached up, in grim bareness, to mar the picture. The pear tree was dead—its top rotted away. Why did it die? This is why—because another tree closeby had been the victor in the struggle for survival. It had lifted itself until it towered over the pear tree. Its great branches pushing outward year by year slowly throttled the growth of its neighbor. In other words the pear tree was crowded out, and therefore it died. Crowded out, mind you, till it rotted away.

I wonder if many souls are not going through a similar experience. I wonder if God isn't crowded out by those other interests which seem to tower above the spiritual. After everything else is tended to then we begin to ponder over the destiny of the soul. Queer attitude isn't it—and yet are you and I exceptions to the fact? And what can the outcome be, may I ask, but death—grim death to that which should be immortal, eternal. Strange, how much time we have for everything under Heaven except God. We cannot feed our heart on excuses and expect it to thrive. The old struggle between the alibi and the alible is going on. Unless we nourish these souls, unless we fill them with the vitality of the Christ they cannot survive. They may blossom for a time but then they are through. If we have any regard for the soul let us nurture it—bring it regularly to the Sanctuary for Christ to renew it, to strengthen it. To give it Life from on high. If we fail in this matter, some day time will "cut out the Top," and all because the Christ was crowded out.

Witness Fund

WE acknowledge with thanks the following donations to THE WITNESS FUND, which is used to pay the subscriptions of those who otherwise would be without the paper:

Arthur Poe	$1.00
A. A. Tutin	1.00
Joseph Preston	2.00
Rev. G. F. Bambach	1.00
Sarah H. Lindley	3.00

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MISSION REPORT IS PRESENTED AT GREAT MEETINGS

Reported by W. B. SPOFFORD

Seven hundred church dignitaries, representing scores of denominations, were present at the meetings in New York, November 18th and 19th, when the long-awaited report of the Laymen's Foreign Missions Inquiry was presented. Our own Church was represented by all the officers and department heads of the Church Missions House and by a number of National Council members, officially appointed at the last meeting of the Council. Messrs. Stephen Baker, Lincoln Cromwell, George Wharton Pepper, John E. Rousmaniere and George W. Wickersham represented the Episcopal Church on the Board of Directors of the Inquiry, but served not officially either for the General Convention or the National Council but as laymen who are convinced that an appraisal of foreign missions is desirable.

Those critical of the Inquiry on the ground that the group assumed official backing were put straight before the meeting was five minutes old. Mr. Albert L. Scott, Baptist, business man and engineer, who is chairman of the directors of the Inquiry and one of the fifteen commissions to go to the foreign fields for study, stated at once that "We do not represent anybody but ourselves." He explained how the Inquiry came into being in January, 1930. A committee of five Baptists was formed as a result of a meeting called together by Mr. John D. Rockefeller, Jr. They decided that a thoroughgoing and scientific study of foreign missions should be undertaken. Soon laymen of other denominations asked to be represented on the committee. First a group of 27 expert fact-finders were sent to the Far East. With their findings in hand a group of 15 commissions then went to the Orient. Thus this Report, the work of 42 trained observers who spent two years on the field, is something to be taken seriously by all interested in Foreign Missions, according to Mr. Scott; a statement with which few will be disposed to quarrel.

The outstanding address at this week-end conference was made by Dr. William E. Hocking, professor of philosophy at Harvard and the chairman of the Inquiry commissioners. In simple language, without oratory, he presented a defense of foreign missions which was a masterpiece. The Report, he insisted, was written by a group of outstanding church people who are thoroughly in sympathy with foreign missions, people "who look upon the mission enterprise as being not a matter of choice but a matter of obligation." Yet they returned from their study also convinced "that changes are imperative if the mission enterprise is to maintain its dignity and importance, its pertinence in this world."



BERNARD IDDINGS BELL
A New Witness Columnist

Those making the study, he said, represent both the liberal and the conservative point of view. But they have not tried to establish a common denominator. Rather, recognizing their differences, this group of distinguished men and women returned from the foreign field convinced that cooperation on matters which are of common concern is not only desirable but imperative. "Our belief is," said Professor Hocking, "that in the process of cooperation these differences, which are in part differences of expression, will come to clearer understanding, and that we shall be drawn nearer together through that preliminary act of sharing in a common deed and in a common purpose."

Foreign missions, said the speaker, no longer stands prominent as one of the few great things to which men give their support. Now it stands as one of two hundred benevolent things, with the demands upon men's pocketbooks multiplied ten-fold, a fact which must be recognized by those responsible for missionary appeals. The Inquiry group, he said, recognized that missions is the work of God, "too holy to be touched and judged by our feeble intellects; but we tried to recognize also that the work of God has a side which de-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Frederic S. Fleming, vicar of the Chapel of the Intercession, New York, was elected rector of Trinity Parish, New York, on November 14th, and will I presume spend the next two weeks acknowledging congratulatory messages. Well he is a top-notcher, deserves all that he gets and certainly is no more to be congratulated than the parish that had the wisdom to call him to this important post. Dr. Fleming was born in Maine in 1886. He went to college but had to leave because of family reverses and went to work for a large biscuit company. He rolled trucks I presume for a starter, but he ended up on that job as the assistant to the president. He then entered the Western Seminary, also taking courses at Lewis Institute, Chicago. Later he attended Oxford, England, for a time. He was first the rector at LaSalle, Illinois, leaving there to become the rector of the Atonement, Chicago, where he did an exceptionally fine piece of work. He went from there to St. Stephen's, Providence, and in 1930 to New York as the vicar at the Intercession. He is particularly well known as a Lenten preacher and as a lecturer at various summer conferences. He is a member of all sorts of boards and committees and doubtless will be on a lot more before the year is out. He is married, has a daughter fourteen and a boy eleven, and his picture is on the cover so that you can see what the new rector of Trinity looks like. He is a very human individual, is known to his intimates as "Fritz", and has the happy faculty of making you feel that you are one of his intimate friends after two or three meetings. On hot summer afternoons he is often seen behind first base in the Yankee Stadium. Here's hoping that the new job won't keep him so busy that he cannot continue to be a real fan.

* * *

A Bit About the Cleveland Dean

As a matter of fact the Rev. Chester B. Emerson is not as yet the dean of Trinity Cathedral, Cleveland. However this former Congregational minister, by an ancient custom, can become canon residentia, and he is to take that office next month. Dr. Emerson was confirmed at St. Paul's Cathedral recently by Bishop Page. He moves to Cleveland within a week or two where he is to serve as canon and layreader, and later as deacon. Eventually, supposedly, he will be ordained priest after which he will be elected dean. Meanwhile

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Bishop Rogers is to be the acting dean.

According to Archdeacon Patterson of Ohio, Dr. Emerson, who was the pastor of the largest Congregation in the United States, outside of New York City, has long had leanings toward the Episcopal Church. Last winter members of the executive committee of the Cathedral went to Detroit to hear him preach with an idea of calling him to the Cathedral. A dozen men had been nominated for the post by Bishop Rogers, but to them none seemed as desirable as Dr. Emerson. So the other day, after a lapse of a number of months, he was called.

Dr. Emerson has been prominent in the Congregational Church; a former moderator of the Michigan state conference and a member of the executive committee on missions of the National Council of the Congregational Churches. Last year he was president of the Detroit Pastors' Union and is now the president of the Detroit Council of Churches. He has been the pastor of the Detroit church for nineteen years, is a graduate of Bowdoin College and of the Union Seminary and has been a life long friend of Bishop Rogers. Last year he was made a 33rd degree Mason.

* * *

Dr. Silver Speaks at Wilkes-Barre

The Rev. H. Percy Silver of the Incarnation, New York, addressed a large meeting of laymen of the diocese of Bethlehem on November 9th in behalf of the every member canvass. The meeting was held at St. Stephen's, Wilkes-Barre.

* * *

Puts His Congregation to Work

The way to interest people in the Church, so wise men say, is to give people something to do. In any case it is working out that way at the Ascension, Pueblo, Colorado, where the Rev. H. C. Benjamin has about fifty members of his congregation working at relief among the unemployed. The city is distributing about $50,000 a month, with Mr. Benjamin in charge of the delivery of groceries and coal to the needy. On a recent Saturday night he had about 200 orders on hand undelivered, with hungry and cold people waiting for this relief. So on Sunday morning instead of preaching a sermon he told the congregation about this work and asked every person who drove to church to meet him in his office following the service. These cars were loaded up with groceries, and I take it with coal also (I hope in baskets) and delivered to these people. Mr. Benjamin reports that the Episcopal Church in Pueblo has taken the lead in relief work. "The ministerial association", he writes, "passed resolutions commending the work of relief but couldn't be found when the work had to be done. They were busy drafting new resolutions on the prohibition amendment and closing the picture shows after midnight."

* * *

Unveil Monument to Bishop Garrett

At Dudley, Texas, a monument honoring Bishop A. C. Garrett, first bishop of the district, was unveiled on November 6th. The monument marks the site of the log house in which Bishop Garrett in 1878 held the first service in what is now the district of North Texas, after having driven in a buck-board nearly 200 miles from Dallas. Masons in that part of the country contributed generously to the fund for this sixteen foot monument, and Mr. H. B. Robertson, 33rd degree Mason, represented the fraternity by delivering an address. Bishop Seaman also paid tribute to the pioneer bishop. The service was attended by large numbers, including two sons and several grand children of Bishop Garrett.

* * *

Sniping at the Clergy

One of the last articles to appear in this paper by the late George Parkin Atwater was one in which he appealed to vestries and parishes to pay their rectors' salaries. He stated that a number of clergymen had informed him that the wherewithal to keep the parson and his family alive seemed to be considered the last obligation in many parishes today. Two or three had even told him that great pressure was placed upon them to pay diocesan and national Church quotas under penalty of never being called from their missions to parishes unless they did so. Dr. Atwater, you possibly recall, stated very definitely that the first item in any parish budget should be for the rector's salary.

Now further evidence comes to hand that many clergymen are paid these days in groceries rather than cash. At a meeting of church pension organizations the other day in New York a report was presented, based upon a survey, showing that there was a marked degree of unemployment among ministers, drastic reductions in salaries, and a tendency either to fall considerably behind on the payment of salaries or to pay them in turnips and carrots.

* * *

Hymn Writers Meet in Convention

The convention of hymn writers and composers met in New York last week and got quite a shock when three clergymen, reporting as a committee, assailed the majority of hymns and asserted that the traditional tunes and words were driving young people from the churches. They said that old hymns in many instances forced people to lie by singing words they did not believe, and that large numbers of them were refusing to do so. The majority of hymns, the report said, were "hectic, sentimental effusions of medieval mystics.

"It certainly would amaze many a worshiper if he sat down quietly and studied the hymns which he is singing. Do they really express for him the highest religious values? Can he use such words, even as the poetry of the past, and mean what he says? Granted that mature and sympathetic churchmen can do this, may we reasonably expect it of youth? The answers of those who know best the temper of college students will vary from serious doubt to frank denial.

"Certainly a multitude of boys and girls in the 'teens are turning away from the church entirely. For this there are many reasons; but surely one may be a sense of unreality, a lack of practical helpfulness, a certain quaint and curious queerness in the services, and one element in that unreality may be in the hymns.

"Of those who come no doubt a goodly number do sing what the minister ordains and try to sing it sincerely. Others, however, are simply 'making a joyful noise'—not always to the Lord!—singing for the sake of singing, even for mere politeness, words which belie their true thoughts and needs and which, in the eyes of God, must seem to be pious ecclesias-

AN ANNOUNCEMENT

WE ARE very happy to announce two new columns in THE WITNESS. The Rev. Bernard Iddings Bell, warden of St. Stephen's College, Columbia University, is to conduct a column each week in which he will comment, in the vigorous style for which he is so well known, upon current events which he believes should be brought to the attention of Church people. Rev. John Rathbone Oliver, noted author and psychiatrist, is also to conduct a column in which he will answer questions of general interest dealing with matters that would naturally be asked of a man serving in the double capacity of priest and psychiatrist. Any questions for Dr. Oliver should be sent to the editorial office of THE WITNESS, 931 Tribune Building, New York, and not directly to him. Dr. Bell's column appears in this issue; Dr. Oliver's will start with the first issue of December.

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tical fibs — for the singers do not mean to lie.

"We teach youth that in speaking prose with persons, they must tell the truth; too often in church we suggest that it is proper to say anything, true or false, if it is only rhymed, set to music and sung to God."

* * *

New English Missionary Bishop

The Rev. W. H. Baddeley will be consecrated Bishop of the English diocese of Melanesia on St. Andrew's Day. The new bishop goes out to take charge of a staff of fifty missionaries, thirty native priests and deacons and a staff of six hundred native teachers. This is the diocese where just sixty-one years ago the first bishop, John Patteson, was martyred in revenge for the kidnaping of natives by English traders. Old mission reports contain gruesome tales of cannibalism in these regions. Melanesia, in case your son or daughter is not keeping you up on your geography, is a long stretch of islands off the north-east coast of Australia. It has a population of about half a million, of whom 141,000 are Christians. The diocese is one of nine which make up the Anglican province of New Zealand.

* * *

Called to West Pittston Parish

The Rev. Eugene A. Heim, rector at Reading, Pa., has accepted a call to be the rector of Trinity, West Pittston, diocese of Bethlehem.

* * *

Bishop Oldham Pleads for Peace

Bishop Oldham of Albany was the speaker on Armistice Day at a service at St. Peter's, Albany, in which a number of churches combined, including Methodists, Dutch Reformed and Presbyterian as well as all our own. He appealed for devotion to the cause of peace.

* * *

No Exhibition for St. Hilda Guild

The directors of St. Hilda Guild have announced that there will be no exhibition of their work this year. However the work continues as heretofore, and incidentally prices have been greatly reduced to meet the needs of the present day.

* * *

Bishop McElwain Has an Anniversary

The 20th anniversary of the consecration of Bishop McElwain of Minnesota was celebrated with special services at the cathedral in Faribault on October 30 and 31st. There was also a luncheon at which Bishop Keeler, coadjutor, presented a portrait of Bishop McElwain, in the name of the women of the diocese, which has been hung in the refectory of Shattuck School. Bishop McElwain was consecrated on October 30, 1912.

* * *

Albany Auxiliary Has Quiet Day

Sixty members of the Woman's Auxiliary of Albany held a quiet day of November 10th at the cathedral. It was conducted by the Rev. Nelson Burroughs.

* * *

Walter E. Bentley Honored by Catholics

The Rev. Walter E. Bentley, missioner, was honored the other day by the Roman Church by being elected a life member of the Catholic Actor Guild, which was organized eighteen years ago under the patronage of the late Cardinal Farley. Mr. Bentley has just concluded a mission at Whitechapel, Virginia, and is now conducting one at Hazleton, Pa., to be followed by missions at Elmhurst and at Greenport, Long Island.

* * *

Real Campaign Effort in Bethlehem

If the diocese of Bethlehem fails to raise its full quota this fall it won't be because a real effort has not been made. Among those who have given addresses on the subject during the past few weeks are Bishop Roberts of South Dakota, Bishop Moulton of Utah, Bishop Cross of Spokane, Miss Sallie Dean of Richmond, the Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, and the Rev. C. H. Collett, general secretary of the same department. Then in addition Bishop Sterritt and the Archdeacon of the diocese, as well as a number of local clergy, have devoted much of their time recently to the canvass.

* * *

Founders Day at Kenyon College

Founders day was celebrated at Kenyon College on All Saints' Day with a choral service in the chapel, when the address was delivered by President Peirce. In the afternoon ten new students were matriculated at Bexley Hall, the divinity school of Kenyon. Among other recent events at Kenyon have been lectures by Edwin Markham, poet and Dr. Bernard Fay of France, and sermons by Bishop Jenkins, alumnus of Kenyon and Bexley, and Bishop Vincent, retired bishop of Southern Ohio.

* * *

Georgia Rector Goes to South Carolina

The Rev. F. H. Craighill Jr., vicar at Douglas, Ga., has resigned to accept the rectorship of Grace Church, Camden, South Carolina. He has done fine work in Georgia since graduating from Sewanee three years ago.

* * *

Interesting Service for the Deaf

The Rev. Robert C. Fletcher of Birmingham, Alabama, who is in charge of the work among the deaf and deaf mutes in the province of Sewanee, preached at a service for these people at St. John's, Savannah, on October 30. He also celebrated the Holy Communion, the entire service being in the sign language. The congregation of sixteen people sat in the choir and Mr. Fletcher faced his congregation during the entire service, turning to the altar only for his private devotions.

* * *

Called to Cathedral in Providence

The Rev. Arthur H. Beaty of Virginia, Minnesota, is to minister to the congregation of the Cathedral of St. John, Providence, taking charge next week. Announcement was also made that there will be a special preacher at the Cathedral one Sunday each month. President Barbour of Brown University is to preach on Thanksgiving Day, with Dean Washburn of Cambridge Seminary and Dean Fosbroke of General scheduled for later appearance.

* * *

Stress Religious Education in Arkansas Parish

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during the month of October in Christ Church, Little Rock, Arkansas, where the Rev. W. P. Witsell is rector. There was a corporate communion for the officers and teachers of the Church school; a meeting for this group to make plans for the year; a conference meeting of parents and teachers and a special service one Sunday morning devoted to education.

* * *

South Carolina Clergy Have Conference

A conference of the clergy of Upper South Carolina was held in Greenwood on November 3rd and 4th, with but one of the clergy of the diocese missing. They started off with a conference on retreats, quiet days and schools of prayer, led by the Rev. Capers Satterlee, and this was followed by a retreat of their own. The second day final touches were given to well made plans for the every member canvass.

* * *

Bishop Wilson Preaches on Church Unity

The Rt. Rev. Frank E. Wilson, bishop of Eau Claire, delivered the Hale sermon at the Western Seminary last week, taking Church unity as his subject. He spoke of steps recently taken looking toward intercommunion between the Church of England and to the National Church of Sweden, which, he said, might well result in a similar relationship between our Church and the 200,000 members of the Augustana Synod of Swedish Lutherans in this country. "Out of this also emerges a hopeful promise of closer contacts with that larger number of 2,500,000 Lutherans of various synods. Intercommunion with the Polish National Catholic Church, with a membership of 200,000, and with the Eastern Orthodox churches with 500,000 members, were other trends noted by the bishop.

* * *

Grenfell of Labrador Speaks in Boston

Sir Wilfred Grenfell of Labrador was the speaker at a special service for students held last Sunday at Emmanuel Church, Boston. Bishop Lawrence was the preacher at the morning service. Incidentally we were wrong in announcing here that the Rev. Mr. Donegan of Baltimore had accepted a call to this parish. He was called all right but he declined, much to the delight of his parishioners at Christ Church and the city of Baltimore generally.

* * *

Gangsters Flourish in Stock Yards

According to a survey made by Miss Bertha L. Moore, head of the House of Happiness, located in the stock yard district of Chicago, there were 27 gang hangouts within a radius of two blocks of this Church institution. The only protection

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which several thousand young people in the district have is this institution where a well equipped gymnasium and club house is provided for them.

* * *

Bishop Abbott to Take Part in Chicago Mission

Bishop Abbott of Lexington is the one preacher from outside the diocese of Chicago who is to take part in the forthcoming preaching mission in that diocese. He is to preach the mission at St. Luke's Pro-Cathedral.

* * *

Baltimore Churchmen Have a Dinner

I presume it was a dinner—people generally eat whenever they meet socially. In any case the Churchman Club of Baltimore had a meeting, three hundred strong, and had a fine address by Mr. John C. Cooper Jr. of Florida, who talked on his experiences as a radio operator during the war.

* * *

Lay Readers Wind Up Their School in Michigan

The fourth annual Lay Readers School of the diocese of Michigan was wound up with a banquet on November 17th when the 60 laymen who had taken the course were the guests of Bishop Page. The function came to an end with a service of re-dedication, held in St. Andrew's Church.

* * *

Death of the Son of Bishop Whipple

Brigadier General Charles H. Whipple, son of the famous pioneer bishop, Henry B. Whipple, apostle to the Indians, died on November 7th in Los Angeles, in his 83rd year. His career sounds almost as exciting as that of his father. It began mildly enough as a student at the swanky St. Paul's School, Concord, and then as a bank cashier in Faribault, Minnesota. But soon events began to happen. He became a paymaster of the army and had run in with bandits, with the usual shooting and fast driving that one now sees in the movies.

* * *

Japan Merely Follows Our Example

Miss H. R. Williams, who is the head of St. Agnes School, Japan, in addressing the annual meeting of the Woman's Auxiliary of the diocese of Southwestern Virginia, said that we should be a bit more humble in our criticism of Japan for their militaristic actions in China, since in large measure Japan merely followed the example set for her during the past fifty years by the nations of the

Fiction With a *Soul*—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul.* Above and beyond their power to entertain; greater than their purpose of depicting a phase of Life or a period of civilization, is this intangible, often unintended, inner significance.

Of such a class is the new novel issued by the Macmillan Company of New York, based on modern Biblical scholarship. Historically accurate, showing how monotheism became triumphant over paganism through a great struggle for social justice in the midst of conditions like those prevailing today. Warmly commended by religious leaders, such as Bishop F. J. McConnell, Dr. S. Parkes Cadman and Prof. Shailer Mathews.

By the Waters of Babylon, A Story of Ancient Israel, by Louis Wallis. From all booksellers, or from the Macmillan Company, New York City, for $2.00—*Advt.*

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western world. The convention, which met at Covington, was also addressed by Bishop Jett.

* * *

Church Property Destroyed in Cuba

Holy Trinity, La Gloria, Cuba, was demolished by the hurricane of November 10th, and the rectory also. The missionary, the Rev. Frank S. Persons, and his family are safe. In Moron the rectory was seriously damaged, and the church and rectory at Cespedes were destroyed.

* * *

Rector and Wife in an Accident

The Rev. Arthur W. Taylor, Glascow, Virginia, and his wife were seriously injured in an automobile accident on November 5th. Their car failed to make a curve and they plunged about 100 feet down a mountain. They are both in a hospital at the moment, both recovering nicely. And beat this; the car was badly smashed of course but for some reason or other none of the glass was broken.

* * *

A Priests Choir in Buffalo

At a meeting of the clericus in Buffalo the other day Bishop Davis said that it was difficult to secure a choir for special services held at the Cathedral. So the clergy have formed themselves into a choir to render service whenever requested to do so by the Bishop.

* * *

What Englishmen Think Of American Preaching

Just who the author is is not stated, but here is an appraisal of American preaching that appeared recently in an English religious journal:

"A word about visiting American preachers. Mine is purely an individual impression, and I trust that nothing so poor as national prejudice has helped to form it. But I have listened to so many American sermons which, I have thought, would have served admirably as speeches at a Rotarian lunch. They have been cheerful bits of philosophy, worldly wisdom with anecdotes, useful essays on the ethical plane, but rarely plumbing any spiritual depth. Some American preachers—and some other preachers as well—are addicted to rhetoric. How fatal a gift it is, perhaps only a reporter appreciates. The ornamental phrases are quite pleasant to the ear, the succession of images gives one the same sensation as that with which one watches an acrobatic display, and only when one comes to reduce them to black and white, or to summarize in a paragraph the message of the speaker, does one realize how thin and veneerish it all is."

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MISSION REPORT IS PRESENTED AT GREAT MEETINGS

(Continued from page 9)

mands our most vigorous criticism, simply as a part of our loyalty to Him." There is no note of retreat in the Report, he said. There is nevertheless an effort to face present day conditions which demand concentration and unity of action between the missionary boards of the various churches, in order that the entire missionary enterprise may be lifted to a higher level and placed upon a better administrative and more economical basis.

Dealing specifically with what the commissioners discovered, the speaker stated that in too many instances missionaries were disposed to deliver the Christian religion as a little box neatly wrapped, rather than beginning their teaching with a thorough understanding of the background and training of those they seek to convert. The proof that missionaries are faulty in their teaching is found in the fact that Christianity in the Orient is not self-propagating after one hundred years of effort. We have not put Christian life into foreign missions, said Dr. Hocking, until we have a group of converts who are determined to carry on without subsidy from American missionary boards. "Let us see that our interpretation is worthy and that we do not transmit our own fears. Let us see to it that we do not misinterpret a fear for an impulse of loyalty, and so much for the orthodoxy in the mission field which looks like loyalty is accompanied by an impulse of fear."

The address ended with a plea for cooperation. "The truth is that we are members of one body, and that if we don't know how to cooperate, let us find out. If nothing else in this Report were worth anything, I should hope that this would be worth something: a little suggestion of the method whereby we can hold sacred our differences and still cooperate. We shall learn to cooperate with each other by beginning with the simple things, the simple things that are germinal, and which have in them the seeds of all the rest."

Other sessions of the conference dealt with the Problems of Personnel, and with the Problems of Administration, Reorganization and Cooperation. These sessions will be reported fully in our next issue. Incidentally the Report is now available to the public in a book called "Re-Thinking Missions," and may be secured from The Witness, 931 Tribune Building, New York. The cost of the book is $2.50.

Services of Leading Churches

Cathedral of St. John the Divine
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Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9; Children's Service, 9:30; Morning Prayer and Litany, 10; Holy Communion and Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

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Communions, 8 and 9 (Daily 8.)
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Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 8, 12 and 3.

St. Paul's Church
Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 A. M.
Holy Communion Choral, 8:30 A. M.
Morning Service, 11:00 A. M.
Evening Service, 8:00 P. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
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Sundays: 7:30, 11 A. M.; 7:45 P. M
Wednesdays: 10:30 A. M.

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. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

All Angels' Church
West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 A. M.
Morning Prayer and Sermon, 11 A. M.
Choral Evensong and Sermon, 8 P. M.
Church School, 11 A. M.
Holy Days and Thursdays: Holy Communion, 10:30 A. M.

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Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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

Church of the Advent, Boston
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Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M. Church School, 9:30 A. M. Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M. Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
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8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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The WITNESS

CHICAGO, ILL., DECEMBER 1, 1932

CULT OF AMIABILITY

by

WILLIAM E. HOCKING
Professor of Philosophy at Harvard

CHRISTIANITY runs the danger of becoming soft by its cult of amiability. There is something too closely associated between the love which is the essence of Christianity, so far as it deals with human attitudes, and that love, that amiability, which hesitates to give a full, manly, critical blow. Christians have sometimes been felt by the outside world to be a little shrinking. Religious work suffers because people refrain from using their critical faculties. There is something of the sheltered character when one gets into religious institutions. There is something musty about them, because the air of criticism does not blow like a ventilating wind through them.

From an address at the presenting of the Report of the Laymen's Foreign Missions Inquiry.

MESSAGE OF THE WEEK

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THE CHURCH SCHOOL

By
JOHN R. CROSBY
Rector of St. Luke's, Seaford, Delaware

I HAVE only within the last few weeks become a member of THE WITNESS family, and was delighted to find on opening my first number the Witness Bible Class by Irwin St. John Tucker. I have not finished rubbing my eyes yet. Can it be possible that a responsible Church paper is putting on a course for which the tools are simply a "Bible, Prayer Book, and a note book." That it is possible to educate without pageants,, religious drama, get-together picnic lunches, psychology, teacher's institutes, or inspirational talks is indeed unique; something that a rector can use without the assistance of the corps of elderly maidens humorously designated superintendents of religious education.

That there is something radically wrong with our present system of religious education we all agree. We have all, from the National Council down to the smallest diocese, gone education crazy. Only yesterday I met a brother clergyman who was being hounded to distraction by his diocesan department of religious education—I hasten to say that he did not belong to Delaware. It is he who insisted that I write this article. I asked him to suggest an alliterative and catchy title, and he somewhat bitterly suggested, "Baloney, Blah and Ballyhoo." While not going quite so far as my reverend brother, I can sympathize with him from the very bottom of my heart, and this article is a humble attempt to look at the matter from the standpoint of plain commonsense, and to respectfully suggest a remedy that the wisdom of General Convention has stowed away in obscurity together with Family Prayer, the Articles of Belief, and other superannuated relics of a byegone day.

Right at the back of the Prayer Book, where nobody ever looks, is an obsolete document called a Catechism, and in very small print at its very end are four rubrics. As nobody ever reads them, I make no apology for transcribing them here.

> *"The minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasion, openly in the Church, instruct or examine as many children of his parish, sent unto him, as he shall think convenient, in some part of this catechism.*
>
> *"And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn."*

We have here the concrete instructions of the Church. The minister has definitely laid upon him the responsibility for the training of the souls of the children committed to his charge, and the parents the equal responsibility of seeing that their children are sent to the minister for instruction. Further the nature of that instruction is clearly shown. Added to which we have now an Office of Instruction apparently composed with the express purpose of developing the Catechism into a regular Church service, and again laying down the limitations of the curriculum that the ministers of the Church must give.

There is nothing in either the Prayer Book, or the Constitutions and Canons, dealing with or enjoining Church schools, diocesan superintendents of education, psychology, pageants, religious drama, summer schools or institutes. Admitting that all these things may be admirable as side issues in the life of a parish, they do not relieve the rector of one iota of his responsibility to carry out the rubrics of the Church that he swore at his ordination to obey. It is plain that the ordinary parish cannot—even if it is desirable—provide the necessary buildings, apparatus and teaching staff that can enable it to compete with the worst equipped public school. The children are bound to compare the standards they work under five days a week, with the conditions they are asked to put up with on Sunday. In addition to which the public school insists on a standard of discipline, and of professional efficiency in the teaching staff which we are unable to either approach or enforce.

I would suggest that the Church, in its wisdom, realised this and in its Catechism and Office of Instruction laid down a definite ruling as to what should

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be taught, and by insisting that this instruction should be given in the Church by its ordained minister provides both the standard of efficiency for the instructors, abolishes the badly equipped and irregularly staffed Church school, and gives, in the atmosphere and reverence for the House of God, a substitute for the discipline it is impossible to enforce in a parish building.

I respectfully suggest that there is something in the age old traditional educational system of the Church. It is extremely nice to dress little boys and girls up as St. Joseph, the Blessed Virgin, angels and shepherds, but it is eminently necessary for them also to know the Creed, the Lord's Prayer and the Ten Commandments. It is not enough to know the topography of the Holy Land, the details of Solomon's temple, why I wear a chasuble, and what the Church is doing in Honolulu. They are all admirable in their place, but I take it that "Seek ye first the Kingdom of Heaven and its righteousness and all these things shall be added unto you" also applies to Sunday schools.

The Church gives us a definite picture of the children gathered together in the House of God being instructed in the Word of Life, the practice of the Christian religion, and "those things which a Christian ought to know," by the priest of God as the Father and teacher of his people.

WHAT is the situation today? The bishop of a diocese realises with regret that all is not as it should be in his Church schools. The National Council has been sending out disturbing circulars. An adjoining diocese has been putting on an exhibition which is the envy and admiration of its less up to date members. The children's Lenten offering is a source of revenue that has not been properly exploited. The bishop brings the matter to the attention of the Executive Council, who, realising the seriousness of the situation appoints one of their number to act as chairman of religious education, and vote a sum of money to finance the work. The next thing is to "keep up with the Jones" and secure a superintendent of religious education. Unfortunately, the diocese can only appropriate from twelve to fifteen hundred a year for this purpose. For that sum it is impossible to obtain a decent janitor, not to speak of an expert in psychology, pedagogy, kindergarten, religious drama, and method.

Fortunately someone remembers Miss Pamela Prettyman of the diocese of Kalamazoo, the daughter of a deceased clergyman, who has not missed a summer school for thirty years, and whose father was an old seminary friend and fellow student. In the absence of any other candidate, and to secure the support of the rector of St. Dives-in-the-Suburbs, Miss Pamela is appointed. The clericus is entertained at lunch, and a fervent lecture given to the members on loyalty to the diocese, ideals, and the importance of the children's Lenten offering.

Miss Pamela starts in with enthusiasm. She has attended six consecutive summer schools specializing in religious drama, and the chairman of religious education has a pet series of graduated Sunday school lessons that were used by the superintendent in his last parish. A brand new diocesan scheme is presented to the bishop, who, delighted with the zeal of his new department, and glad to be rid of a pressing responsibility so as to turn his attention to his many other problems, endorses it gladly. The larger parishes ignore Miss Pamela and the chairman altogether, while the clergy of the smaller and rural parishes bitterly resent what they consider an attack on their independence and a reflection on their ability, and although compelled to accept it, consider it foredoomed to failure from the start.

Two rectors hail it with joy as a means of escape from a troublesome problem, and implore Miss Pamela to come into their parishes and run the whole thing. The rector of St. Dives puts on an admirable pageant which is duly featured in the Society Sunday Supplement. The chairman of religious education reads a paper at the provincial synod, and Miss Pamela gives an exhibition of woodwork, scrap books, religious drama and bookbinding at the bazaar of the Auxiliaries in her two parishes.

The rest of the diocese carries on as usual. Articles by Miss Pamela and the chairman appear in the leading Church papers, and the diocesan reporter thanks heaven that he has something to say at last.

Fired by success, Miss Pamela decides that the higher education of Church school teachers is a crying diocesan need. It generally is. She formulates an admirable scheme of teacher's institutes at central points in the diocese, to which teachers can foregather and be instructed in the Higher learning. The bishop is delighted, and theoretically everything is lovely.

Miss Pamela collects a faculty consisting of herself as expert in chief; the Old and New Testament by any clergyman who happens to drop in; the Prayer Book by the Reverend Timothy Toots lately escaped from deacon's orders, and child psychology by Miss Priscilla Pennington, who believes that all children are trailing crowds of glory deposited by storks under berry bushes. The trouble starts when neither clergy or teachers will drive from ten to thirty miles on cold nights to be instructed in a course about which they have not been consulted, do not want, and care nothing about. Finally the chairman loses his head and writes a monitory letter to all the clergy accusing them of lack of cooperation and issuing categorical instructions. He is promptly told to run his own parish and go and boil his head. A few parish priests, goaded to desperation, tell Miss Pamela to go away and mind her own business. Both sides rush to the unfortunate bishop who, pestered to death, makes an injudicious speech on lack of cooperation which is bitterly resented by the clergy.

The chairman, who did not want the job anyway, resigns, and Miss Pamela retires in tears to Kalamazoo. After a brief respite, the whole rigmarole starts over again.

I DEFY anybody to say that this picture is an exaggerated one. The modern methods will not work. We have not the money, the personnel, the material, the experience, or—let us be candid—the brains.

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Our business is to turn out good men and women as members of the Holy Catholic Church. The Church has given us a program and method hallowed and sanctioned by the experience of eighteen hundred years. We are throwing this experience overboard, and recklessly undertaking a program which lies outside the province of the Church. We are here to teach the love of God and to point the path of salvation to the individual soul, and not either civics, psychology, music or the drama.

I suggest that it is time that we individual rectors —who are after all the responsible parties—cast all this farrago of rubbish to one side, get back to the Lord's Prayer, the Creed, and the Ten Commandments, and teach our children to fear God and honor the State, leaving unto Cæsar the task of instruction in those things that are due unto Cæsar.

Personally, I stand wholeheartedly behind Irwin St. John Tucker on the Bible, the Prayer Book and a note book.

WHAT I BELIEVE AND WHY

The Ascension

By

BISHOP JOHNSON

IT IS very difficult to translate a spiritual vision into the language of terrestial mortals, because one is describing something foreign to human experience and yet necessarily expressed in language made up from such experience. It is thus when we speak of our Lord's Ascension. His session at the right hand of God and His presiding at the great Assize. The Church is forced to use terms which suggest rather than explain these actions.

Our modern scientists in their doctrines of relativity and the fourth dimension are similarly handicapped. They have the unfortunate alternative of using language which nobody comprehends or else of failing to explain what they mean in the language of popular understanding. The Church was obliged to adopt the latter course at the risk of being misunderstood and severely criticized by the intellectuals. Our Lord never hesitated in this dilemma. "I thank thee, O Father, that Thou has hid these things from the wise and prudent and revealed them unto babes." A significant statement based upon the necessity of our becoming as little children in spiritual matters and accepting a kindergarten method of instruction no matter how injurious it may be to our vanity. The trouble is that the worldly wise and prudent are always orienting the wisdom of God to their limited knowledge instead of orienting their ignorance to His wisdom.

So I can hear the criticism of the worldly wise that our Lord did not go up or sit down and that God hasn't hands and at the same time believe that our Lord ascended into a realm of which we know nothing, and that He reigns over a Kingdom of which we know little and that He is the source of that judgment in which those who seek righteousness are separated from those who are indifferent to its lure.

In a progressive creation it is inevitable that the lower forms of life are themselves incapable of visualizing the Kingdom into which they are subsequently taken up. If the ape became man, it is quite evident that as an ape he could not contemplate the estate into which he was destined to emerge. Books and paintings and sonatas are mysteries which his mind could not comprehend and his language could not describe. In the survival of the fit I imagine that the highly educated apes would be the most satisfied with their simian state and would be the least likely to progress. They would feel that they had arrived.

In the same way I am aware that there is a cultivated group who are perfectly satisfied with their high estate. They are seldom listed among the progressives but are quite reactionary toward any improvement. There can be no ascension if we flatter ourselves that we have reached the top and there can be no judgment of our acts if we are secure in our own infallibility.

PERSONALLY I believe in a Kingdom of Heaven because I am so dissatisfied with exhibits A and B of this earthly Kingdom, said exhibits being composed of the wise and prudent, so-called. To me the greatest man who ever lived is incomplete and everything in nature seems to be capable of higher forms. It is this persistent upward thrust that either ceases with man or continues after the phenomenon which we call death.

In the economy of nature there is a conservation of energy which permits nothing to be lost. The reactions of chemistry produce new wonders out of the ordinary constituent elements. Hydrogen and oxygen are in themselves most uninteresting gases but in their chemical reaction they produce the miracle which we call water, capable of a thousand uses.

Thus insignificant individuals, like the twelve apostles, have created a wonderful mystery known as the Holy Catholic Church. So I believe there are tremendous possibilities in love and worship and fellowship which are by no means exhausted in our human relations and which will not be lost in the alchemy of creative power, where baser things are transmuted into precious realities.

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So when I say these words in the creed—"Ascended into Heaven . . . sitteth on the Right Hand of God . . . coming to judge the earth", I am fully aware that in a literal sense they are accommodations to my ignorance and in a spiritual sense they lift me up to a higher life which I see through a glass imperfectly, so that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

The materialist says these things are visionary and so they are but "without a vision the people perish." It is faith and not sight and because it is faith, it is not capable of demonstration. Yet wrapt up in this vision are such words as worship, reverence, love, faith, hope and devotion which, if they have no meaning to men, demonstrate either that they lack reality or that man lacks the ability to comprehend their profound significance. My faith compels me to believe in the reality of the idea as being more conclusive than is man's superiority to them. That too is a matter of faith. Do you believe in God's power and goodness? Then you believe in the reality of these words as far more inspiring than the mentality of man. To me the miracle is not the ascent of Christ but the ascent of man.

THERE is nothing to prevent that ascension from going on in a universe where no energy is lost. And in that process I confess that I am a little child in understanding but that I have such confidence in the wisdom and goodness of the Master that I prefer to follow Him than to follow the lead of those who invariably get lost before they reach the end of their trail. His trail leads on beyond my earthly vision it is true but I have such confidence in His leadership that I am willing to follow the trail, even when its end is obscured from my vision.

It sounds like a fairy tale to those who are literally minded but so has every progress made by men seemed to those who have been content with their previous status. It is only the men who have seen visions that have ever found any treasures which were hidden from their superficially minded and self-satisfied contemporaries.

I had rather go adventuring with Christ than to wander about with other leaders. That is why I believe there is no use saying, "You cannot prove it." Of course, I cannot. It would be no adventure if I could. When the scientists have reduced everything to proof, they will perish of ennui.

I believe in a risen ascended Christ Who reigns on high and will judge the world in justice just because it is the only tenable explanation of the purpose of creation or the end of man.

I repudiate the belief that the last word of God's creative genius is an ash-pit or a cemetery. How much more credible that it is the ascended man of God who triumphed over sin and death and vindicated righteousness!

You may call one a fool for pursuing such a quest but after reading Lippman's plaintive wail, and Darrow's dismal croak, I thank God that I am a joyful fool, and believe that God is not mocked with a world that is a tragic failure. At least the universe that Christ pictures is one which still attributes to the Creator some vestiges of reasonable intelligence.

(Next week: The Holy Spirit.)

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

SINGERS, DANCERS, STORYTELLERS

Lesson Ten

BY THIS time the question will have arisen in your mind; "How did we get these Bible stories? How were they handed down to us?" The answer is in itself one of the most fascinating stories in the world.

Picture to yourself the ancient life, when there were no radios, no movies, no newspapers, no telegraphs or telephones, and no railroads; no printed books; very few written books, and they mainly written on clay—and no schools. Families lived very much alone. On great occasions, such national days as Fourth of July and Thanksgiving are to us, celebrations would be held at famous national shrines. Families would gather from far and near, and hold a big open air dinner. Because meat was so rare, it was never eaten except in connection with some sacrifice; God was invited to have His share in the family dinner, and His part was burnt in the sacrificial fire.

Around the great camp-fires, as dusk fell, dances were held like the festival dances of the American Indians. Men danced in groups by themselves and women by themselves, not two by two, as our custom is. These were religious dances. "Praise the Lord in the dances" say Psalms 149 and 150. David danced before the Ark; Miriam and the women of the Hebrews danced at the crossing of the Red Sea; Jephthah's daughter came to meet him dancing, and the women came dancing and singing to greet David and Saul when they returned from their victories. The daughters of Shiloh went to dance in the vineyards, to help make the crops grow.

These dances were always accompanied by songs, sung to the music of timbrel (a sort of tambourine) and harp. Usually they were solo and chorus songs. At the dance of the Passover they sang the Song of Miriam, (Exodus 15) in which the leader sang the verses and all the women and girls came in with the chorus. Another such dancing song is Psalm 136, in which the second half of each verse, if translated "For eternal is his love" gives a better idea of the rhythm of the chorus.

When the dancers were tired, or between the festivals, the elders would tell the children the meaning of the observance. The story of the Exodus, or of the victories over Sihon and Og, or the stories of Samson, Jephthah, Gideon, and Barak, were told over and over again down through the centuries, to the

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accompaniment of clapping hands, clashing cymbals, and the chorus of many voices raised in song.

Wording of the stories varied a little, in accordance with the shrine around which they were told. At the Northern shrines, like Bethel and Gilgal, the name used for God was "El" or "Elohim" (The Judge). In the Southern nation, at Hebron, Beersheba and Bethlehem, they used the name "Jehovah" (The Living One). So when the Bible story tells the same thing over and over again, that means that two of these accounts have been woven together. Long afterward, when David took Jerusalem and established the kingdom there, and when Solomon built the Temple, these stories were collected and written down in one volume. But for centuries they had been preserved in the living memory. People in those days had little else to think about; no other books to read. Such well-trained memories are often more reliable than written records. So the Bible really came out of the soul of the nation, and many hundreds of thousands of people took part in the making of it.

MEMORY WORK

We have memorized the Old Testament books. Let us begin on those of the New. First get this number right, like a telephone number;

Four——One——Thirteen——Eight——One.

Then learn this list;
Four—Gospels.
One—History. (Acts of the Apostles).
Thirteen—Letters of St. Paul.
Eight—General Letters.
One—Revelations.

* * *

NEXT WEEK: THE STORY OF JACOB.

Casual Comment

By

BERNARD IDDINGS BELL

IT IS a startling challenge to all of us that Bishop Wilson of Eau Claire has presented, in the Hale Memorial Sermon at the Western Theological Seminary. His subject was "The Episcopal Church and Non-Anglo-Saxon Elements in the United States." There are 500,000 Eastern Orthodox people (Greeks, Russians, etc.) who wish close cooperation with us, looking toward eventual union and inter-communion; 200,000 Polish Old Catholics who wish immediate inter-communion; 20,000 Assyrians who wish the same, etc. What are we going to do about it? That is what Bishop Wilson wishes to know. That is what all these fellow-Americans, fellow-Christians, wish to know. They do not ask us to repudiate our concept of priesthood and sacraments, or to pare down our creeds, or to forswear our heritage as historic and normal Christians. We have talked a lot about Christian unity. Has it been all words and nothing more?

This is a little startling to many Episcopalians. They have thought that Church unity meant getting together with nice, conventional Anglo-Saxon people like the Presbyterians and the Congregationalists and the Methodists, with possibly a generous inclusion and toleration of the Lutherans who, while not Anglo-Saxon, are at least Nordic. To be sure, these good people, thoroughly Protestant, have not welcomed our overtures. They have curtly asked us to give up about everything we hold dear, as the price of their comradeship. But maybe, after awhile, we could hit it off with them. That is about all that has been in the minds of very many Episcopalians, when they advocated "reunion."

And lo, here come well-night a million folks, holding out the hand of proffered fellowship, smiling all over with brotherhood. There is hardly a Nordic among them. They are swarthy of face, very largely Slavonic or Levantine in complexion and traditions, definitely Catholic in religion. They are sure that we too are Catholics, though as little Roman in obedience as they themselves. Well, well, well! This is not what some of the brethren have been anticipating. Are we big enough, wise enough, Christian enough to embrace the opportunity; contribute ourselves and what we have to a greater Church to which these brethren wish to give what they are and have; lose the P.E.C. in a bigger, better, more American, non-Roman but Catholic Church in this land? Or shall we be "little Anglicanders"?

In order to face the issue effectively, we must realize that America is no longer an Anglo-Saxon country. Almost every Englishman with brains who of late years has visited us has remarked that, in our ways of thinking and acting, we are now far more like continental Europeans than we are like Englishmen. Even our language, which once was English, rapidly becomes something else. The surest way for our Church to perish is to stress the fact that it is Anglican. America is no British colony, but a great new nation on its own hook. Shall we not turn our attention from our origin to our destiny?

Write to the Western Theological Seminary, Evanston, Illinois, and get a copy of this Hale sermon. It will stir you up no end.

Confidences

By

JOHN RATHBONE OLIVER

NEVER in my wildest dreams did I ever imagine that I should someday be asked to be responsible every week for a column in a periodical. It is the type of work that I have always admired because it seems to be so generally useful, but that I never felt capable of achieving myself. I should like this column to be a kind of extension of my daily correspondence. Every morning letters come to me from all over the country asking my advice about various matters. I do what I can to answer these people. I have felt however, that there are hundreds of other people who feel that they would be intruding or taking up my time, if they wrote personal letters to me. Still others are unwilling or unable to put into a letter the details of their personal difficulties. They do not like to sign their names at the bottom of a letter. They often imagine that my letters pass through the hands of a secretary before they reach me. For years I have been anxious to create for such people what I have often

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called " a protected approach." That is, some arrangement that would obviate the necessity of a personal letter; that would make it possible for the person to get the advice that they need without being forced to give me their names and their addresses.

The editor of THE WITNESS has been kind enough to help me in arranging this protected approach. Any one who feels that I can be any help, may write to the editor of THE WITNESS at his office in New York stating their difficulties and the matter on which they need advice. These communications will then be submitted to me and I shall try to answer them in this column. I should like to make the column a real help to others, but I should not wish it to become a mere letter box for unnecessary or unimportant complaints and questions. I shall be obliged to reserve to myself the decision as to those communications that I shall answer in this column. I do not intend either to conduct it like so many columns in the daily papers in which "Aunt Susie" or some other fictitious person answers communications from "Mary" or "E.H.S." about the conduct of their love affairs or the type of dress that is most suitable to their particular type of beauty. I shall not therefore answer communications in this column directly under the initials or assumed names of the people who write. I shall however, attempt in a general way to answer the questions that come in and anyone who has written to the editor will probably find something about his or her various difficulties in this new column of mine.

I shall welcome any criticisms or suggestions about the way in which the column is to be conducted. I am groping myself more or less in the dark in my desire to reach and to help the class of people who often need help badly enough, but who do not know exactly how to get it.

Editor's Note: Communications which readers wish to have brought to the attention of Dr. Oliver should be sent to the editorial office of The Witness, 931 Tribune Building, New York City. They will then be placed in his hands without being read by any other person.

Let's Know

By

BISHOP WILSON

CROSS ROADS

IN THE minds of our earlier ancestors there was something sinister about cross-roads. Travellers moved along the highways and where two of them met there were likely to be more people. So it seems to have been taken for granted that the same would be true of ghosts. Dead people were often buried along the roadside so that their spirits might have a better chance to enter a passing traveller and secure a re-birth. Cross-roads would offer still better advantages.

Then there were those people whose ghosts were regarded as dangerous. Criminals were often executed and buried at cross-roads. Tyburn, for instance, was at the junction of the London, Oxford, and Edgeware roads. Up to a late date suicides were buried at cross-roads with a stake driven thru their bodies and a stone placed over the face. Their ghosts were undesirable as wanderers. Therefore a cross-roads was a good place to bury them because the more persons who tramped over their graves, the more their ghosts would be held in restraint. The stake thru the body and the stone on the face were also effective means of limiting ghostly activity. This custom was not abolished in England until 1823.

It was natural that people should consider a cross-roads as a natural meeting place for evil spirits and the special delight of the devil. Roads were usually the boundaries of fields and when evil spirits were driven by sundry incantations from the fields for the benefit of the harvest, they took to the roads. Miserably migrating from various directions these evil spirits would meet at the cross-roads. Witches were supposed to foregather with them there. In the old story it was at a cross-roads that Faust met the devil and sold his soul. Among many primitive people it was considered necessary to placate these spirits for the safety of travellers. Thus we find religious rites and sacrifices being frequently offered at cross-roads. Some of the old pagan deities were invoked for special protection at such dangerous spots and were known as the particular guardians of travellers. But in some instances the cross-roads atmosphere seems to have been so deeply tainted that even these guardian deities were corrupted, became leaders of the bands of evil spirits, and had to be constantly placated with sacrificial offerings in order to ward off their mischievous tricks.

I wonder if possibly the origin of all this may not have been the very same thing that makes a cross-roads dangerous today. The driver of an automobile is warned by signs along the highway that a cross-roads is ahead of him. He meets stop signs and arterials when he approaches the intersection of a couple of roads. To us it is a safety precaution. We cannot tell what may be coming from some other direction—hence, beware. To early travellers thru forest trails, the perils must have been just as great or greater. The ghostly trimmings could easily be added.

In any case, Christianity has turned an old superstition to better account. Many a cross-roads in the old countries is adorned with a crucifix for spiritual reassurance. I recall a day in 1918 when I was tramping along a road in France with a group of American soldiers that we came upon a large figure of our Lord on the cross where two ways met. Nobody said anything but we all instinctively saluted the Captain of our Salvation—and we all went on feeling a little bit better about it.

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WITNESS BOOKS

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REVIEWS OF A NUMBER OF FINE BOOKS OF SERMONS

By G. M. DAY

Seeing the Invisible is the title that Dr. Harold Cooke Phillips has given to the second of Harpers Monthly Pulpit series of dollar volumes of sermons. The first volume, previously reviewed in this column, was Dr. Newton's *The Angel in the Soul.* The writer of the new volume, who is minister of the First Baptist Church of Cleveland, possesses a touch of Dr. Newton's mysticism which reveals itself from time to time in his sermons, but the major impression made by the book is that of the direct practicalness with which Dr. Phillips deals with the pertinent problems in the realms of both thought and action. Keenly alert to the inroads of humanistic, cynical, secular, and even atheistic thought in the mind of the younger generation today, hardly a page goes by in which he does not take one of the bulls of modern agnostic thought by the horns and tell why he believes the answer to the problem lies in Christ's teaching.

Let us give a sample: "One is divulging no secrets when he says that it is precisely man's moral significance that is being challenged today. Cynicism is abroad. The cynic has been aptly described as the man who knows the price of everything and the value of nothing. Least of all does he know the value of personality. He satirizes all that is highest and most sacred in human life. He would free us from the haunting suspicion that we are morally responsible beings. When the sense of our moral responsibility goes, we have lost the one thing that makes us men. The fact is that many of us are losing the awareness of our moral responsibility, for cynicism is contagious. It is because Jesus gave up His life in this very moral struggle, which we are being asked to discount, that His ethical ideals remain the highest and most compelling that we know." The book is 121 pages long and contains a three paragraph introduction by Dr. Fosdick.

Books of "canned sermons", that is ready made outlines of sermons, I usually avoid. Few are of any value and most of them are breeders of bad habits for the minister. Doubly happy am I, therefore, to be able to commend *Outlines of Teaching Sermons for a Year* prepared by Dr. Cyril E. Hudson, Diocesan Chaplain to the Bishop of S. Albans, (Macmillan $1.25). The book took form in response to the need for more definitely teaching sermons which was felt by the S. Albans Diocesan Board of Education. These



GEORGE WHARTON PEPPER
Director of Laymen's Inquiry

are not prepared sermons but simply outlines for a year's course of teaching sermons in which the main concerns are: Belief in God, a modern approach to the Old Testament, the life of Christ, and the essential teachings of the Church in regard to such subjects as prayer, faith and the sacraments. A few books are suggested for reading with each section and a sample of the way in which one country vicar used the first outline is also given. The editor does not intend to make preaching easier for the minister, but to help him make it more fundamental in planning a long view educational program for the adults in his parish. The book carries commendations by both the Bishop of S. Albans and the Archbishop of York.

Planning your Preaching by W. L. Stidger is not even "canned sermons", but might more accurately be called ministerial "frosted foods" (Harpers $2.50). It is a collection of materials for about every conceivable occasion in which the minister might appear on the scene. Not only does it contain several years worth of suggested preaching programs, but it also contains collections of jokes, "long prayers", Church form letters, prayer meeting talks, and poems for special days. A single fact will suffice to show the type of book it is. In the first year's sermon plan in February "Month of Biographies" the minister would preach on Roosevelt (Teddy), Lincoln, Washington and Christ. The book fairly gushes with sentimentality. Its chief aim appears to be not to aid in preaching the gospel of Christ, but rather to aid

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Joseph Dutton. a district superintendent of the Methodist Church up Michigan way, proposes to sing his way into the heart of America and thus save us from washing our grief away in four per cent beer. He writes us that he is sending to 150 religious papers each week "a brief, pungent poem for publication once a week, all dealing with some phase of the liquor question." Number one is sent to us as a sample. It is entitled "Prosperity" and runs as follows:

Today, forsooth, men think
That selfish, sordid drink
Released by law, taxed, and consumed
Prospers America!

Pollute innocent grain;
From froth and foam get gain?
With poor poorer, and rich richer,
Secure America?

Tomorrow must needs teach
Again to all and each:
Toil, faith and stern sobriety
Exalt America!

I think Brother Dutton would be of more service to the dry crusaders if he stuck to prose. Ordinarily I am no rip-roaring rollicking rounder but I swear verse like that makes me want to go out and sit around the table with the consciously sinful, who, released from their inhibitions by a drink or two, raise their tankards high and bellow, in four part harmony, verse that brings the note of joy into a gray world. I shall now receive letters accusing me of aiding the forces of unrighteousness. But I think Mr. Dutton is the person who should receive the complaints for, unless I am a bad judge of poetry, the average person will require a drink or two after reading his stanzas in order to get back to a healthy frame of mind.

* * *

Laymen's Foreign Missions Inquiry

The opening meeting at which the Report of the Laymen's Foreign Missions Inquiry was presented to the representatives of foreign missions boards was reported to you last week. Other meetings were held the following day, equally inspiring. It is impossible for lack of space to present to you here the details that came out in these meetings. But they are all presented in a thick book of 350 pages or more, published under the name of "Re-Thinking Missions" which may be secured from THE WITNESS for $2 and not $2.50 as reported last week. Mrs. Pearl Buck, author of wide repute and herself a

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missionary in China for many years, in reviewing this Report in the Christian Century last week said: "Having read it from cover to cover, I put it down with a sense of complete satisfaction. I have not read merely a report. I have read a unique book, a great book. The book presents a masterly statement of religion in its place in life, and of Christianity in its place in religion. The first three chapters are the finest exposition of religion I have ever read. The later chapters present a true and perfect picture of missions, and last of all are a series of constructive plans for the reorganization of Christian missions, which if followed must result in a great new impetus not only to missions but to the life of the church in America.—I think this is the only book I have ever read which seems to me literally true in its every observation and right in its every conclusion."

There will be many of course who will not share Mrs. Buck's enthusiasm. Nevertheless to understand what is going on, not only in missions, but in the Episcopal Church for the next few years one must be familiar with the contents of this Report. For it is a critical appraisal of mission work in India, China and Japan, where our Church alone spends hundreds of thousands of dollars annually, and where the seven denominations that had a share in this study spend annually approximately fifteen million dollars. The Report lays down as its first principle that "missions should go on", but after establishing that idea firmly, it goes on to recommend changes in policies and administration which are imperative if the work is to continue to receive the loyal support of the average church member. These criticisms and recommendations are already the topic of conversation whenever Church people meet, and I hazzard the guess that problems raised by this Report will be the chief concern of the next General Convention.

The nub of the whole business is the proposal which we outlined in our issue of November 17th—should we join with other churches in creating a united missionary council which will formulate policies, appoint executive officers, field directors and missionaries, and also raise and administer funds? And certainly it is fair to say that you cannot arrive at an intelligent answer to this important question without reading this Report which is the work of forty-two trained experts who spent two years in the mission fields gathering the material upon which they base their conclusions. Which is perhaps all we need to say about the matter for the moment. Get the book. Then when the every member canvass and Christmas are behind us we hope to present here a number of articles by leaders of our Church dealing, among other things, with the questions raised by this all-important Report. Again the Report, called "Re-Thinking Missions," is $2 a copy and will be mailed to you at once upon receipt of your order at the editorial office of THE WITNESS, 931 Tribune Building, New York City.



MARY VAN KLEECK
Leads Conference on Industry

* * *

Synod of Second Province Meets in Syracuse

Opening with a great service at St. Paul's, Syracuse, with ten bishops taking part, the synod of the 2nd province was held November 15th and 16th. Resolutions were passed urging a reduction of armaments, which was sent to the President of the United States and the Senators of New York and New Jersey. There were sessions on rural work, college work, auxiliary work and social service work. Among the speakers at the synod were Bishop Perry; Archdeacon Jaynes of Central New York; Rev. William Vincent of Whitesboro, N. Y.; Rev. Wendell Phillips, assistant to the chaplain at Columbia University; Rev. John Crocker, student pastor at Princeton; Rev. George Norton of Rochester. The synod dinner was held on the 16th when addresses were made by Chancellor Charles W. Flint of Syracuse University and Mrs. Harper Sibley of Rochester, who was one of the commissioners of the Laymen's Foreign Missions Inquiry and spoke on that subject.

The New York State Conference on social work was in session from the 15th through the 18th so that people attending the synod had a real opportunity to listen to capable addresses on social service topics by outstanding leaders. Indeed the social service department of the province very definitely tied into the conference and had a large share in the program, with addresses by the Rev. Niles Carpenter, professor of sociology at Buffalo University and the Rev. Shirley C. Hughson of the Order of the Holy Cross. One of the most discussed addresses was given by Mr. William Hodson, social worker of New York City who said that "the church is in a peculiarly fortunate position to enlighten the minds of people in the terms of social implications. We must translate the social structure in terms of social security, cooperative living, so that the mass of men can look forward to the possession of an economic, industrial and social order created by men and dedicated to their uses."

* * *

Conference on Ministry To Be Held

A conference on the ministry is to be held at St. Paul's School, Concord, New Hampshire, December 30th to January 1st, for the purpose of presenting to young men in college and young men in the business world the ministry as a possible career. Dr. Drury, rector of the school, in writing of this coming affair, is not too pleased with the word "conference." "It is said," he writes, "that the reason why the priest and the Levite did not stop on the road to Jericho to help the man in distress was because they were hurrying forward to attend a conference." So he describes the coming affair as a series of friendly meetings. Writes Dr. Drury: "Thanks to the generosity of a few friends and the hospitality of the school, attendance at the meeting will be entirely a matter of invitation and guestship. If duly accredited young men come, and pay their traveling expenses, the committee on arrangements will be glad to act as hosts. Friday evening, December 30th, will be spent in considering the subject of the ministry. So will Saturday morning. Good men and true will be available as speakers and advisors, without too much formality. Saturday afternoon will be kept inviolate for outdoor recreation. The trouble with many conferences is that the attenders have no chance to be oxgenated. Reassembling on Saturday evening we shall observe a watch night service in the school chapel. That is bound to be, always and everywhere, an hour of pro-

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found personal re-formation and redirecting. After the Eucharist on Sunday morning and an opportunity for quiet companionship, the group will disband on Sunday afternoon, January 1st.

"What sort of men do we want; what sort of men should come? We must leave that to the discerning reader, be he clerical or lay. We can accommodate about 100 young men and naturally we hope for the best available material. A letter addressed to Rev. C. Leslie Glenn, one Garden Street, Cambridge, Mass., will elicit an invitation."

* * *

Churches Should Plan For the Future

Planning for churches is quite as necessary as for highway commissions and zoning departments according to a study just completed by the Institute of Social and Religious Research. The conclusions of the report are based on the study of 2,000 churches in 16 of the larger cities of the country, and was directed by Dr. Ross W. Sanderson.

"Churches," Dr. Sanderson explains, "usually vary, like grocery stores, according to the kind of neighborhood in which they are located. Instead of being institutions with power to transform the life of the community, churches are themselves usually an expression of the kind of community life found in their immediate environment. If the population is dwindling, and the remaining residents are victims of poverty and other social blights, then the churches show the marked effects of this community deterioration. Where the population is increasing, and the life of the residents is growing richer, churches grow and prosper."

Only the occasional church, the report finds, is able to stem the tide of social decay in its neighborhood; it is quite the exceptional parish that makes real headway in the face of community deterioration. So also it is the exceptional church in a good neighborhood that does not succeed more or less automatically. Usually "as goes the neighborhood, so goes the church." In other words, the white Protestant church is usually "a function of its environment."

On the other hand, the report shows that an occasional church, about one in eight, does the unexpected. In the midst of favorable social change some churches lag; in the midst of unfavorable social change some churches make outstanding progress. The report undertakes to discover the ways in which this exceptional behavior on the part of a significant minority of the churches manifests itself. In this connection Dr. Sanderson declares that "many a minister has ridden to professional renown on a tide of neighborhood progress, in the midst of which he could hardly have failed; and many another minister has been blamed for the decay of a congregation which had relatively small chance for survival in the midst of community decline."

The conclusion of the study, according to Dr. Sanderson, is that Protestantism "must give up its laissez faire policy of church planting, if it desires to create anything that can be called a strategy of city church planning."

"Comity, in the sense of the mere adjustment of disputes in the spirit of denominational legalism, is seen giving way to social engineering as applied to the churching of the city. If American Protestantism is going to occupy the city strategically it must cooperate with the urban sociologists and the city planners in studying the social geography of the city. It must master facts of church distribution and progress, and it must pool its resources for the adequate churching of the changing city."

In the midst of swift urban change, with an increasingly mobile population, the report contends that parochialism and denominationalism alike are inadequate, and that Protestantism must develop "a common strategy analogous to the unified policies of the great public utilities, the public schools and the Roman Catholic Church."

* * *

Working on Canvass in Western New York

Bishop Davis of Western New York has asked each rector in his diocese to give some time each of the Sundays prior to the every member canvass to the setting forth of the mission work of the Church. The department of religious education of the diocese has also prepared a series of lessons on the subject for use during this season.

* * *

Death of Rhode Island Clergyman

The Rev. Henry Bassett, retired rector of the Epiphany, Providence, died on November 14th. He was the rector of the parish for forty-nine years, being the only parish he served during his long ministry.

* * *

Anniversary of Old Connecticut Parish

Christ Church, Stratford, Connecticut, is celebrating its 225th anniversary this year. The town itself, a suburb I believe of Bridgeport, was settled in 1639. As early as 1702 settlers applied to the Bishop of London for a clergyman, but without success. Three years later the rector of Trinity Church, New York, was asked to visit Stratford, but the distance was too great for his delicate health. However in 1706 the Rev. George Muirson came up from Rye, preached to large congregations and baptised twenty-four persons. The following year the parish was organized and its parish records from that day to this are filled with interesting bits of history. For instance there are bullet holes through the weathercock surmounting the spire, the result of sharp shooting on the part of British soldiers; there is an entry in the record for one shilling paid to the sexton for ringing the church bell on July 6, 1776, when news came through of the signing of the Declaration of Independence; there is also recorded the protest of a member of the congregation over the mentioning of King George in the Prayers, whereupon the rector ceased to pray and pronounced the benediction. The Rev. Jeremiah Leaming was the rector of the parish following the Revolution, and was the first choice of the clergy of Connecticut for bishop but he declined owing to his health, whereupon Samuel Seabury was elected and became the first American Bishop. It is also said that the first confirmation service was held by Bishop Sea-

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bury in this parish. It is a long jump from this first confirmation service to the present rector but since he is at present in charge of anniversary plans it is perhaps well to close this paragraph by informing you that his name is Loyal Y. Graham 3rd, and that he has been the rector since 1928.

* * *

Patriotic Services in Indiana

It is a bit late to report Armistice Day Services but the one in Gary, Indiana, is so much a community affair that it should be recorded. Everyone joins in this annual service which is traditionally held at Christ Church. Then at St. James', Goshen, the patriotic organizations of the city were all represented at a service held on November 13th, when the sermon was preached by the rector of the parish, the Rev. Albert L. Schrock, who has been the chaplain of the local American Legion post for the past nine years.

* * *

Report from Archdeacon of Cuba

The Rev. Jack Townsend, archdeacon of Camaquey, Cuba, writes as follows about the damage done by the recent cyclone: "The damage area of Cuba's cyclone extends almost from Santa Clara to Santiago, but its center was Camaquey province. When we emerged after November 9th in the calm to take stock of losses a frightful loss of life in Santa Cruz del Sur was reported; the complete loss of the fruit crops; the destruction of many thousands of homes and buildings and large damage to the sugar mills. It means businesses ruined, people ruined and broken. We lost three churches and all our people have suffered heavily."

* * *

Harrisburg Auxiliary Has Anniversary

The Golden Jubilee of the establishment of the Woman's Auxiliary in the diocese of Harrisburg (Central Pennsylvania then) was celebrated with a party on November 15th and 16th at St. John's, York. There were speeches by Bishop Brown, Bishop Burleson and officers of the Auxiliary.

* * *

Sunday School Helping the Needy

The Sunday Schools of the diocese of Michigan are practically all planning to make up Christmas boxes to be sent to some place where people are less fortunate than they are themselves. The schools of a number of the larger and stronger parishes are adopting some of the smaller missions, thus aiding in the carrying out of the plan. Then too a great many of the schools are planning to hold White Gift Services at

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which contributions of food and clothing will be made for distribution, through the Detroit City Mission Society, to the various hospitals and institutions.

* * *

No Cash Yet
He Contributes

An unemployed member of St. Mary's, Park Ridge, Chicago, has spent two weeks in making improvements to the church and the parish house as his contribution to the work of the parish.

* * *

Discuss Changing
Economic Order

A luncheon meeting of the Church League for Industrial Democracy was held in New York on November 19th when the question "The Job of the Church Today" was the subject discussed under the leadership of Miss Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the League. It was soon agreed by the forty-five Church people present that the Christian religion and the present social order were incompatiable, and a considerable number expressed it as their opinion that the Church should definitely advocate the socialization of industry. Others felt that the chief task of the Church was to educate her members to greater unselfishness, while still others felt that any fundamental changes in our present social order would be forced upon the possessing classes by the workers and that those in the churches who felt that such changes were desirable should definitely line up with radical labor groups. Among those taking part in the discussion were, in addition to Miss Van Kleeck, the Rev. Worth M. Tippy, executive secretary of social service of the Federal Council; Rev. Ernest Johnson, research director of the Federal Council; Rev. C. Rankin Barnes, executive secretary of our department of social service; Miss Caroline B. LaMonte, a vice-president of the Church League; Rev. Guy Emery Shipler, editor of the Churchman; Miss Marsh, secretary of the New York Church Mission of Help and Rev. Bradford Young, assistant at Holy Trinity, Brooklyn.

* * *

Chicago Advent
Mission Under Way

More than eighty parishes and missions of the diocese of Chicago are participating in the Advent Mission, November 27 to December 4th.

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Bishop Stewart held a quiet day at St. Luke's Pro-cathedral on the 21st of November in preparation for it. About 100,000 pieces of literature were distributed in promoting the mission. Most of the missioners are clergy of Chicago, with Bishop Abbott of Lexington and the Rev. Franklyn Cole Sherman of Cleveland the exceptions.

* * *

Sewanee Also Has a Football Team

Mr. F. R. Fortune, business man of Cleveland, writes to inform me, apropos of remarks made here about the football played by the Church colleges, that the University of the South, Sewanee, also has a football team, "the one outstanding football team of our Church colleges." It is true they didn't win many games, but then they took on about the toughest teams they could find, and I am inclined to agree with Mr. Fortune that Sewanee would slaughter Hobart, Kenyon or Trinity. Incidentally I proposed this fall to a group of alumni of Trinity that a league be organized among the Church Colleges, the winner between Hobart, Kenyon and Trinity taking on Sewanee in a post-season game. But these gentlemen seemed to feel that it would be a handicap rather than an aid if it became generally known that Trinity was tied-up with the Church so they unanimously voted down my suggestion. Oh, and lest any should think that I am purposely leaving out Dr. Bell's St. Stephen's College in this sport news I hasten to inform you that they had the good sense a number of years ago to cut out football.

* * *

Church Mission of Help to Hold Retreat

The National Council of the Church Mission of Help is to hold a retreat on December 4th at the retreat house, Benardsville, New Jersey, the Rev. Julian D. Hamlin of the Advent, Boston, conducting. The fall meeting of the council is to be held the following day.

* * *

Bishop Rogers Writes All His People

As a preparation to the every member canvass in the diocese of Ohio Bishop Rogers is mailing a series of four letters to each of the more than 16,000 families belonging to the Church in the diocese. In addition he is visiting more than sixty of the parishes in the diocese, making addresses, in some cases to the whole congregation and in others to the vestry. Archdeacon Patterson is also making a large number of visits in behalf of the canvass, as is also the Rev. Walter Tunks, the chairman of the diocesan field department. Archdeacon Patterson writes: "We feel that the field is being pretty well

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covered and the results from the canvass so far indicate a substantial increase in interest upon the part of our people."

* * *

Gas Company Dedicates Memorial

We are used to news of the dedication of memorials in churches but it isn't every day that we get items about the dedication of memorials on the part of commercial organizations. On Armistice Day the Consolidated Gas Company of New York dedicated a tablet in the tower of its new building to the memory of the 3,052 members of its organization who served in the world war, 74 of whom were killed in action. High up in the tower of this building is the large set of Westminster chimes, made by the Meneely Bell Company of Troy, as a part of the memorial. These bells can be heard chiming the quarter hours all over the lower part of Manhattan by means of the largest tower clock in the world.

* * *

Rededication of Saint Peter's, Cambridge

St. Peter's, Cambridge, Mass., remodelled and enlarged, was rededicated last Sunday at a service in which both Bishop Lawrence and Bishop Sherrill took part. The Rev. Frederick Lawrence, son of the bishop, is the rector.

* * *

Vermont Rector Resigns

The Rev. Lawrence Amor, for seventeen years the rector of St. James', Woodstock, Vermont, has resigned in order to retire. He was recently the guest at a parish dinner attended by about 200, when he was presented with a purse.

* * *

John F. Plummer Goes to Berwyn

The Rev. John F. Plummer, for the past ten years the rector of the Epiphany, Chicago, and the head of the City Missions, has accepted election as the rector of St. Michael and All Angels, Berwyn, Illinois.

BOOK REVIEWS BY G. M. DAY

(Continued from page 9)

the minister in being a big and popular frog in the community pond. Woe be unto the minister who has to resort to this book in order to preach the gospel.

BOOKS REVIEWED HERE

as well as other books may be secured from George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia: Edwin S. Gorham, Inc., 18 West 45th Street, New York; Witness Books, 931 Tribune Building, New York and 6140 Cottage Grove Avenue, Chicago. A few cents should be added to the book price for postage.

Services of Leading Churches

Cathedral of St. John the Divine
New York City
Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9; Children's Service, 9:30; Morning Prayer and Litany, 10; Holy Communion and Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30 (Saints' Days, 10), Morning Prayer, 9:30; Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 8, 12 and 3.

St. Paul's Church
Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 A. M.
Holy Communion Choral, 8:30 A. M.
Morning Service, 11:00 A. M.
Evening Service, 8:00 P. M.

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

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. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

All Angels' Church
West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 A. M.
Morning Prayer and Sermon, 11 A. M.
Choral Evensong and Sermon, 8 P. M.
Church School, 11 A. M.
Holy Days and Thursdays: Holy Communion, 10:30 A. M.

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

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

Church of St. Michael and All Angels
Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8 P. M.
Week Days: Wednesdays 10 A. M., Thursdays and Fridays 7 A. M., Holy Days 7 and 10 A. M.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-8 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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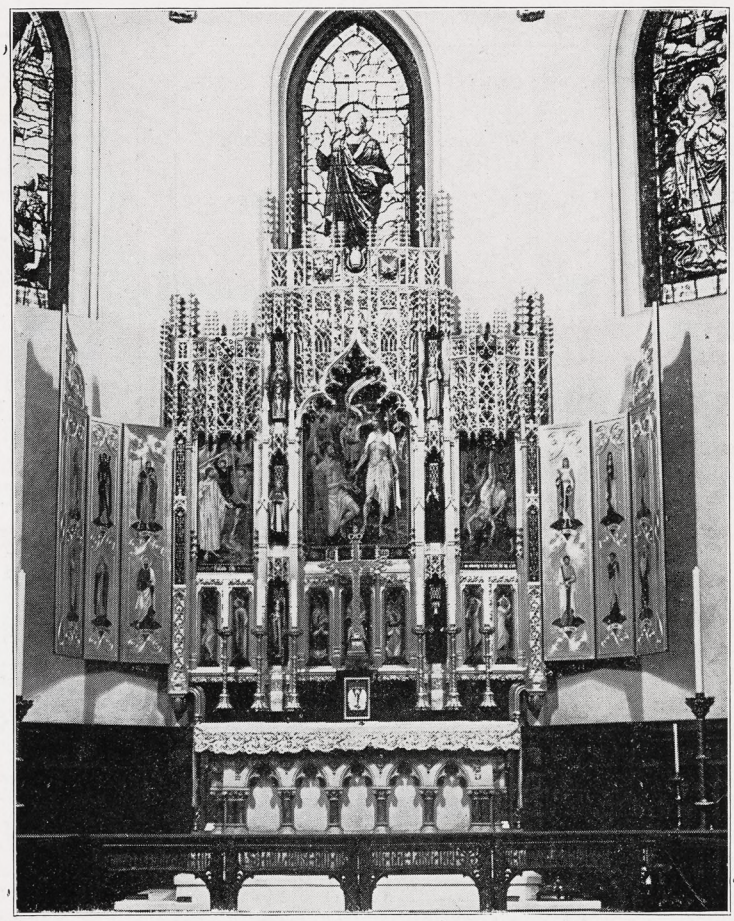
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LAYMEN'S INQUIRY by Bishop Johnson

The WITNESS

CHICAGO, ILL., DECEMBER 8, 1932



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St. Peter's, Westchester, New York City

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE LAYMEN'S INQUIRY

An Editorial by
BISHOP JOHNSON

IT IS quite natural that those who have been giving large sums to missions should desire an appraisal of their value and it is quite in the order of things that a commission should be appointed to do this valuation. Such a commission will, however, have the limitations which are peculiar to all commissions. They will value work in terms of their own convictions. In so far as this commission has given us a picture of missions as it springs from their own viewpoint it is a very painstaking and thorough investigation colored, however, by their conception of what Christianity essentially is. Their conclusions that missions must go on; that whatever changes are made should be real and not nominal; gradual not abrupt; and that nothing can displace the importance of a true and well qualified evangelism, are such as should hearten us to increase our efforts to give the best that we have to a great enterprise.

It is also unquestionably true that everything depends upon the personality of the missionary and that greater care should be taken in his selection and training, and that a godly life is more effective than a glib vocabulary. We also agree that as soon as possible missions in the Orient should become native churches maintaining themselves and expressing their own genius, and we are fully aware how difficult it is to pry people loose from the subsidies to which they have become accustomed.

And yet we are unable to agree with what is probably the main thesis of the report, which involves not merely the kind of religion which we give to the Orient, but also the kind of religion which Christ imposes on us. It is true that we may be mistaken in our interpretation of Christ's commands, but we are in duty bound to adhere to such interpretation as we believe to be true. Our criticism of this part of the report is not based upon any question of sincerity but rather of principle lying behind our efforts. It involves the kind of a gospel which we must preach regardless of results and the attitude which we must take toward other religions with which Christianity comes in contact.

The Commission says that "the Christian (missionary) will regard himself as a coworker with the forces within each such religious systems which are making for righteousness." Of course, so far as this involves a courteous attitude toward these oriental religious leaders one can agree. Definite convictions do not necessarily go with uncharitable attitudes. But the report seems to go deeper than this and to involve the necessity of regarding the enlightened Confucian as a disciple of Christ, and it advocates turning our Christian institutions to non-Christian admistration. It seems to separate the humanism in Christ from His claim to be the Son of God in an exclusive way. It is a very plausible contention but it runs counter to the history of missions in the past, and would, I believe, result in the dissipation of the Christian ethics in the Orient. It is not a new idea but I believe that in the end it is a fallacious one. I mean that it will not work. Let us trace the story of missions in relation to this idea.

THE early Christians were confronted with a Herculean task in their commission to preach the gospel through the Roman Empire. If they had been willing to compromise with pagan philosophy and to place Christ in the Pantheon, they would have had an easier time and made larger numerical gains. After Constantine's time, they were more accommodating. Arianism was an effort to reconcile the Christian religion to the demand for a humanistic Christ. It was a plausible appeal and was acceptable to the world, but it petered out for lack of conviction as to the divinity of our Lord and His place in Christian worship.

Fortunately it was the Catholic Christians who were interested in Missions and so converted the Franks to the Catholic Faith. The Arians were very indifferent to Foreign Missions. Subsequently the British Isles were evangelized and so we received the heritage of a definite faith.

Since the days of William the Conqueror up to comparatively recent times there was very little interest in Foreign Missions. It was after the revivals

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of Wesley, the Evangelicals and Oxford leaders that our Lord's command to extend His Kingdom into all the world had its impetus. These men all had definite convictions as to the place of Christ's divinity in religion.

The problem of the Orient is not unlike that which confronted Christians in the Roman Empire. The Romans had religions and philosophies which contained much that was admirable. In the days of Marcus Aurelius, when the Church was cruelly persecuted would such a coalition have resulted in a better Roman world or merely a Christianity as to be inoperative? Of course, I believe that Christ was crucified because of His exclusive claims; that the early Church was persecuted because it refused to compromise and that the Church has survived the ages just in so far as it has demanded the worship of Christ as fundamental to its existence.

It is not bigotry to believe that Christ is the way and that no one can come to the Father but through Him. It is simply loyalty to a fundamental conviction. It is one thing for Christian missionaries to refrain from attacking the ancient religious of the Orient. That is largely a matter of diplomacy. It is quite another thing for a little group of Christians surrounded by non-Christian beliefs to surrender their fundamental tenets in the interests of a wider humanism.

I HESITATE to criticize a report that is so excellent in most of its contentions. I am sorry that the Commission felt the necessity of transferring their functions from the question of the value of foreign missions to the basic question as to the essence of the message which seems to be implied in their findings. I assume that the Commission was composed largely of what one might call liberals in theology, to whom the visible Church is a nebulous thing; to whom definitions of faith are irritating, and to whom righteousness is something which is a potential quality in the natural man.

In making its appeal to the world, there are those who are uncompromising in their belief that Christ is the sole leader of men and that all others have been thieves and robbers. It is because Confucianism and Taoism and Mahometanism have done so little for the common man that we feel the necessity of sending Christ to the Orient.

It is true, as Pearl Buck says, that the missionaries are ordinary folk because they are sent by mediocre people. I wonder if in the whole history of missions the appeal has ever attracted many wise or noble. After all, possibly Christ has never depended upon supermen to do His work.

And I also wonder whether the liberal theologians who minimize but do not deny the worship of Christ can furnish the motive necessary to supply the Orient with men and money to do this work.

We shall watch the experiment with a great deal of interest, but because we do not believe in that method, the Church must, I believe, decline to fraternize with pagan religions, although I trust we shall ever be courteous, and charitable to them and to their leaders.

We still believe that definite convictions about the fundamentals of our religion will still be the source of supply for men and missionaries in the Orient. We shall be sorry to differ from the Commission in this essential feature which forms so much of the report as we shall be grateful to them for the illuminating picture of the conditions.

I do not believe that the average among the missionaries today is below those who converted our pagan ancestry to the Catholic faith, and that God will still raise the foolish of this world to confound the mighty as He has done in the past.

We have yet to see a great missionary movement inaugurated or carried on by the intellectuals of any age or by those who make the worship of Christ in any way subordinate to humanistic efforts.

The Report of the Laymen's Foreign Missions Inquiry is now published in a book of over 350 pages under the title of "Re-Thinking Missions" and may be secured from THE WITNESS, 931 Tribune Building, New York City, for $2.00.

Editor's Note: To make room for this editorial it has been necessary to omit from this issue Bishop Johnson's article in the series on "What I Believe and Why". That series will be resumed next week with an article on "The Holy Spirit."

The Art of Stained Glass

By

ELEANOR H. WILSON

HEATON, BUTLER AND BAYNE is an old established English firm of glass painters and because for many years they have had their own branch establishment in the United States, managed by an official from their English studio, their inclusion in this series of articles is entirely fitting. The firm is comprised today of artists who are descendants of one of the founders. During its many years of activity the firm has been honored by the patronage of royalty, receiving also, by royal warrant, the appointment of artists in stained glass to H. M. the late King Edward VII.

The two points invariably aimed at by Messrs. Heaton, Butler & Bayne in all their work are artistic pre-eminence in design and absolute permanence in execution. As a result of his researches, Mr. Heaton discovered a pigment which will practically defy atmospheric effects. A specimen piece of painted glass, which had for seven years been exposed to the deleterious influences of a London atmosphere, was sent to Canon Lonsdale of Litchfield Cathedral for his examination. He made the following comment upon its durability:—

"You probably know the 16th century glass in this cathedral; we have some of it down at the present moment, for the mullions want repairing, and the leading of the glass is bad; but we tried this glass with a chisel. No more effect was produced on it than if it had been a piece of iron. And so, as you say, it is with the piece of glass you have been so kind as to send for my inspection. The pigment seems thoroughly fused into the glass, as if they were one substance." So many examples of the work of this firm are to be found in the cathedrals and churches

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TRANSEPT WINDOW
Stratford-on-Avon, England

of this country, as well as in Europe and other parts of the world that it is difficult to choose any for special mention. There is in England one place dear to travellers, the parish church of Stratford-on-Avon. The great transept window, the work of Heaton, Butler and Bayne, is the gift of Americans to Shakespeare's church. Among historical events of the old and new world represented in the window are the Landing of the Pilgrim Fathers and the Consecration of Bishop Seabury.

Outstanding among the many delightful entertainments given by our English hosts during the last Lambeth Conference, was the evening reception tendered the Bishops and their wives by the Society for the promotion of Christian Knowledge in Merchant Taylor's Hall in Threadneedle Street, just back of the Bank of England, sometimes known as the "Old Lady of Threadneedle Street." It is interesting to know that Heaton, Butler and Bayne designed and executed the stained glass and decoration in this Guild Hall, the extraordinary beauty of which lingers long in memory.

All of the windows in Christ Church Cathedral, Eau Claire, Wisconsin, are the work of these artists. The large and very beautiful east window in St. Paul's Cathedral, Detroit, the rich windows in Calvary Church, Pittsburgh, which show an early style of treatment, and those containing historical subjects in old Christ Church (Washington's Church) Philadelphia, are outstanding examples which in beauty of color and permanency stand pre-eminent.

Casual Comment

By
BERNARD IDDINGS BELL

TWO years ago a mission church was being conducted in a suburb—let us call it Dalehurst—not far from a metropolitan city. The Rev. Danby Jones —that is not his real name—a quiet man of singular sympathy, understanding compassion and rare intellect, looked after it in his simple way. In the congregation were most of those in the little town who had brains—several teachers, two medical men, five young chaps fresh from the University—in short, the wiser part of the community. That is not the larger section of the suburb, whose citizenry is predominantly pedestrian in mind and dull of spirit. The priest was poorly paid, but content. Missionary offerings were small, but not from lack of interest on the part of the people. They simply did not have much cash.

A year ago the Bishop removed the Rev. Danby Jones from cure of souls in Dalehurst. What was the matter? A delegation waited on the diocesan in his city office. There were no charges against the good priest. "Only", the Bishop added, "he does not fit into the picture. Dalehurst is growing. It has doubled in size in five years. The local bank has five times the deposits it had in 1926. Yet St. Bride's gives no more to missions than it did then, and the communicant list has grown only five per cent. I wish a more active missionary."

The committee respectfully pointed out that the new growth in Dalehurst mostly consisted of new-rich, fast-living braggarts who cared no more for things of the spirit than jack-rabbits value astronomy. "They have souls", replied the Bishop, "and they must be reached. I shall send you someone else. Thanks for calling."

The Rev. Dogberry Bang began to reign in Dalehurst. Things go better now. Mr. Bang is the life of the country club, a broad-minded man of the world. He rather likes to hear off-color jokes, although he does not tell them himself. He dances expertly and flirts discreetly. His sermons are short and snappy. He neither yaps about divorce and all that, nor moons about the life of prayer. There is a lot of snap and go to St. Bride's now. That is what folks tell you on the 8:12 train. The nominal membership has

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increased sixty per cent. There was a class of thirty-five adults confirmed last spring—good eggs and their wives. Bang did not have confirmation instruction for them—just one good, peppy talk about God's tolerance and all that. Eight of them have not been to Church since they "joined up", but they all subscribe. Missionary offerings have gone up 250%. The Bishop is delighted.

One of the doctors has "gone to Rome." The other laughs at the Church and curses His Lordship. The school-teachers are not seen in St. Bride's pews. The Unitarians and the Presbyterians each have one of the young men fresh from college. The other three go nowhere. Small price brains where Bang presides! But what does that matter? Look at the treasurer's report. Let no one blame poor Bang. He was born a bounder. Let us not blame the Bishop, either. He has neither time nor facility for examining the quality of his people.

Let's Know

By

BISHOP WILSON

ORIENTAL CHURCHES

DID you know that nearly a hundred years ago the Episcopal Church began to extend a friendly and helpful hand to the so-called Oriental Churches? There is nothing new or recent about our interest in the Churches of the Near East. The present promising prospects of full-fledged inter-communion with them are the result of ninety years spent in building up friendly relations. The "Spirit of Missions" of June, 1842, contains a report from the Rev. Horatio Southgate who had spent a long time among the people of Mosul (Mesopotamia) which runs in part as follows:

"Their Liturgy embraces a religion nearly or quite as pure as our own. In some particulars relating to worship, it is even more primitive than ours. It was formed when life was most vigorous, piety most ardent, and the standard of Christian obedience most exalted in the Church. In their Liturgy they have the great Truths of the Bible drawn out and set in order, and this done when Christianity was in its pristine purity. They will not break into schisms, because they have a common standard which they all love. They will find themselves surrounded by all the holy doctrines and forms of religion—of the religion of the Bible and of the early Church. It is not ours to impart to them the treasures of everlasting life. They have them already. Our work is one of fraternal love.

"There is needed a seminary of high order for the training of teachers, who shall afterwards be sent out into the cities and villages of the nation to diffuse everywhere the light of sound learning. With this system of education religious instruction should go hand in hand. But it should be instruction in the Church and by the Church. We have little or nothing to supply in this department.

"They need friends and benefactors. Their ancient theology lies scattered in books, many of which are rarely found. They need the aid of the press to preserve these treasures, and scatter them, like healing leaves, far and wide. Who will bestow upon them the blessings of the press? From school cards up to the text-books of science they are wholly destitute. Who will supply this deficiency? It is ours. I know my beloved Church too well to believe that it will be deaf to an appeal from any suffering and neglected member of the body of Christ. If one member suffer, the other members suffer with it. That is the law of Christian unity.

"The Syrian formulary of faith is the Nicene Creed. What they call the Apostles Creed is not known among them. They have no Articles of Religion. Their Creed is the simple formula of their faith. They have the same canon of Scripture with ourselves, reading the Apochryphal books "for example of life and instruction of manners" but not admitting them to be canonical. They administer the Eucharist in both kinds. I need not add, as it is common to all the Eastern Churches, that they reject the doctrine of the supremacy of the pope, and regard him simply as the Patriarch of Rome, holding of right no power out of his own Church."

Two years later Horatio Southgate was consecrated our Bishop in Constantinople, holding that office for six years. His efforts seem to be bearing fruit, for which our Church ought to have nothing but gratitude.

Just Souls

By

C. RUSSELL MOODEY

"ZIGZAG" is a funny word given to a funny fence. At least it looks funny to the average eye. And sounds funny to the average ear. This species of enclosure is fast becoming extinct and I am afraid that in a few years it will be gone. Our forefathers didn't think it was so funny, in fact they were rather proud of their zigzag fences. They had a right to be because in this method of fence construction they hit on some basic facts. One was economy in cost and labor. No posts and no post-holes were needed and thus time was saved as well as work. Then again the zigzag fence, set up it was, defied the law of gravity and laughed at the gale and the storm. On the side-hill it could hold its own.

Man carried this principle over into mountain climbing and zigzagged his way to the top. I am writing now about real mountain ranges such as seen in the Alps. The road or the path invariably zigzags as the map indicates. Even treading the side-hill you and I know that it is easier to move laterally at an acute angle rather than going straight up. And after we have gone quite a way bearing to the left then we swing off and up to the right. Back and forth we go until we have reached the summit.

Religion is best illustrated by mountains. So we must

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learn the art of climbing. The ideal bids us go straight up. In the moment of high hopes many people set out to climb the steep ascent of heaven. No sooner are they under way than they begin to feel exhausted and ready to quit. And many do. The wiser ones recognizing their human limitations and realizing that they can reduce the grade by zigzagging, set out to master the mountain. They know that they cannot go straight up even though their heart is set on rapid ascent. Day by day they plug along humbly and courageously and little by little they mount to the top. They conquer where others fail. The Christ advocated the zigzag policy for He knew that the sure way to succeed is to mount above failure and change our way. Day by day and little by little we master our ideals and the heights they rest upon. Be zigzag Christians and yours is the Kingdom of Heaven.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

OLD TESTAMENT AND NEW

Lesson Eleven

ANOTHER question has arisen, after last week's discovery of the way we got the Bible. What use are all these stories to us? Why should we learn these long accounts of how the Israelites established their claim to the Canaan Estates?

You will note that in public worship the Church never reads the Old Testament by itself. Always it must be accompanied and interpreted by the New. The First Lesson in Morning and Evening Prayer is from the Old Testament, and the Second from the New; but if only one lesson is read, it must be from the New Testament. In the Great Thanksgiving (The Holy Eucharist) both Epistle and Gospel are from the New Testament. The Old Testament is used only once in a long while for the Epistle. You will find that a great many passages in the teachings of Christ cannot be understood unless you know the old story.

There is, however, another reason why we should learn them. Sometimes it is impossible to make a child work at a hard lesson, unless a reward is offered. After a while, when the child makes some progress in the study, the reward is unnecessary; the lesson itself is its own reward. So in the early days of the race, lower motives were appealed to, leading on to the higher.

Let us go back a little to the sons of Abraham to illustrate this. Isaac, or Laughter, grew up to be a young man. His mother and father disliked the "children of Heth" intensely; so they sent back to their old home back East to get a wife for him—his pretty cousin, Rebekah. Isaac had two sons; Esau and Jacob. Isaac liked Esau, but Rebekah liked Jacob; and when a quarrel arose between the boys over the trick Jacob played, his mother sent him back East to get a wife, for the "daughters of Heth" were a great grief of spirit to her. Within the past few years we have discovered that the "children of Heth" were a great empire, known as the Hittites, with whom the Egyptians made treaties.

Isaac was very wealthy; so that the division of his estate between Jacob and Esau meant a good deal. Isaac is principally known as the Well-Digger. In Genesis 26 he is mentioned seven times as digging wells. This means he was something of an engineer; for that country is all underlaid with limestone rock, and the digging of a well was difficult.

Sent away from his father and mother in disgrace, (Gen. 28) Jacob was very lonely and discouraged as he trudged back east. His mind was full of stories his mother had told him about Padan-Aram, or Mesopotamia, her native country. She told him about the tower-temples, reaching the clouds. He lay down to sleep with his head on stone; and he dreamed he saw a ladder, reaching up to heaven, with angels ascending and descending; and God stood at the top, promising Jacob that he should inherit all the vast estates of Abraham and Isaac. When Jacob arose he anointed the stone on which he slept and callet it "Bethel", which means "House of God." This became a great shrine in later days.

The tower-temples of Mesopotamia had winding stairways going round and round them up to the top. Jacob had never seen any stairway except a ladder. This probably explains the dream.

It is very difficult for us to reconcile the character of Jacob, the "Schemer" or "Supplanter" with our ideas of morality and right. He cheated his brother and then when he got to Mesopotamia, he and his father-in-law, Laban, cheated each other. To an ancient Oriental mind there was something admirable in this trickery. But Jesus thought otherwise, and dealt a heavy blow against it. In the calling of his first disciples, Philip brought Nathanael to him (John 1; 47). Jesus saw Nathanael coming to Him and said "Behold a son of Israel indeed—in whom there is no guile."

Nathanael had been praying under the fig-tree, which was a sort of an outdoor or garden chapel. What Jesus meant was that He had heard Nathanael while he was praying. So when Nathanael believed, Jesus said "Hereafter ye shall see heaven open, and angels ascending and descending upon the Son of Man."

"No guile—angels ascending upon the Son of Man!" Here is where Jesus shatters two Old Testament conceptions. The true "son of Israel" must lay aside Jacob's guile; and hereafter the Son of Man is the ladder, or stairway, between heaven and earth. Not the son of Israel—the Son of Man! By this he meant that all humanity is just as sacred to God as the Jews thought themselves to be.

* * *

MEMORY WORK

The Four Gospels are: Matthew, Mark, Luke, John. Learn their characteristics thus:

Matthew: The Hebrew Gospel.
Mark: The Roman Gospel.
Luke: The Greek Gospel.
John: The Spiritual Gospel.

Draw a cross. Write Matthew on the lower part, or stem; John on the upper part, or top; Mark on the left arm, and Luke on the right.

Matthew connects up with the past; John points up to heaven. Mark and Luke stretch out their arms to all the world. At the center, where the arms meet, write the name of Jesus. This diagram will help you remember the Gospels' different qualities.

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OUR CENTURY IS LIKE FIRST NEW BOOKS REVEAL

Reviewed by G. M. DAY

In the Columbia University Records Civilization series the press of that University has just published *The Literature of the New Testament* by Dr. Ernest F. Scott, Professor of Biblical Theology in the Union Theological Seminary ($3.00). In this volume Dr. Scott does for the Christian testament in a manner which few other men could equal, what Dr. Bewer did for the Old Testament in the same series. Dr. Scott devotes the first chapter to the "origin and nature of the New Testament" and the second to the complex problem of the synoptic gospels. He then gives a chapter to each book of the New Testament discussing the problems relative to the date, authorship, purpose, background, and literary and religious value of each. Avoiding technical detail he endeavors to give the results of the findings of modern scholarship on the main problems in connection with each book. In considering questions in regard to which different groups of scholars hold different points of view Dr. Scott briefly summarizes the two sides. Throughout the author has taken pains to make clear the permanent message which produced the pages of the New Testament. The book ought to be of great value in our Church School Libraries for the use of teachers of the New Testament. In addition Dr. Scott's remarkable ability both as a scholar and a writer will recommend the book to the laymen desirous of informing himself regarding the sources of his religious belief.

Series of books are evidently popular today. Let us hope that it may be a sign that the modern reader has caught the scientific spirit and really wishes to delve to the roots of his religious interest. One of the most useful short lives of Christ which we have ever read is *Early Traditions about Jesus* which was written by Dr. Bethune-Baker for The Christian Religion series of the Cambridge University Press, and hence it was with great expectation that we received the latest one of the series *The Church in the Roman Empire* by The Rev. P. Gardner-Smith of Jesus College Cambridge ($1.25). In scarcely more than a hundred pages the author traces the history of the Church during its first four hundred exciting years. An immense amount of material is packed into this tiny book; but so well are the selections made, or we might better say the omissions, and so lucid is the style that the reader instead of being overwhelmed with detail is given a vivid picture of the events of the time, the struggles of the early Church, and the life and beliefs of the earliest disciples. Naturally this book is not for ministers nor seminary students (for the latter it might serve as a sort of pre-exam. "trot"), but for the busy layman who may be looking for background for his Church School class in "The Long Life of the Church". At the end of each chapter are references for more detailed study.

As one reads the author's account of the world into which the first missionaries of Christ went, the most striking fact is the number of sentences about the first century which apply also to the twentieth. Let me quote a few. "Most of the great cities, particularly Rome, maintained a vast population who were permanently unemployed, and who, by their numbers and unruly habits constituted a perpetual danger to the public peace. The government endeavored to keep them quiet by bribes and amusements; doles of corn were regularly distributed . . . To the outward eye it was a splendid world, in which the arts of life had been developed to minister to the luxury of the few, and the safety, if not the welfare, of the many. Wealth abounded, great buildings arose on every side, fine roads secured commercial prosperity . . . A large proportion of mankind were in some degree educated . . . There was regular and rapid communication between all parts of the empire. Greek was almost a lingua franca. Yet all was not well with the world. By their interest in oriental religions men were revealing their spiritual hunger, and the reckless extravagance of the rich, no less than the brutal irresponsibility of the poor, betrayed deep-seated social disease". Not so different this world of St. Peter and St. Paul! Change a few words and you have the world faced by yourself and all the rest of the Protestant Episcopal Church in America today.

* * *

All books reviewed, as well as other books, may be secured from: George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia; Edwin S. Gorham Inc., 18 West 45th Street, New York; WITNESS BOOKS, 931 Tribune Building, New York and 4140 Cottage Grove Avenue, Chicago. A few cents should be added to the book price for postage.

PROVIDENCE NEWSPAPERS COOPERATE IN CANVASS

Newspapers of Providence, Rhode Island, gave liberal space three times a week to illustrated articles on the work of the Church in Rhode Island, in connection with the every member canvass in that state. Through the publicity department of the diocese articles were prepared on the work of diocesan institutions and upon Bishop Rowe's work in Alaska, Bishop Campbell's work in Liberia and St. Luke's Hospital, Tokyo.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Accompanied by a nice little drawing showing an army plane discharging bombs on innocent non-combatants with a pretty halo over it, *The New Yorker* presents to its eager readers a letter recently sent out by Congressman Britten of Illinois, who is on the committee on naval affairs of the House of Representatives. The Congressman takes advantage of this Christmas season to invite all good Americans to attend a forthcoming moving picture. He writes: "These thrilling pictures show seaplanes being catapulted from battleships; airplanes taking off and landing upon the decks of monster plane carriers at sea; the laying of a smoke screen at sea; diving submarines; the United States fleet in battle maneuvers with aviation forces, and a reel made in the Holy Land showing Bethlehem, Jerusalem, and scenes closely connected with the life of the Savior. They are more than instructive—they show the American Navy as only officers and men of the fleet see it."

"This," says the editor of *The New Yorker*, "is a combination offer that has never been equalled, one that only a congressman with his heart in his work could evolve."

To which we would like to add, in these days when there is so much discussion of just how to Christianize the Orient, that somehow or other arrangements should be made to get these films into the hands of our foreign missionaries so they may graphically demonstrate to the natives how thoroughly Christian we are on our side of the Pacific. Meanwhile it might not be a bad idea for the Congressman's pastor, if he has one, to take the belligerent statesman off into a quiet corner for a bit of a talk.

* * *

Oxford Group Meetings in Canada

Information reaches us of large and enthusiastic meetings in Canada of the Oxford Groups, the name by which Frank Buchman's and Sam Shoemaker's First Century Christian Fellowship now wish to be known. One of the meetings was a party attended by the Prime Minister of Canada at which this distinguished gentleman, properly moved by the occasion, stirred the assembly by laying before them his deep religious convictions. It just happened that this news reached me only a few minutes after I had attended a meeting of the directors of the American Civil Liberties Union at which a professor from a large Canadian university told

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us of a public speech made by the Prime Minister but a few days ago, in which he stated that the ruthless use of the Iron Heel was the only sensible way to deal with radicals. And by radical I gathered that the statesman had in mind anyone who differs too drastically with him on just how the affairs of state should be managed. The movement sponsored by the Prime Minister, according to our professor friend, is already reflected in the attitude of the police who are handling unemployment demonstrations by taking a firmer grip on their clubs. All of which makes me wonder just what were the deep religious convictions piously exhibited before the Oxford Group. It may be that I have a wrong slant on the whole business but I cannot refrain from bellowing out "Applesauce" at a man who one day paraded his piety before a group of comfortable Christians and the next advises his police to crack his hungry subjects on the head merely for saying that some way should be found to prevent their families from starving to death in a land of plenty. Here's hoping that Mr. Shoemaker and Mr. Buchman will again call upon the Prime Minister to point out to him some of the implications of his deep religious convictions. Or if it is impossible to see again such a distinguished person they might send to him a marked copy of St. James' Epistles.

* * *

Conference on the Ministry

As we have already reported there is to be held at St. Paul's School over New Years a conference at which the ministry as a vocation will be presented to a group of young business men and college students. Further information about it may be secured from the Rev. Leslie Glenn, 1 Garden Street, Cambridge, Massachusetts. Meanwhile we would like to hand on to you remarks by Bishop Sherrill of Massachusetts on this subject which seem to us to be exceedingly wise. He points out two facts; first, that because of the present economic situation there is today already an oversupply of ordained men. Second, in spite of this fact, there is also a great demand for men of exceptional ability. "The task", points out Bishop Sherrill, "is to recruit these men and see that they are well trained and placed. The Church should be more adequately manned with fewer but better candidates." I take it that this conference at Concord is for just this purpose—to encourage the best and to discourage those who feel that they have a call to the ministry but who, in the judgment of the leaders of the conference, do not come up to the high standards which have been set by the canons of the Church and which should be strictly adhered to. Meanwhile it might not be a bad idea to have a committee gathering information on this subject: how many unemployed clergymen are there at the moment; what is being done to provide for them, for, misfits or not, they were accepted as priests and the Church has a very definite obligation to them; are there more men now being trained in our numerous seminaries than can be placed? Certainly the whole matter could be handled more intelligently with such information at hand.

* * *

C. L. I. D. Meets in Baltimore

The Baltimore Chapter of the Church League for Industrial Democracy held a luncheon meeting on December 7th, with the headliner Dr. A. J. Muste, Congregational minister and the president of Brookwood Labor College. The topic discussed was "Will the Church survive the imminent collapse of the capitalistic system?" It was the opinion of Dr. Muste and other speakers at the meeting that if churches assume that the capitalistic system is sacrosanct and lines up with the status quo, as she has done historically, that they will go down, at least temporarily, with the present order. On the other hand if they put into action the fine positions that most of them have taken on social questions in official resolutions their service will be recognized, and they will not be treated as counter-revolutionary agencies, as they were in Russia. It was pointed out that the Roman Church is now forming an organization of priests and laity the immediate goal of which is a crusade of education so that industrialists and workers alike may be brought to recognize "that capitalism in its present form has failed and must continue to fail." This organization also expressed the opinion that a social upheaval is inevitable and warns its members, and the Roman Church generally, that what happened in Russia may happen here. The current depression, so this Romanist organization states, marks the breakdown of a political, social and economic order.

* * *

A Letter from Bishop Lloyd

We are glad to pass on to you the following letter from Bishop Lloyd, suffragan of New York:

"Almost by accident my attention has been called to the Annual Hale Memorial Sermon delivered by the Bishop of Eau Claire at the Western Theological Seminary on November 9th. I cannot but feel that if the Bishop's statement received general attention, it would result in the House of Bishops at its next meeting preparing such a recommendation to the General Convention as would compel that body's careful consideration of the problem which every reasonable person must recognize as of fundamental importance to the Church in its service of civilization. If you will give this letter space, it may tempt those who are competent, to discuss in the Church papers the questions raised in Bishop Wilson's statement."

We would add that the sermon preached by Bishop Wilson was commented upon editorially in our last issue by Dr. Bell and that the entire sermon may be secured in pamphlet form by writing the Western Theological Seminary, Evanston, Illinois.

* * *

Memorial Shrine Dedicated by Bishop Manning

Bishop Manning of New York, on December 4th, dedicated at the cathedral of St. John the Divine, the memorial shrine which is to hold the golden book of remembrance on the pages of which will be preserved the names of all those whose gifts, great and small, have helped to build the cathedral. The book will contain an unprecedented number of names and will be an important historical record. The shrine is more than thirteen feet

A BEAUTIFUL MEMORIAL

THERE is pictured on cover this week the new memorial reredos recently dedicated at St. Peter's, Westchester, New York City. The main panels depict events in the life of St. Peter. The central section is flanked on either side with niches containing figures representing representative rectors of this old parish. On the elaborately carved tracery appear the seals of the parish, the diocese of London and the diocese of New York while on the inside of the doors are the figures of the Apostles, with their symbols. On the outside of the doors, which are to be closed during Advent and Lent, symbols of the Passion are done in gold, with a pastel green background. The reredos is the work of A. R. Mowbray & Company of London, represented in this country by Mr. Paul S. Buck. At the service of dedication there was also dedicated a large number of other memorials, all designed and made by Mowbray. This historic parish was formed by act of the Provincial Assembly in 1693, and Bishop Samuel Seabury was among its early rectors.

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in height, six feet four inches in length and three feet two inches in depth.

* * *

Vida Scudder Addresses Boston Social Workers

Social workers of Boston held a quiet hour last Tuesday under the auspices of the Boston Federation of Churches. This was followed by a supper after which there was an address by Miss Vida Scudder, authority on St. Francis, on how he deals with the poor and needy.

* * *

Clergy of Western New York Have Conference

Bishop Davis of Western New York led his clergy in a spiritual conference at St. John's, Buffalo, on December 1. There were the usual meditations, devotions and silences but with the added element of short addresses by different priests of the diocese.

* * *

Dean Sargent Called to St. Bartholomew's

Dean G. Paul T. Sargent, of the Cathedral of the Incarnation, Garden City, has been called to be the rector of St. Bartholomew's, New York City, which has been without a rector since the death of Dr. Norwood early this fall. Dr. Sargent, an alumnus of Berkeley Divinity School, became the dean of the Long Island cathedral in 1927 after having had a successful rectorship of fourteen years at Grace Church, Grand Rapids, Michigan. He is a member of the executive council of the diocese of Long Island and is chairman of their commission on religious education. He was a delegate to the General Conventions of 1913, 1916, 1922, 1925 and 1931. He was born in Cincinnati in 1881.

* * *

Clergy Conference in Indianapolis

A conference for the clergy of the diocese of Indianapolis was held recently at Bedford with all but one of the clergy of the diocese present. Half of the time was devoted to addresses by Bishop Francis and the remaining time was given to a discussion of various phases of Church work, particularly the every member canvass.

* * *

Congregational Laymen for Cooperation

A group of laymen of the Congregation Church met in New York on November 26th and adopted resolutions strongly favoring further interdenominational meetings throughout the country for the presentation and study of the Report of the Laymen's Foreign Missions Inquiry. They also warmly commended the Report and approved in principle its recommendations. Resolutions were adopted recommending to the American Board of Commissioners for Foreign Missions of the Congregational and Christian churches, first, that it shape its policies along the lines recommended in the Report and, second, that it cooperate with the Laymen's Committee and other denominations in working out the measures to be taken toward united action in mission work.

* * *

Consecrate Reconstructed Church at Chatham

Bishop Oldham of Albany on November 27th consecrated the reconstructed St. Luke's Church of Chatham, New York. The church has been completely remodelled and beautified, with the chancel newly furnished. The rector, the Rev. Edmund J. Gates, presented a class for confirmation at the service.

* * *

Laymen Organize in Florida

The first fruits of the newly organized Laymen's Organization, about which we told you a number of weeks ago, have been gathered in the diocese of Florida. A conference of laymen was held on November 27th at Holy Trinity, Gainesville, and a laymen's diocesan organization, along the lines

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suggested by the General Convention commission, was created. Mr. Frank P. Dearing, a member of that commission and a leading layman of Florida, was present and had a leading part in the meeting. The meeting was called by Mr. B. A. Meginniss of Tallahassee, chairman of a diocesan committee on Laymen's Organizations.

* * *

St. Luke's, Evanston to Have Recognition Night

As a part of the every member canvass at St. Luke's, Evanston, a Recognition Night is to be held at the home of Bishop Stewart for all of the commissioners. There are to be awards to the zone which first makes its objective; 2, the zone which having completed all its calls has the fewest declinations or "no pledge"; 3, the zone which has the greatest percentage of new pledges; 4, the zone which has the greatest percentage of increases, figured not in terms of money but in terms of pledgors. A grand idea I should say.

* * *

Celebrate Anniversary of Harrisburg Parish

The 75th anniversary of the founding of St. Paul's, Harrisburg, Pa., was celebrated from November 20th to the 27th. There were many services, with guest preachers, and a parish dinner when the principle address was given by Bishop Brown. In 1910 the parish moved to a new location and built a rectory and parish house. Plans are now under way, under the leadership of the Rev. Archibald Judd, rector, to build a church.

* * *

New Sort of Canvass in California Parish

An every member canvass of a different sort is being undertaken this year at St. James, South Pasadena, California, as a laboratory test under the direction of the rector, the Rev. T. Raymond Jones, and the Rev. David Covell, general secretary of the National Council. The entire membership of the parish has been divided into teams and an effort is being made this fall not to secure merely pledges but, in so far as possible, the cash for the year so that the work can go ahead for the coming year without again referring to money.

* * *

Fire Destroys Baltimore Chapel

All the fire apparatus in Baltimore, all nearly that much, was unable to control the fire at St. Paul's Chapel, Baltimore, that broke out at midnight on November 28th. It is believed to have started in the rear of the chapel and then moved forward. Freezing weather prevented the firemen from making much headway. The Chapel is under the direction of the vestry of Old St. Paul's, that parish having contributed an Easter offering of $27,000 in 1916 for the construction of a new guild hall and for the rebuilding of the organ. The Rev. Frank H. Staples has been the vicar for thirty years.



WM. P. S. LANDER
Called to Rosemont, Pa.

* * *

New Head of Chicago City Missions

The Rev. Edwin J. Randall, executive secretary of the diocese of Chicago, has been appointed superintendent of the City Missions, succeeding the Rev. J. F. Plummer, recently called to the parish in Berwyn. Dr. Randall will have charge of work carried on in 22 institutions in the diocese and will also be the supervisor of the work of the eight Church Institutions in Chicago. It is also announced that Epiphany Church, which was served by Mr. Plummer as rector, is to be closed except for the chapel. This will enable the parish to conserve its resources to clear off current obligations and to build up a reserve for the carrying on of work in the future. Dr. Randall will continue to serve as secretary of the diocesan council.

* * *

Have Christians Any Answer

There has been appearing in a contemporary religious journal a series of articles dealing with the present economic situation under the heading of "The Way Out". Articles have appeared by communists, socialists, facists, and others, all of which prompts a subscriber to ask through the correspondence columns of the paper if it isn't time for someone to attempt to tell the readers what is the Christian Way Out. It was therefore my opportunity to dispatch to the gentleman a postal (nothing like saving postage) informing him that there appeared in this unpretentious Church paper a series of fourteen articles on this very subject nearly a year ago, with contributions by such notables as Archbishop Temple, Nicholas Murray Butler, Harry W. Laidler, Vida D. Scudder, William Green, Bishop Parsons, Mary Simkhovitch, W. G. Peck, Conrad Noel, Spencer Miller Jr., A. Auguste Demant, Reinhold Niebuhr, Daniel McGregor and Bernard Iddings Bell.

BY THE WATERS OF BABYLON

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CATALOGUE ON REQUEST

It was also possible for me to tell him that these articles have been placed in book form, substantially but inexpensively bound, for use, we hope, in study groups. Certainly we as Christians ought to have some answer to the question: "Is there a Christian Way Out of our economic and international difficulties?" You may not agree with the conclusions of this distinguished group but I do guarantee that you will receive a stimulating challenge by reading this little book. It may be had by writing to THE WITNESS, 6140 Cottage Grove Avenue, Chicago. It costs 50c for single copies and $4 for a dozen copies in case you wish to use the material in a discussion group.

* * *

Renovation in Buffalo Parishes

The parish house of Grace Church, Buffalo, is now being completely renovated. Also the interior of the Church of the Holy Communion and the parish house has just been redecorated.

* * *

Florida Rector Goes to Rosemont

The Rev. William P. S. Lander, rector at West Palm Beach, Florida, has accepted a call to be the rector of the Good Shepherd, Rosemont, Penna. This is the parish served until recently by the Rev. Dr. Sparks, now the priest in charge of Trinity Church, New York. Mr. Lander went to Florida six years ago from St. Luke's, Forest Hills, Long Island, and is a native New Yorker, and a graduate of Columbia University and the General Seminary. He was about everything in the diocese of South Florida; president of the standing committee, chairman of the board of religious education, one of the examining chaplains, a trustee of the diocese and a member of the executive council and was a leader in diocesan young peoples work. You will find his picture among these pages somewhere.

* * *

Conference of Young People in Albany

The tenth annual conference of the Young People's Fellowship of the diocese of Albany was held at Amsterdam, November 25-27, attended by forty delegates. Those giving addresses were Bishop Oldham, the Rev. C. W. Findlay of Albany, the Rev. R. L. Howe of Elsmere and the Rev. E. T. Carroll of Amsterdam.

* * *

Great Musical Service at Detroit Cathedral

Haydn's "The Creation" was sung in its entirety on November 27th at St. Paul's Cathedral, Detroit, by a choir of 140 adult choristers, under the direction of Mr. Francis A. Mackay. And just to show you how

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well I keep up on such highbrow things I can inform you, with the help of a cultured correspondent, that Haydn began the score of "The Creation" in 1795 on the text of Baron von Swieten, the librarian of the Emperor Francis; he finished the work in 1798 and the work was performed some weeks later at the palace of Prince Schwarzenberg, with the composer as leader.

* * *

Michigan Women Hear of Extra-Parochial Work

The Woman's Auxiliary of the diocese of Michigan held a meeting on November 28th at St. Stephen's, Wyandotte, when three of the women workers of the diocese spoke on their work; Mrs. C. F. Stephens on work among Negros; Miss Marion Kemp on city work and Miss Lily Oram on rural work.

* * *

Christmas Greetings From Council Officers

Christmas Greetings from the topmen at the Church Missions House have been received for publication and we wish that we had the space to present them to you in full. Our Presiding Bishop in two short but beautiful sentences wishes you all the joy of the season; Bishop Burleson, assistant to the Presiding Bishop, is inspired to verse; Mr. Franklin, treasurer, informs you that the Church family is made up of those who are continually offering their gifts and that he, "the treasurer, who had the privilege of receiving and transmitting your generous gifts, sends you his earnest Christmas Greetings and his prayers that you may find ever increasing joy in sacrificial service to the Babe of Bethlehem." Bishop Creighton sends you the message: "We of the domestic field recognize the blessings that have come to use through Him; and the anniversary of His Nativity is a divine incentive to give the Best Gift possible to the other members of the all-inclusive larger family in the world He came to serve." Dr. Wood, foreign missions, says that a confused, distracted and suffering world, as never before, needs to be made glad by the yearly remembrance of the birth of Jesus. Mr. Barnes, social service secretary, points to the suffering of children in these days and expresses the strong hope that, on the day we celebrate the Nativity of the Christ Child, no true worshipper will fail to render practical aid to some child beyond the circle of his own relatives and friends.

The head of the department of religious education, Dr. Suter, unlike the other secretaries, neglects to tie the Festival up with his own particular work, but he does issue a beautiful scriptual message which I dare say you will see printed in many parish and diocesan papers. Mr. Reinheimer, head of the field department, begins his message with the disturbing statement that "All the world should be taxed" which made me think for a minute that he was going to have something to say on quotas. But it wasn't that; he merely pointed out that whereas Christ was born into a distracted world and gave light to those in darkness, so "The Field Department greets you with a conviction that we are in the midst of a re-birth of the holier attributes of human nature and human relations that will make this Christmastide unforgetable." To which I give my strong Amen, for I too am on the side of those who rejoice that a new society is being born. The birth pains of a new society, which we all must share, can be suffered joyfully by those who see the glory of the new day.

Finally there is the message of Dr. G. Warfield Hobbs, head of the department of publicity, who reminds us that whereas the voice of angels and shepherds once alone proclaimed the Glad Tidings, that now we have the "printed word, the broadcast, pictures of the silvered screen, alive and speaking." "Those of us who as

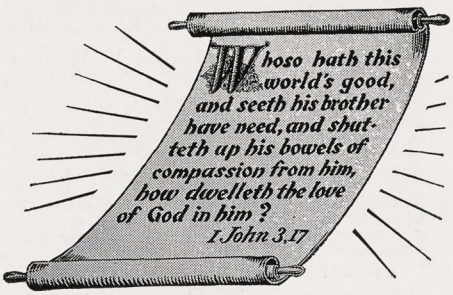
Fiction With a *Soul*—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul*. Above and beyond their power to entertain; greater than their purpose of depicting a phase of Life or a period of civilization, is this intangible, often unintended, inner significance.

Of such a class is the new novel issued by the Macmillan Company of New York, based on modern Biblical scholarship. Historically accurate, showing how monotheism became triumphant over paganism through a great struggle for social justice in the midst of conditions like those prevailing today. Warmly commended by religious leaders, such as Bishop F. J. McConnell, Dr. S. Parkes Cadman and Prof. Shailer Mathews.

By the Waters of Babylon, A Story of Ancient Israel, by Louis Wallis. From all booksellers, or from the Macmillan Company, New York City, for $2.00—*Advt.*

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publicity servants of the Church invoke these various agencies to proclaim the Message of the Christ and His Church joyously step aside today from current chronicles so soon forgot and proudly publish to you the Christmas News that 'Unto you is born this day in the city of David a Saviour, which is Christ the Lord.'"

* * *

Takes Charge of Munich Church

The Rev. F. C. Wissenbach of Sheridan, Wyoming, has accepted the appointment of the Presiding Bishop to take charge of the American Church of the Ascension in Munich. Mr. Wissenbach comes of an old Germany family and was born in Germany. He is a graduate of Heidelberg and the Sorbonne, and was trained for the diplomatic service. For the past twelve years he has been in the service of the Church in Wyoming.

* * *

Choir Festivals in Chicago

Over 300 choristers from parishes throughout Chicago took part in sectional festival services held on November 27th at the Redeemer, St. Peters, and at Grace Church, Oak Park.

* * *

Oxford Groups Invade Detroit

A number of parishes of Detroit welcomed members of the Oxford Group to their pulpits on November 27th. Also on the 28th Bishop Page was the host at a luncheon for the clergy to meet the Rev. Samuel M. Shoemaker, one of the outstanding leaders of the group.

* * *

Asks for Help for Chicago Institutions

Bishop Stewart has sent an appeal to the 36,000 communicants of the diocese of Chicago asking them to contribute liberally to the $43,000 fund that is necessary to carry on their work this winter. Thanksgiving offerings were given to this fund by a number of parishes.

* * *

Methodist Minister is Confirmed

Dr. Ivor G. Hyndman, formerly a Methodist minister, was confirmed with his wife and two children at St. Stephen's, Terra Haute, Indiana, on the Sunday before Advent. Dr. Hyndman has applied for admission as a candidate for orders.

* * *

* * *

Bishop Bennett is a Popular Preacher

Bishop Bennett of Duluth, assisting Bishop Perry in Rhode Island, has made such a reputation as a preacher in the east that he is being called

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upon frequently as guest preacher. He preached the Armistice service sermon at a Congregation Church in Providence and has now received an invitation, which he has accepted, to be the preacher at the annual patriotic service at Temple Emanu-El, a Jewish congregation.

* * *

The Depression and Beer
Our Chief Concern

"The American people do not want salvation," said Archdeacon Frederick Deis, in addressing a gathering of the Brotherhood of St. Andrew in Chicago the other evening. "A release from the depression and beer—these are the great desires of Americans today. We must present to the people religion as something from which there is no escape; something which is absolutely essential to their lives."

* * *

Junior Workers
Beautify Their Church

At St. John's, Linden Hills, Minneapolis, fifteen young girls have been raising money in various ways to buy an altar for their church. They have been at the job for three years and on the 27th of November had the satisfaction of seeing their work brought to an end when Bishop McElwain consecrated a handsome altar. But that wasn't all. Inspired by these ladies, ranging in age from six to fifteen, other organizations of the parish took it upon themselves to raise funds for other pieces of ecclesiastical furniture, while a group of men of the parish bought themselves materials and completely redecorated the chancel and the nave. Another case of the little children leading the whole flock.

* * *

Canvass Results Start
Coming in

News of the every member canvass begins to come in. In the diocese of Florida the canvass was from October 30th to November 13th. Financial returns are not yet available, but it is definitely reported that more thorough and enthusiastic preparation took place this year. In Chicago word comes that early reports indicate a favorable result, with the Redeemer, Hyde Park, being the first to report its 1933 budget in sight.

* * *

Good Will Dinner
Held in Paterson

A good will dinner for Catholics, Protestants and Hebrews was held in Paterson, New Jersey, on November 21st. The toastmaster was Mr. James Wilson of our St. Paul's Church and the benediction was pronounced by the Rev. Charles J. Child, rector of Trinity Church. There were addresses by representatives of the three faiths.

Services of Leading Churches

Cathedral of St. John the Divine
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Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9; Children's Service, 9:30; Morning Prayer and Litany, 10; Holy Communion and Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
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46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m. Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
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Wednesdays: 10 A. M.
Daily: 12:20 P. M.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
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1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 8, 12 and 3.

St. Paul's Church
Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 A. M.
Holy Communion Choral, 8:30 A. M.
Morning Service, 11:00 A. M.
Evening Service, 8:00 P. M.

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

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. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

All Angels' Church
West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 A. M.
Morning Prayer and Sermon, 11 A. M.
Choral Evensong and Sermon, 8 P. M.
Church School, 11 A. M.
Holy Days and Thursdays: Holy Communion, 10:30 A. M.

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

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

Church of St. Michael and All Angels
Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8 P. M.
Week Days: Wednesdays 10 A. M., Thursdays and Fridays 7 A. M., Holy Days 7 and 10 A. M.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M. Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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Relying on pledges of members of the Church the dioceses notified the National Council to expect	$2,163,903
Pledges to the "1932 Deficiency Fund" were	317,914
Total expected for 1932	$2,481,817
Up to December first the dioceses had remitted	1,532,127
Balance to be collected in December	$ 949,690

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THE NATIONAL COUNCIL

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The WITNESS

CHICAGO, ILL., DECEMBER 15, 1932

The Bible

An Estimate by

GEORGE BERNARD SHAW

A GREAT deal of the Bible is much more alive than the morning newspaper and last night's Parliamentary debate. Its Chronicles are better reading than most of our fashionable histories and less intentionally mendacious. In revolutionary invective and utopian aspiration it cuts the ground from under the feet of Ruskin, Carlyle and Karl Marx, and in the epoch of great leaders and great rascals it makes Homer seem superficial and Shakespeare unbalanced.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

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FRANK E. WILSON
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COLLECTING the sum of $949,690 during the month of December is no easy task. That is our job if we are to keep our word to the National Council. It is the balance on the sum pledged by the dioceses that must be paid before the books are closed. The Council, in a statement that appeared in these pages last week, stated that they confidently expected the money. We believe their confidence is well founded. Episcopalians keep their word.

SINCE A GREAT effort has to be made each December to collect the sum promised for that year we wonder if it might not be advisable to have the every member canvass at some other time. With a man having a difficult time raising the cash to pay his pledge for the current year, it is hardly the psychological time to approach him for another pledge. Individuals, parishes and dioceses are saying: "I made a promise for 1932 and I am going to live up to it but believe me I am going to see that I do not pledge for 1933 more than I can pay." In addition to this psychological reason for having the canvass at some other season is the fact that unemployment relief drives, and drives for social agencies generally come in December. Why should we not have the canvass during the Whitsunday season? After the success of the emergency campaign last Whitsunday there is certainly something to be said for it. It looks like bad business to be driving people for two things at once.

IF IT WAS the idea of Mrs. Randolph Frothingham, of the Beacon Hill Frothinghams, to make her country ridiculous she has succeeded. She was the lady who informed the state department in Washington that Albert Einstein, eminent scientist, should not be admitted to this country, even though he was invited here to carry on his research. He was, so she said, "affiliated with more communist organizations than Josef Stalin himself." So the state department instructed our representatives in foreign countries to question him carefully before giving him a visa to enter the United States. He refused to be questioned. Instead he informed the world that if he did not receive his visa within twenty-four hours he would not come to our shores. In less time than that the state department issued a statement to the effect that Mr. Einstein had been questioned as to his opinions, that he was deemed a suitable person to mingle with us, and that the visa has been granted. Thus does Mrs. Frothingham, with apparently the hearty cooperation of our state department, make us look very silly indeed. The whole trouble started of course many years ago. Had the Indians who inhabited the rock-bound coast of New England only boasted a properly organized state department the Beacon Hill Frothinghams never would have been allowed to land. We would then have been saved, not only this present embarrassment, but also the embarrassment of the D.A.R. black list for which this lady was largely responsible, upon which was engraved as undesirable citizens such people as Jane Addams, Bishop Brewster of Maine, Bishop Parsons of California and others equally eminent.

STEPS HAVE BEEN TAKEN by the Lutheran Synod of New York to care for their unemployed pastors. Each employed clergyman of the synod is asked to make systematic contributions from their salaries to care for those who are without charges. The problem should be faced in the Episcopal Church. That there are scores of clergymen without work we know since we are constantly receiving letters from them. But as far as we know no effort has been made to get at the exact number or to determine their needs. The frequently expressed attitude toward these unemployed clergymen is that they are misfits, incapable of performing their jobs—men who should not have been ordained in the first place. In some instances this is no doubt true. Nevertheless the fact remains that they were ordained. The responsibility for providing for them therefore rests upon the Church that admitted them to Holy Orders, and particularly upon the dioceses that admitted them.

GEORGE A. COE, professor at the Union Theological Seminary, is unquestionably one of the leading religious authorities in the world. He was recently asked, "What, in this troublous time, is the outlook for religion?" The reply was substantially this: "Our religion is in trouble, deep trouble, because it is implicated in our decaying economic order. But our religion contains, and always has contained, the principle of love or social justice which, if it should be followed, would produce a radical social and economic transformation. The future of Christianity depends

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altogether upon the use that it makes of this radical principle. The one and only chance that our religion has for recovery and rejuvenation is, in the name of this principle, to reject capitalism and to work for a new economic order in which the love that is justice shall have full opportunity. If the churches should take this course, they would experience a more vigorous life than they have had since primitive days."

WHAT I BELIEVE AND WHY

The Holy Spirit

By

BISHOP JOHNSON

"I BELIEVE in the Holy Ghost, the Lord and the Giver of life." I believe in the Holy Spirit because it gives me a reasonable explanation of creation; of the origin of reason and conscience in man; of the promise that man may become a new creature in a new heaven and a new earth. "The spirit of God brooded on the waters and there was life." "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." "And there appeared unto them tongues of fire and it sat upon each of them and they were all filled with the Holy Ghost."

I am told that this is unscientific but as compared with any scientific explanation of the origin of life and its ascending progress it is most illuminating. Of course, it all starts from a basic assumption that there is a God who has a vital interest in man and an ultimate purpose for him. As we follow the story of this process as revealed in the declarations of Holy Scripture, we find that the Hebrew people had three successive conceptions of God: First, as a divine providence guiding them to an ultimate conclusion. In the Old Testament we find the idea of one God who is holy and who has a concern for the destiny of the Jewish people which shall be consummated in one who is to redeem mankind. The prophecy of Isaiah is full of this concept.

Second, you have a group of Jews who believe that the Messiah has come in the person of Jesus Christ who is the Lamb of God who taketh away the sins of the world. Christ is to them "the word made flesh, who tabernacled among us" that men might come to a knowledge of the Father's love through the medium of His Son. If the Old Testament taught God over us, the Gospels proclaimed God with us in an intimate fellowship through Christ.

Third, we now come to Christ's own interpretation of His mission. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you and when He is come He will guide you unto all truth." Now He said, "If you love me keep my commandments," and if you do this, "I will pray the Father and He shall give you a comforter that He may abide with you forever, even the spirit of truth whom the world cannot receive, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you."

IT WAS imperative that Christ should come to a people prepared for His coming, and out of this people so prepared, He selected the nucleus of His fellowship. He then warns them that in order to appreciate and appropriate the Spirit whom He will send, they must first of all love Him and keep His commandments; then, and then only, may they know the Spirit which the world cannot receive and thus their justification will be found in their own experience.

He never expects that the world will receive that spirit because it refuses to see in Him that which He manifested. It is an orderly process. First, we must come under the law and believe in God who is over us. The foundation of the Gospel lies in moral conduct. Then we must be so enamoured of Him as setting forth a life of righteousness and love that we will do the things that He commanded us to do. Then as a result of such performance, we will receive the gift of the Holy Spirit which He promised to His Apostles and to which gift they ascribed the power that they displayed.

The Gospel, therefore, is not a symposium out of which we select what we choose and reject what we dislike, but rather a way of life which you accept step by step in an orderly process.

It is in my judgment the failure of men to follow the process which prevents them from receiving the grace. If some one whom I trust says to me, "If you will do thus and so, I will promise certain results," and you then refuse to follow the prescription, I am of the opinion that you are not entitled to the results. Here we have a description of the Apostles' own experience which I have no reason to question. First, after three years' fellowship with Christ they accepted Him as their Lord and Master. Second, He bade them to abide in Jerusalem until they should be embued with power from on high. Third, they remained there for ten days after His disappearance and were rewarded by an outward manifestation of this promise of supernatural power. Fourth, they themselves attributed their unusual ability to found and perpetuate a church to the power of the Spirit which they had received and which they gave to others who were to succeed them by the simple act of laying on of hands. This is quite con-

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trary to many evangelists who attribute their success to their own powers. Modesty is always a mark of truthful men.

Fifth, they exhorted their converts to receive this gift, to stir up the Spirit and to quench it not, for they attributed the ability of the Church to continue in the bond of peace through the unity of the spirit. It is this loss of unity which in my judgment has been largely responsible for a failure to value the gift of Pentecost as Christ's statements should lead us to value it.

THE gift of Pentecost lies at the foundation of the Church's sacramental system. In Holy Baptism we pray God to give His Holy Spirit to the one being baptized. In confirmation and in ordination we invoke this gift. In the Holy Communion we ask the blessing of the Spirit upon the gifts of bread and wine.

To leave out this agency of Christ's own institution is to dilute the Gospel from being a means of grace to becoming a school of philosophy. The Church has a philosophy but it is based upon the foundation of accepting and utilizing the gift which Christ promised and gave to His Apostles. The whole system as He and the Apostles constructed it and as the primitive Church accepted it was based upon the power of the Spirit, operating not merely from within, but also in contact with the divine gift of Pentecost. The result of ignoring this gift has been to weaken the fellowship of the Spirit and to substitute an individualism that argues much and does little. To substitute individual cells for the dynamo of Pentecost is to reduce the power from the high voltage of the early Church to the weakness of our modern impact upon society. The power is there, if we use it as it was given to us.

I believe, therefore, in the Holy Spirit as the Lord, and giver of Life. As the Spirit of God he dwells in those who love Christ and keep His commandments and He not only inspires them to personal righteousness but He also binds them together in the unity of the spirit so that they may live in love and charity with one another. After all, the Church was not intended to be a group of unrelated pious people but rather of those who were members one of another in the body of Christ. It is in His work that we should all endeavor to keep the unity of the Spirit in the bond of peace, rather than to keep the uniformity of our opinions in the bond of prejudice. It was the prayer of Christ that all should be one, and He gave us the Spirit so that we might become every one members one of another.

(Next week: The Church)

SITTING ON THE FENCE

By

JOHN R. CROSBY

Rector of Saint Luke's Church, Seaford, Delaware

MARIE LOYD, a vaudeville singer of the days of my unregenerate youth, used to sing a song of which the refrain was, "Tact, tact, tact; you can take it for a fact, that what oils the old machinery, is tact, tact, tact." I did not realize at the time, but I do now, that in those words she embodied what is known to most readers of the Church papers, as the "genius" of our Church. Now, tact, I take it, is the art of handling difficult situations gracefully, and as such is a most commendable and much needed virtue, and I believe to be enjoined by Saint Paul in his recommendation to suffer fools gladly and to be all things to all men. Whether the general variety of so-called tact, as frequently, and, I fear, very generally practiced in ecclesiastical circles is the genuine article, or a more or less spurious imitation, would seem to be a suitable matter for discussion in this article.

My first introduction to tact as an ecclesiastical virtue in the Episcopal Church was a few months after my initiation into our communion. The rector of an extremely select suburban parish had, in a fit of absent-mindedness, asked me to preach a course of Lenten sermons. After the first one, he led me to the study, and gave me a few words of fatherly advice. He said in effect, "My boy, that was a good sermon, but you will never do any good in this Church if you don't alter. Find out what your congregation wants and give it to them. You talked about the woman taken in adultery tonight, and you have upset some of my best people. It's a sore point. Next Friday talk about lawlessness and give Chicago hell. It's a thousand miles off and doesn't matter. Use more tact." The longer I am in this Church, the more I am convinced that the old man was right. If you would be a successful shepherd of souls, a beloved pastor, a popular preacher, use tact; be very careful not to offend the susceptibilities of the better class sinners whom it is the particular province of this Church to lead into the pleasant valleys that lead into the heaven reserved for the elect, and, remember that "more flies are caught with molasses than vinegar."

After all it is sound theology that it is our duty to be as happy as possible in this beautiful world that God has made, and we cannot be really happy with uneasy consciences. Why talk about unpleasant things? Does not the very Prayer Book tell us to use tact, and sit on the fence ecclesiastical? If the word "Hell" upsets our delicate susceptibilities, even in the Creed we can substitute "He went to the world of departed spirits"; "He did not abhor the Virgin's womb" was far too crude for decently nurtured, really refined Episcopalians, and "humbled himself to be born of a Virgin"

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sounds so very much better; the reference to the "procreation of children" in the marriage service, in this day and age is repulsive to delicacy, contrary to psychology and had far better be omitted. What modern young couple wants to be reminded of children, on the day when two young souls are more or less permanently joined together subject to the decisions of the Committee to Study the Whole Matter of Marriage and Divorce.

PLEASE everybody. If a religion cannot make everybody comfortable, of what good is it? Who are we to have convictions in this modern day? Provided that we do not offend anybody, let us preach the truth that is in us. The Lord did not create all souls in the same model. The stark lesson of the Cross can be wrapped in beautiful allegory; the crude precepts of the Gospel, "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal," were merely generalities and not intended to apply to individual cases. Say what we like, the Pharisee was really an excellent churchman. If he had lived in the present day he would probably have been a vestryman, and I do not see how he could have helped being a delegate to the General Convention. He could not have missed the Provincial synod, and his wife must have been a leader in the women's organization. The Publican must have been a most unpleasant individual. He could not possibly fit into the modern social life of the Church, and we all know that only the social activities make the modern parish.

Thank God that we have practically abolished sin. We no longer kneel at the feet of God's priest and acknowledge that we are erring children begging forgiveness at the hands of his accredited minister. Any up to date minister will tell you that sin is a matter of glands or psychology, and that your peculiar difficulties are due to your peculiar temperament, and not to be judged by ordinary standards.

All we have to do therefore, now that all the unpleasant and sordid side of religion has been eliminated, is to remember that the Church exists to make as pleasant as possible the path to the flowery New Jerusalem to which all the best people must inevitably repair. To carry out this mission as efficiently as possible, to remember that we are the "via madia" and that a swerve one way or the other will precipitate us into the most unpleasant decisions, besides alienating our most valued financial supporters, is the clear duty of the entire Church. We must balance ourselves accurately on the top of the Church yard fence; strong convictions, or indeed any convictions or their expression, would mean lack of tact, and tact is the very greatest of Episcopalian virtues. To practice tact, offend nobody and avoid convictions should, and indeed must, be the motto of every aspiring parson if he as the shepherd of his flock would lead his lambs, their fleeces nicely curled (and shorn), to gambol on the smooth shaven lawns of modernised New Jerusalem reserved for the elect.

OUTSIDE certain extremists of all three parties, it is acknowledged that the teaching and authoritative mission of the Church is gone with the snows of yesterday. Give the people what they feel they want, and not what the Church thinks they ought to have. It is a medieval institution and hopelessly out of date anyway, and all the good things of this world shall be added unto you.

The genius of our Church lies in "blessed compromise." Father Blank who wears white Eucharistic vestments because his people think it is a surplice; Doctor Pliable who preaches such comforting sermons on the doctrine that as there is no sin there can be no responsibility; Mr. Weakmind who does not hold an early celebration because Mrs. Brown does not like the idea; faithful ministers to their congregation and worthy descendants of poor old Cranmer thrusting his hand in the fire because he too had compromised.

Bishop Temple of London once wrote in an album that his pet aversions were "Society curates, jelly fish and lemon squash," but he was the last of an old school. What sons of Boanerges we all could be with heavy endowments and no vestries. God forgive us all.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE REPROACH OF EGYPT

Lesson Twelve

WE ARE spending the first 12 lessons of a year's course on the book of Genesis. Sixty-five books remain. It is worth while to take a long while to get started right. We have learned that the Holy Books are the outgrowth of the lives of a very large number of people over a very long time. The crucial event in the lives of these people, the Hebrew race, was their manner of leaving their captivity in Egypt.

How did they get into Egypt, and how did they get out? Psalms 105 and 106 tell the story in hymns which were sung constantly for many centuries. The great land of Egypt hung on the consciousness of Hebrews as the great city nearby hangs on the consciousness of dwellers in small towns. Caravans were always going into Egypt; long files of camels and donkeys and travellers passed through Palestine every day in both directions. Many of the people had been there on business. And it gave them a glow of pride to say "One of our boys used to rule that country." That boy was Joseph, the Dreamer, who irritated his brothers beyond endurance by bragging that he would be a great man some day. They grew so angry at him that they threw him in a pit, and then sold him to a caravan going into Egypt.

There is a difference in the accounts as to which of his brothers saved his life. One story says Reuben, another Judah. Reuben was the first-born, and as such was entitled to the lion's share of the father's estate.

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Joseph irritated him more than the others, perhaps, for this reason. But Judah turned out eventually to be the father of the kingly line. So in later days, the story tellers in the Southern Kingdom gave Judah the glory of having saved Joseph, while those in the Northern country gave it to Reuben.

The story of Joseph's sale into slavery; of his being thrown into prison; of his interpretation of dreams while in prison; and of his being taken out thence and promoted to be the Food Administrator, are fascinating and picturesque. But the main fact involved, which colored all their subsequent history, is too often overlooked. This was the matter of the land titles.

It is necessary to read over Genesis 37 to 50 to get the whole story. In doing so, be sure to omit chapter 38, if you are reading with a class. If you have not time for all this read chapter 41, marking verse 33 to 36.

One-fifth of all the grain was stored up by Joseph in huge store-houses, like our own Federal Farm Board's wheat transactions.

In the story of Jacob's going into Egypt, in chapter 46, we are suddenly interrupted by a list of names. To us, this seems needless; but to the Hebrews, it was the meat of the whole matter; for every one who claimed to hold land in Palestine had to trace his ancestry back to some member of this family.

Now read Chapter 47; verses 13 to end. With the stored grain Joseph bought the land from under the feet of the people; he bought all the cattle; he bought all the people to be the slaves of Pharaoh. All the land and all the people and all the livestock became the property of the king—except the land of the priests. They lived on the royal revenues, for the verse, "The priests had a portion assigned them of Pharaoh, and did eat the portion which Pharaoh gave them" means that they were supported by a royal grant. One-fifth of all produce was the tax levied. That is, twenty per cent of ALL incomes went into the treasury of the government and the church.

During their sojourn in Egypt, the people of Israel learned one thing very thoroughly; which was that all the gorgeous splendor of the royal court and of the priestly temples was paid for by the abject slavery of the toiling poor. While the priests of Egypt, the king and his nobles, lixed in luxury which is still the amazement of the world, the people labored and starved. Therefore, when Israel broke away from Egypt, it was reiterated in their law again and again, that the priesthood should be absolutely dependent on freewill offerings. The priestly tribe of Levi *must not* own land. Furthermore, the land must descend ONLY by inheritance. It could not be sold in perpetuity, but only leased for a time. The Law of Gleaning protected the right of the landless and the disinherited to a share in every crop. And although the priesthood of Israel gained great power, endowment of the church was strictly forbidden. It must not own land, lest it should forget its dependence on goodwill.

All history shows the validity of this lesson. The Reproach of Egypt was the reduction of the people to serfdom under the heel of Church and King. Wherever the Church has amassed great wealth, and through the gifts of the dead has become independent of the goodwill of the living, it has incurred the enmity of the people and eventually been violently dispossessed of its lands, as at the time of the Reformation in Europe; and in France, in Russia, in Spain, in Mexico, in our own time. It is a lesson we need to learn. God is a God of the living, and not of the dead. Endowments are the gift of the dead; offerings are the gift of the living. The Hebrew law is that the church shall be forced to depend on the living.

BIBLE REFERENCES

The Law Against Priestly Landholding. Read Numbers, chapter 18, verse 20 and verse 24. Deuteronomy, chapter 10, verse 9, and chapter 18, verses 1 and 2.

The Law Against Selling Land. Leviticus, Chapter 25, verses 23 and 24. Numbers, chapter 36, verse 7 and verse 9. First Kings, chapter 21, verse 3. Ezekiel, chapter 46, verse 18. St. Paul also refers to this when he says, "Know ye not that they who minister at the altar must live of the altar" in First Corinthians, chapter 9, verse 13.

MEMORY WORK

Let us memorize the Epistles of St. Paul. These are not arranged in the order in which they are written, but roughly in the order of their length. Romans and 1 Corinthians come first, and are each 16 chapters in length. Philemon comes last; it is one very short chapter, the shortest in the New Testament. Romans is put before Corinthians because the book of the Acts ends with St. Paul in Rome, and it hooks on naturally.

Here is the list, with the number of chapters in each.

Romans—16
I Corinthians—16
II Corinthians—13
Galatians—13
Ephesians—6
Philippians—4
Colossians—4
I Thessalonians—5
II—Thessalonians—3
I Timothy—6
II Timothy—4
Titus—3
Philemon—1

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WE ACKNOWLEDGE with thanks the following donations to THE WITNESS FUND, which is used to enable us to continue sending the paper to those who otherwise would have to be without it.

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NOTED ECONOMIST PRESENTS AMERICA WITH A NEW DEAL

Reviewed by G. M. DAY

Stuart Chase's latest book, *A New Deal*, (Macmillan $2.) has the unique distinction among the books we have reviewed for this column of being the only one for the review of which we have received special requests from WITNESS readers. You have only to read it to know the reason why: namely, that it is at once so instructive and so fascinating that some WITNESS readers wanted the rest of you to know about it.

The author presents in his amazingly vivid style a critique of the present economic order from the point of view of a technician and "wayfaring economist" desirous above all else of having the system revised in such a way that it will give an abundant economic life to every living person. After an opening chapter on the sixteen ways men strive to get rich, Mr. Chase traces the working of the foremost Nineteenth Century economic doctrine, *laissez-faire*, and proceeds to give his analysis of the causes of the present depression. The second half of the book is devoted to concrete suggestions of the way in which the present economic system can be drastically and progressively revised while avoiding the definite break with the past which Communism or Fascism would require. It is scarcely necessary to add that for different reasons, Mr. Chase believes that neither of the latter systems will work in these United States, but since great change is necessary owing to the present bad conditions, he does not see why the Russians should "have all the fun of remaking a world".

One note which is so seldom found in books on the "dismal science" is the ethical, but Mr. Chase has no hesitation in emphasizing and reemphasizing ethical judgments and like a refrain through the book runs the primary question *What is an economic system for?* Unless and until the economic machinery of civilization is regarded from a functional viewpoint the author sees little hope of preventing the financial mechanism from being carried of its own momentum over a precipice and dashed to fragments on the rocks of violent revolution. Two sentences suffice to state his views: "If the production and distribution of goods are left to some millions of private individuals, each striving to become rich after his own fashion, working more or less in the dark and frequently at cross purposes with his fellows, the whole mechanism is bound to lose its balance from time to time; and the more complicated and interdependent the engineers make it with their inventions and 'progress', the more tipsy we may expect it to become. The business cycle is the spree and hangover of an undisciplined economy."

The author's plan requires that the economic order be controlled from the top through planning boards. Some of the chief items in the new economy would be: a managed currency, increased income and inheritance taxes in the upper brackets, higher real wages, elimination of tariff barriers, control of investment and speculation, a progressive shortening of the working week, industrial decentralization, long term government budgetting, and a huge program of public works. The entire economic machine would be controlled by National Planning Boards and by the socialization of profits a better distribution of wealth will be ensured and most of the evils of the present rugged individualism avoided.

Undoubtedly the reader will exclaim, "But can it be done? and how?" Not even Mr. Chase feels that he can competently answer this question. The plan will only work provided the "intelligent minority" are at the controls, but the perplexing question is whether our voters can be educated to the point necessary to vote the intelligent minority into office? Mr. Chase is far more optimistic than the reviewer about the ability of a third party, representing this intelligent minority, to win an election, as he is also of the inability of an American fascist party to gain control in the near future. Agree or disagree you will find this volume amazingly exciting —and unlike so much exciting reading—worthy of your serious consideration.

* * *

All books reviewed may by secured from George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia; Edwin S. Gorham Inc., 18 West 45th Street, New York; WITNESS BOOKS, 931 Tribune Building, New York and 6140 Cottage Grove Avenue, Chicago. A few cents should be added to the book price for postage.

TO HOLD BENEFIT IN CHICAGO STADIUM

You can have your parish bazaar and street fairs if you like but there is to be none of this piker stuff for Chicago. On December 21 the Church Club of that city is going to stage a charity benefit that is one, and just to prove that they are not petty in the enterprise they are going to hold it in the Chicago Stadium which will seat 20,000 people. A turkey dinner is to be served at a dollar a head; Bishop Stewart is to deliver a Christmas message; a choir of 200 voices is to sing carols and there will be entertainment features.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It is always real news when a clergyman is called to a parish particularly for the clergy since I have an idea that a considerable portion of them are hoping that someday they too may receive a call. The news fills them with both hope and envy. Bishop Johnson once told me that ninety per cent of the clergy want to move, a statement with which a number of bishops who were within earshot immediately agreed. It is even true of not a few bishops. Thus I was told yesterday on good authority that a parish a hundred miles out of New York which has been vacant for some months has had applications from 125 clergymen. Naturally it a very swanky parish. Another parish within the metropolitan area, I understand, is being looked at longingly by hundreds of clergymen who feel that they can reach the heights only by mounting the steps of a New York pulpit that they can call their own. All of this is preliminary to the belated announcement that the Rev. John W. Suter Jr., executive secretary of the department of religious education, has accepted the rectorship of the Epiphany, New York City. Dr. Suter is to take up his new work on January 15th. He has been the head of religious education since 1925, coming to that work from his native Massachusetts.

* * *

A Couple of Announcements

First of all John Rathbone Oliver is a columnist for this paper. He is to answer questions that might be asked of a priest and psychiatrist if you care to send them to him through the editorial office. So shoot them along. He will have an article in the next issue incidentally. Also I can tell you that the article on Church Schools by Dr. Crosby which appeared here recently has brought in enough other articles to keep the paper filled for weeks. Many say, "Hurrah, that's the stuff; it is time some one was saying just that." Others are saying in effect, "Where does that guy get that stuff?" All of which is fine—a good article is one that stirs the boys to take pen in hand. Maybe he will have something more to say on the subject as soon as Christmas is out of the way. Don't forget Dr. Oliver — shoot in your questions.

* * *

Guest Preachers in New York

There were several guest preachers in New York on December 11th.

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Dean Sturges of Boston was the guest preacher at the morning service at the cathedral, with Bishop Perry commissioning Church Army men at an afternoon service. Bishop Burleson was the preacher in the afternoon at St. Thomas Church. Dean Dumper of Newark preached in the morning at St. James. The Rev. Hugh Black was the preacher at St. Paul's, Columbia University. Dean Blodgett of Erie is the preacher at Trinity all this week at the noonday services. The Rev. G. Warfield Hobbs, head of the department of publicity of the National Council is taking the services, we understand through the winter, at Grace Church, Brooklyn.

* * *

Council Secretary Visits North Dakota

Mabel Lee Cooper, department of religious education of the National Council, has spent five weeks in the district of North Dakota conducting institutes for church school teachers. . . . Trinity Church, Wahpeton, N. D., was consecrated on November 27th by Bishop Bartlett. . . Governor Schafer and Bishop Bartlett were among those attending a reception to the Rev. and Mrs. John Richardson, who recently took charge of our church in Bismarck.

* * *

Great Auxiliary Meeting in New York

One thousand women attended the Advent meeting of the Auxiliary of the diocese of New York at the cathedral on December 6th, at which Bishop Manning was the celebrant and Bishop Budlong of Connecticut the preacher. The united thank offering, amounting to over $7,000, was presented. In the afternoon there were addresses by Bishop Manning, Mrs. Harper Sibley and Bishop Bennett of Duluth.

* * *

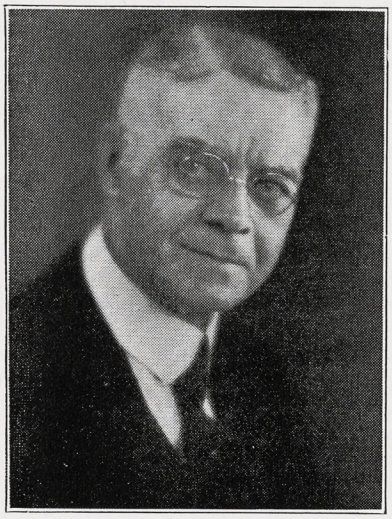
Clarence Darrow Debates on Religion

Clarence Darrow, noted lawyer, said that man can get on very well indeed without religion while Rabbi Mantinband, Williamsport, Pa., took the other side of the question in a debate held the other day in Williamsport. Canon Bennett, rector of Christ Church, presided.

* * *

Rhode Island Considers Social Service

The Rev. C. Rankin Barnes, executive secretary of social service, National Council, spent the last weekend in Rhode Island. He preached at Bristol on Sunday morning and addressed a forum in the parish house of the cathedral in the afternoon. The following morning he addressed the clergy of the diocese. He said that it was time the Church advocated human rights and economic justice not because they are expedient, but because they are true; not to prevent revolution but to promote decent living. "No recovery of the era of unrestricted, cut-throat competition is longer possible. The only feasible thing is reconstruction, based on just human values. This implies that the Church must insist upon a new social and economic order." All of which brings a lusty "Here, Here" from this corner.



BISHOP McCONNELL
Retiring Federal Council President

* * *

Canon Dewar Visits Albany

Canon Dewar of York Cathedral, England, lecturer at the Berkeley Divinity School, was the preacher at two services in Albany, N. Y., on December 4th and addressed a conference of our clergy the following day. The churches were filled at both services, with any number of folks turned away.

* * *

Council Money Must be in Soon

Monies pledged to the National Council for 1932 must be in by January 21st according to a statement issued by the finance department, since the books for the year close on that day.

* * *

Auxiliary Receives a Gift

The Auxiliary of St. John's, Oneida, N. Y., has received a gift of $1,000 from Mr. and Mrs. W. H. Pine as an endowment for their work. They gave a similar sum to the Brotherhood chapter of the parish in memory of their son.

* * *

Women are Doing the Calling

Women of the guild of Calvary, Utica, N. Y., have undertaken a systematic calling campaign to bring the women of the parish into closer touch with the church. Good idea.

Presbyterians Do Not Like Laymen's Report

We have already reported to you in other issues that the Report of the Laymen's Foreign Missions Inquiry was received most favorably by Methodists and Congregations. The Presbyterian General Council on the other hand has practically repudiated the findings of the Laymen. In an official statement they condemn the Inquiry for releasing statements to the press criticising missions and missionaries. They say that their judgments are unjust and that confidence in missions has been shaken as a result of the Inquiry Report. They state that the interpretation given to the Christian religion by the Report is virtually a denial of Christianity. They question the completeness of the information contained in the Report. "We cannot accept its judgment of the attitude of missionaries to peoples of other races and faiths, nor its definition of the theological tenets of the missionaries representing American churches generally. "We cannot accept its judgment of the fitness of missionaries in general to accomplish their task, nor the estimate in which Christian foreign missions are held by governments, by representative civil officers and by a great number of thinking Christian and non-Christian nationals. We cannot accept its test of the vitality of the indigenous churches, nor its estimate of the place of the church, with its divine dynamic, in bringing men to the knowledge of God in Christ."

In other words, I take it, the General Council of the Presbyterian Church thinks that it is a rotten Report. On the other hand one of their missionaries, now famous, Mrs. Pearl Buck, who has given her lifetime to missions in China, crys out from the housetops that the Report is true down to the last sentence and that every one of it's recommendations are sound. So there you are—take your choice. And while I am at it, though I do not want to turn this into an ad, I think you should read the report. It is published under the title of "Re-Thinking Missions", sells for $2 and can be secured from THE WITNESS if you haven't a book shop handy.

* * *

Federal Council Holds Quadrennial Meeting

The sixth quadrennial meeting of the Federal Councils of Churches was held in Indianapolis from December 6th to 9th. Twenty-six denominations are affiliated with the Council, intrusting to this organization many responsibilities which are common to all and can be fulfilled better together than sepa-

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rately. Our own Church, as you doubtless know, is not affiliated but does cooperate, largely through the department of social service of our National Council.

Many matters of vital importance were discussed at this meeting; worship; race relations; the relationship of church and state, upon which subject there was an interesting debate, following the presenting of a report which was the result of careful study by experts. World peace had its innings, with a report presented by a commission upon which Churchman Alanson B. Houghton, formerly Ambassador to Great Britain served as chairman, assisted by Churchman George W. Wickersham and other notables. Miss Mary E. Woolley, who was a delegate to the Geneva Conference on disarmament, delivered a stirring speech on this subject in which she urged the churches to support the League of Nations and to press for international reductions of armaments.

Evangelism was stressed in a report presented by a commission in which the churches were challenged to launch aggressive campaigns in order that our social and economic problems may be solved "in the presence of the Spirit of God." Then the Rev. S. Parkes Cadman, Congregationalist, and former president of the Federal Council, announced, amid enthusiasm, that plans were under way to convene a World Conference on Christian Life and Work in 1937, at which it is hoped to bring together 500 leaders of Protestant and Greek Orthodox Churches to deal with the problems of practical Christianity.

Bishop Francis McConnell, outgoing president, made a plea for a larger measure of cooperation among the religious forces of this country. "It is perfectly amazing," he said, "how well you can get along with another denomination if you have any kind of an opportunity to sit with the representatives of that denomination long enough, no matter what your own theories may be."

One of the most interesting sessions, and one in which there was the warmest debate, was when the new "Social Creed of the Churches" was presented. There have been no changes in the "Creed" for twenty years but at the last quadrennial a commission was appointed to revise it. It was a distinguished commission headed by Dr. Edward T. Devine, former president of the national conference of social work, and our Bishop Gilbert of New York was a leading member of it. The new "Creed" deals with economic planning, marriage and the family (Professor Howard Robbins of the General has a lot to do with this), agriculture, prison reform, war, freedom of the press, of assemblage and of speech. It is an inspiring document about which we will hear a great deal, I hope, within the next few years for in it the churches that are affiliated with the Federal Council are committed to a definite program.

In addition to these business matters the delegates and visitors had the opportunity to listen to a number of outstanding addresses, among them one by Bishop Scarlett of Missouri who spoke on the function of the church in developing a Christian social conscience.

* * *

Field Department Leaders to Hold Conferences

In recent years conferences of diocesan field department leaders have been held in Chicago. This year this conference is to be divided, with one group meeting in or near New York February 9 to 11, and the other in Denver, February 14 to 16.

* * *

Vice Presidents of Jerusalem

To be appointed a vice-president of Jerusalem sounds like quite an honor, though a bit vague, if allowed to stand without explanation. The new bishop of Jerusalem, Dr. Graham Brown (of the English Church naturally) developed a plan before taking up his new job of making the Jerusalem and the East Mission more representative of the Anglican Communion. To that end the American Church is to be represented by three vice-presidents; Bishops Dallas, McCormick and Sanford. Then the Presiding Bishop has appointed a secretary for each province. It is the task of these gentlemen to promote and maintain interest in the Good Friday Offering which supports the work carried on in the East by our Church, all of which seems to indicate that the new Jerusalem Bishop is a very wise man if you know what I mean.

* * *

Bishop Dallas Preaches at Cambridge

Bishop Dallas of New Hampshire was the preacher last Sunday at Christ Church, Cambridge, when several Harvard students were confirmed.

* * *

Church Army Has Anniversary

The fifth anniversary sermon of the Church Army was preached by Bishop Perry on December 11th at a service held at the Cathedral of St. John the Divine, New York. Seven more presented for commissioning at the service, including the first three of the mission sisters to enter the Church Army in this country. All seven have been in training at the Army Training Center in Providence for the past eighteen months. Prior to this service the group attended a quiet afternoon at the cathedral in Garden City conducted by Bishop Stires and also received Holy Communion at a special service with Bishop Manning as celebrant.

On the 13th a meeting of the board of directors of the Church Army was held in New York when the most important matter discussed —guess—that's right—how to raise funds to carry on this important work. There is a real crisis. The

By Maurice B. Reckwitt, M.A.

Editor of CHRISTENDOM

Member of the Research Committee of the Christian Social Council (London) and of the Committee of the Anglo - Catholic Summer School of Sociology

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training center is already closed for lack of funds, which means that twenty fine candidates have to wait. Maybe you can help out. If so the person to write to is our old friend Captain B. Frank Mountford, 416 Lafayette Street, New York.

* * *

Bishop Sherrill Speaks in Philadelphia

Bishop Henry Sherrill of Massachusetts was the speaker at the dinner of the Church Club of Philadelphia, held on December 7th.

* * *

Concerned Because so Many Go to Church

Not exactly concerned perhaps but wondering why. You see in Concord, New Hampshire, there has been an apparent increase in church attendance during the past few months. So the Council of churches of that city are conducting a survey with the idea of finding out just what it is that has made people suddenly turn to their churches.

* * *

Football Coach Talks to Young People

George L. Donovan, assistant football coach at Harvard addressed the young people of St. John's, Charlestown, Mass., last Sunday evening. After Notre Dame and Yale it is a wonder to me that the young folks would listen to him.

* * *

Find Way of Raising the Mortgage Money

The problem of financing churches has become more acute in many parts of the country due to the reduced circumstances of church supporters. During the business depression when immediate funds have not always been available, an original plan for church financing has been devised to liquidate mortgages on church property. This plan is about to be put into operation on behalf of Grace church, Kingston, Pa., for the purpose of liquidating a mortgage of $30,000. The rector of Grace church is Rev. Ralph A. Weatherly.

The Church Life Insurance Corp. of 20 Exchange Place, New York offers a proposal which may be said to have been created for the depression. The plan operates over a maximum period of fifteen years. Parishioners make stipulated contributions to the mortgage fund, which is held under the control of the vestry. The vestry has made an arrangement with Church Life Insurance Corp. whereby a certain proportion of the contributions are placed with the corporation at compound interest, and in connection with the issuance of endowment contracts in favor of the mortgage fund. The plan provides for the annual payment by the contributor of but 6 per cent of the amount he subscribes for fifteen years. For example when $1,000 is pledged, the pledgor pays $60 a year to the mortgage fund. To balance each such subscription Church Life Insurance Corp. issues a $1,000 fifteen year endowment contract which becomes payable to the mortgage fund at the end of the 15 year period or under certain conditions, prior to that time. Subscriptions for ten years, five years or cash contributions are also made possible under this plan.

* * *

Boston Clergyman Preaches to Negroes

The Rev. George L. Paine, executive secretary of the Boston Federation of Churches was the preacher last Sunday at St. Mark's Methodist Church, New York, the largest Negro congregation in the city. On the following day he spoke to the Negro social service workers and that evening was the guest speaker at a meeting of Negro labor organizations.

* * *

Changes the Hour and Trebles Attendance

The rector of St. Clement's, Seattle, when he came to the parish a num-

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ber of years ago, changed the hour of early service from 8 to 8:45. The number receiving doubled, then trebled. He attributed it to the fact that people want to sleep late Sundays and that we have to recognize that fact. He also has his church school in the parish house at the same time as the morning service so that parents and children can come together. More, he has breakfast served in the parish house between the early and later services. The early service is always a high celebration. The 11 o'clock service is always Morning Prayer since in the rector's opinion the closeness of the hours makes it unnecessary to have the communion service at eleven. But the 8:45 service is a real one—with exceptionally fine music and all the rest of it.

* * *

Parish Acquires a Country Estate

Trinity, Seattle, has acquired a 23 acre country resort, located on a lake front. There are cabins, rowboats, kitchens and everything that goes with a summer resort. The property was acquired through the enterprise of the rector, the Rev. C. S. Mook, who saw the chance to pick up the property at a low price. It is to be used by the various organizations of the parish for summer holidays.

* * *

Clergy of Long Island Want Another Bishop

Archdeacon Duffield of Long Island, ill for some time though now on his way to health, has submitted his resignation to Bishop Stires. A committee was appointed to consider methods of filling the vacancy and they have reported three plans; 1. that a new archdeacon be elected; 2. that the present acting archdeacon be continued in office; 3. that the bishop be requested to ask for the election of another suffragan bishop. The matter came up for a vote at a recent meeting of the Archdeaconry of Queens and Nassau and a majority favored the election of another bishop.

* * *

Teaching Mission in Mississippi

There are seven missions and four preaching stations down in Mississippi in what is called the Bolton Field, which covers pretty much all of four counties. They had a preaching mission down there recently; not a particularly elaborate affair but nevertheless exceedingly effective. Each mission and preaching station had one day, and all of the day too, from the celebration in the morning until the mass meeting in the evening. It took 11 days to cover the field. Twenty-six services were held and 604 miles were driven, with 57 pastoral calls being made by the rector. They have been hard hit in

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that part of the country—a lot harder hit than most of the rest of us. Yet as a result of this mission these people were filled with hope and a determination to stick by the Church through thick and thin.

* * *

Edgar Guest Speaks at Church Dinner

Those of you who like the poetry of Edgar A. Guest could have seen your great one in person had you been in Detroit on the evening of December 7th. For as a part of the celebration of the 15th anniversary of the rectorship of the Rev. Bertram Pullinger at Grace Church he was one of the speakers at a banquet. Of course he read several of his poems.

* * *

Discuss Church Schools at Jackson, Michigan

Miss Elizabeth S. Thomas, field worker of the department of religious education in the diocese of Michigan, met with the Church Normal School at St. Paul's, Jackson, on December 7th. Her subject was "The Church School Comes to Life". Mrs. Charles Lamb of Ypsilanti, a member of the national child study commission spoke on "The Church and the Little Ones."

* * *

Los Angeles Rector Killed in Accident

The Rev. V. D. Ruggles of Los Angeles was killed in an automobile accident when his car was hit by another. The driver of the other car was held by the police. Mr. Ruggles was the superintendent of the City Mission work of the city. He was a graduate of the General Seminary, class of 1904, and was 52 years old.

* * *

Evangelistic Mass Meeting in Middletown, N. Y.

The diocese of New York held the second evangelistic mass meeting on December 11th at Grace Church, Middletown, one having been held previously for the parishes of Westchester County. The last Sunday's meeting, attended by Church people throughout the section, was addressed by Bishop Manning, Bishop Gilbert, the Rev. Robert S. W. Wood, rector at Tuxedo Park, and Mr. Robert W. B. Elliott, chancellor of the diocese.

* * *

Start School in Old Mission

St. Andrew's, Ellis Grove, Delaware, was closed a number of years ago since many of the communicants moved away, and the others were willing to use their cars to get to Laurel for services. But recently the clergyman in charge at Laurel, the Rev. R. Y. Barber, dug out a flock of children in Ellis Grove and opened a week day Church school. There are 21 enrolled at the moment and the experiment is moving along in grand style.

* * *

Church Negro Tenor Gives Concert

Ernest Hemby, noted Negro tenor of Savannah, gave a concert in the municipal auditorium on December 5th under the auspices of the auxiliary of St. Augustine's Church. Mr. Hemby has studied voice both in this country and abroad.

* * *

Commissioning of Layreaders

Services for the commissioning of layreaders are becoming quite the thing. One held recently in the diocese of Albany at which Bishop Oldham commissioned several men. A similar service was held at the cathedral in Providence, R. I., on December 4th, at which Bishop Perry commissioned the layreaders of his diocese. In Rhode Island a school for these men is being planned under the chairmanship of the Rev. A. M. Hilliker, to be held each Sunday afternoon during the winter.

* * *

Tells Masons to go to Church

As a part of a state-wide effort to get Masons to go to church a service was held at Grace Church, Cortland, N. Y., at which the preacher was the archdeacon of Central New York, the Ven. A. A. Jaynes, past grand chaplain of the Grand Lodge.

* * *

Organists Meet at Williamsport

The organists of Williamsport, Pa., are having regular social meetings at which Church music is discussed. The group, together with flocks of choisters, will be the guests of Edward Hardy, organist of Christ Church, on December 18th—supper, a speech or two and choral evensong.

* * *

Suggestions for Sunday School Classes

Here are suggestions for Sunday School classes, cleared after trial by the department of religious education of the National Council. Maybe you will want to try one or two. Eighth grade girls rewrite the collect each Sunday in their own words. A class of boys takes notes on the sermon for use in class discussion the following week. A class dramatizes the debate on the creed at the Council of Nicea—rather ambitious, what? Still another wrote the service of Morning Prayer in their own words. Which makes me wonder just what adults would put to paper if they were asked to rewrite the service they had just attended in their own words. I would wager that not 25% would be able to put down anything intelligent about the Old Testament lesson, and I rather question whether the psalms or the canticles would mean much to them. Might be an interesting experiment, and a real check up on the effectiveness of the service, to have a few adults do this sometime—not warning them in advance of course, but asking them to do it as they leave the service. I'd like to see the answers.

* * *

Unemployment is on the Increase

Here are figures to ponder over—all based upon a careful survey made in Buffalo, New York. The field covered by the study included 14,909 men and women classified as "Usually employed". Of these but 46 per cent are at present employed on full time, with 31% unable to get any work at all. And to show how unemployment has increased in November 1929 only 6% of these people were out of jobs; in November 1930 seventeen per cent were unemployed; a year ago the figure was 23% and now it has mounted to 31%. Figure it out.

* * *

First Episcopal Service is Held

What was probably the first Episcopal Church service ever held in a large section of New Mexico brought people in from long distances to Datil, a new mission station where the Rev. Donald Smith now holds semi-monthly service in the village school house. Bishop Howden says Church privileges have been extremely limited in this large area, extending, if you want to look at a map, from Magdalena, which is some seventy miles south west of Albuquerque, clear to the Arizona line.

* * *

State Commissioner Visits Hoosac School

Dr. George W. Wiley, assistant commissioner for secondary education for the state of New York last week spent a number of days at Hoosac, one of our Church boarding schools for boys. He writes: "The manner in which the school is organized and conducted, its fine program of studies, the care which is given in connection with the adjustment of the various groups of pupils, the em-

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phasis which is properly placed on thorough scholarship, but above all the recognition the headmaster and faculty are giving to those intangible qualities of character and integrity should loom large in any fair evaluation of the high type of service which is being rendered to the student body.—I am very confident that a young man who spends a few years at Hoosac School must be profoundly influenced toward a deeper and finer appreciation of those values in life that are eminently worth while."

* * *

Young Clergyman and Wife Die

Rev. Richard M. Douglas, thirty-two year old Louisiana clergyman, died on November 21, and his young wife died two days later. The death came as a result of influenza contracted as a result of exposure when they had trouble with their car while returning from a conference at the College of Preachers. Mr. Douglas was rapidly becoming an outstanding leader of rural Church work.

* * *

Mrs. Harper Sibley Speaks at Hobart

Mrs. Harper Sibley, member of the Laymen's Foreign Missions Inquiry, spoke on that Inquiry before the students of William Smith College on November 30th. The meeting was attended by Church people of Geneva as well as the students.

* * *

Scottish Rite Masons Attend Service

Scottish Rite Masons of Los Angeles are to attend service at St. Paul's Cathedral, Los Angeles, next Sunday, when the address will be by Mr. Reynold E. Blight, as communicant of the cathedral and a thirty-third degree Mason.

* * *

New Rector at Fort Wayne, Indiana

The Rev. James McNeal Wheatley, formerly of Evanston, Illinois, was recently instituted rector of Trinity parish, Fort Wayne, Indiana, by Bishop Campbell.

* * *

Parish Goes in For Entertainment

The woman's guild of Christ Church, Dallas, Texas, is going in for entertainment in a big way this winter; and at so much a head which is perhaps more to the point. They are presenting a course of five, including two book review lectures, an art exhibit, a play and another entertainment yet to be selected. Having gone to college with the rector, the Rev. B. L. Smith, I could tell the ladies of several very entertaining tricks that he once performed well, but possibly they prefer outside talent. For their first show they have Dean George R. Wood lecturing on Dr. Oliver's "The

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Good Shepherd." Season ticket $2.00 and single admissions 50c if you happen to be in Dallas. Also this is not an advertisement; at least we are not being paid for it.

* * *

Another Witness Bible Class

It has been some weeks since we have had news here of THE WITNESS Bible Class. But now along comes a letter from the Rev. Lawrence F. Piper of Derry, New Hampshire, informing us that at the Transfiguration there are two classes. Each Sunday after the morning service a group stays and lessons are held, and on a week-day evening another group, mostly Church school teachers, meet to study THE WITNESS lessons. How about it in your parish?

* * *

Dr. Kinsolving Writes Biography of Brother

Dr. Arthur Kinsolving of Baltimore has written a vividly interesting biography of Bishop Kinsolving, late bishop of Texas, under the impressive title of "Texas George." Master of literary style, the author, while writing intimately of his own brother, achieves his task so impersonally, with such simplicity, directness and restraint as to command the admiration of the reader. The book is published by the Morehouse Publishing Company.

* * *

Tells of Work In Liberia

The Rev. James H. Gorham, member of the Order of the Holy Cross and connected with their work in Liberia, was the preacher last Sunday at the Church of St. Mary the Virgin's, New York.

A clearer conception of many of the tenets of Christian faith might be obtained in the Liberian hinterland than in cosmopolitan New York, declared Father Gorham, who is the son of Edwin S. Gorman, well known bookselling churchman of New York.

"The true meaning of what St. Paul meant by 'the household of God' appears most readily in the tribal constituency at our mission's field," he said. "The Occidental institution of the group composed of father, mother and children is a home, but not, strictly speaking, a household. In Africa I was once asked by a young man to meet his 'family.' I greeted his grandfather, the chief of the clan; his parents and then one whom he called his brother. Then another 'brother' came along, then another, and then about twenty more. Then came one who was introduced as his 'truly brother,' which meant that this last came of the same father and mother. The others were his household brothers. Does this not illustrate perfectly what Christ meant by calling men His brothers?"

Services of Leading Churches

Cathedral of St. John the Divine
New York City
Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9; Children's Service, 9:30; Morning Prayer and Litany, 10; Holy Communion and Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Weed-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m. Church School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10, 11 a. m.; 4 p. m.
Wednesdays: 10 a. m.
Daily: 12:20 p. m.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 a. m., Holy Communion.
11 a. m., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

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

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

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. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

Al Angels' Church
West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 a. m.
Morning Prayer and Sermon, 11 a. m.
Choral Evensong and Sermon, 8 p. m.
Church School, 11 a. m.
Holy Days and Thursdays: Holy Communion, 10:30 a. m.

Christ Church Cathedral
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Cor. Main and Church Streets
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Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

Grace and St. Peter's Church Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels
Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8 P. M.
Week Days: Wednesdays 10 A. M., Thursdays and Fridays 7 A. M., Holy Days 7 and 10 A. M.

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

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.

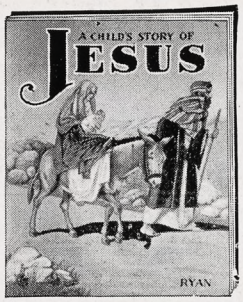
Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, S.T.D., Rector
Sundays: 7:30 a. m. Holy Communion. 11 a. m. Morning Services, Sermon and Holy Communion.
8 p. m. Evening Service and Address.

Rhode Island
St. Stephen's Church in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 a. m. Holy Communion. 11 a. m. Sung Mass and Sermon. 5:30 p. m. Evening Prayer.
Week Days: 7 a. m. Mass, 7:30 a. m. Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m. 7:30-8:30 p. m.

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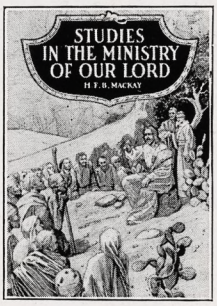


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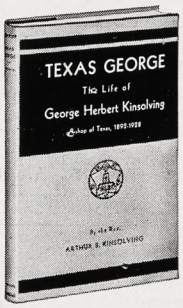
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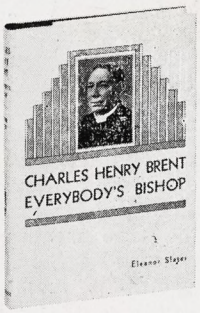
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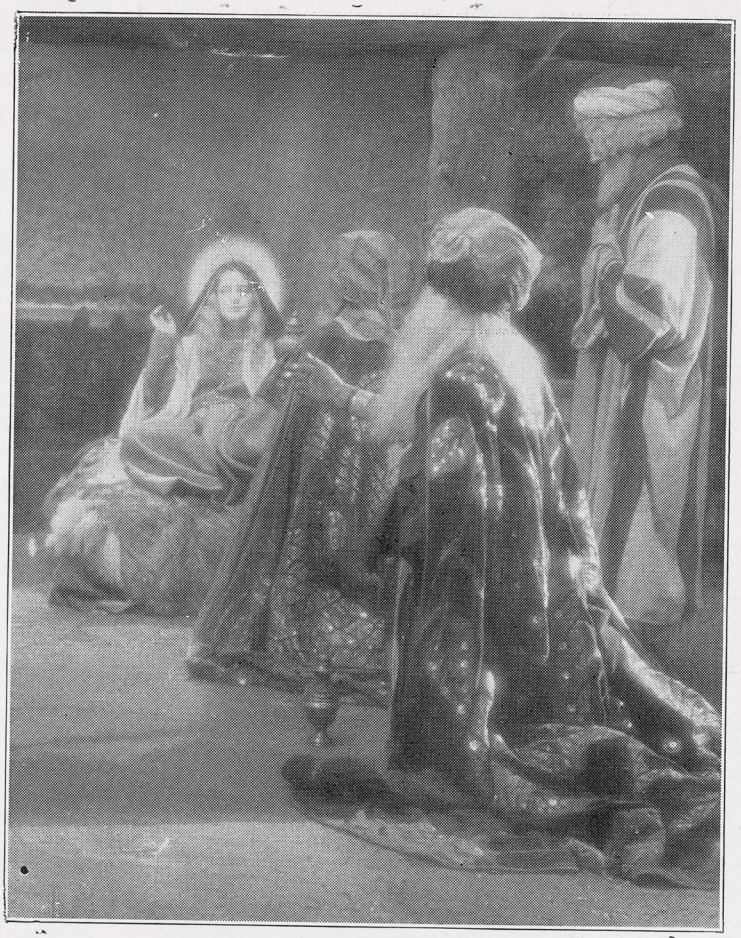
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CHRISTMAS NUMBER

The WITNESS

CHICAGO, ILL., DECEMBER 22, 1932



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THE WITNESS

A National Paper of the Episcopal Church

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FRANK E. WILSON
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"TO WISH you the old, old wish"—how often that message reaches us at this season of the year! But what is the wish we receive and give so freely? It is not enough to say that we wish to be merry, that we wish to remember old friends, that we wish for a good time, good fare, costly gifts or a reunion of family relations. As Christians we are bidden to wish for greater things than these. We are bidden to bring back to remembrance the stable of the village inn at Bethlehem and of a new born Child and His mother, of God made flesh.

So we would word our wish that Christ may be born in our hearts by faith. For till Christ be formed within each one of us there can be no new birth. And to all of us comes from time to time an instinct that will not let us be satisfied with our lives, however successful they may be from a worldly standpoint. There rises within us a wordless protest against mere materialism. As we contemplate the Virgin and her Child we realize anew that there is life. Conversion may be defined as the acceptance of God's scale of values. If, then, we bring our worldly aims and ambitions and anxieties to the test of the manger throne we find an immediate reversal of our earthly standards. We recognize—however unwillingly—that here lies a greater than all. We live again—yet not we ourselves—but Christ liveth in us.

If we turn aside from ourselves and consider for a moment what other wish we would have for the world this Christmastide, we may also wish that the ideal relationship which existed between Jesus and His mother might become the whole world's ideal of the divinity and dignity of womanhood. A holy secrecy conceals much of that intimate life, but we are permitted some revealing glimpses and these should be enough to show us that even Christ did not pass through His life on earth unhelped by a woman's love. He revealed to us a new divine meaning in motherhood; He gave us a Christian standard of chivalry; He gave us a fresh standard of tender respect for all women. Indeed it may be said that He showed the world by His incarnation that women have the world's destiny in their keeping.

Finally, we must wish to worship. That is not a popular demand today. Morality, fellowship, brotherhood, these are all commended. Nevertheless it remains man's first duty and privilege to worship God. No fellowship is possible until men combine, not for success in aggression, but in bending their wills humbly before that which puts all their pride to shame. Heroics only produce a spirit of emulation. It is the supreme self-abnegation, the emptying out of glory, the all-embracing condescension of love that produces the essential quality from which true worship springs. He lies in the manger because there is no room for Him in the busy caravanserais of life. Oh, come, let us adore Him.

DO YOU WANT to have a joyous Christmas? There is one sure way—do as much as you possibly can for others. Never has there been a Christmas with so many desolate and lonely, without a home to call their own. So if you are one of the fortunate, share your good luck in the name of Christ with those who, through no fault of their own, are compelled to depend upon you for their very existence. Then too remember the many institutions and societies that minister throughout the year. In these days of heavy demands and high taxes there is a disposition on the part of many to hold back that check that has been going annually to some orphanage, institution or charity. As a result great work is seriously threatened. Or if you by chance are one of those who never established the habit of sending a few checks at Christmas time, may we suggest that it is a blessed custom that reaps rewards beyond imagining. Practical aid, particularly in these days, is worship of the Christ Child on an exalted plane. There is listed on another page in this issue a number of institutions and societies worthy of aid. Or inquire at your diocesan office or from your rector as to where your dollars may serve most effectively. It is more blessed to give than to receive. Test that statement this Christmas, not by giving merely within your own family and friends, but by giving to those in desperate want and to worthy organizations whose very existence depends upon the small gifts of many friends.

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BOOKS FOR THE HOLIDAYS

By
GARDINER M. DAY

IF THE prophets were ranked according to their accuracy, surely the writer of the book of Ecclesiastes would go to the top of the list by virtue of his prophetic declaration that "of making many books there is no end." Although the wayfaring man may not be aware of the stream of books which flow forth from our presses at any other time, he certainly is when he takes his list—you know how it reads, Aunt Bertha, Cousin Julia, Uncle Howard and then a few friends, including not infrequently some with whom a religious book would make a bigger hit than a loud necktie—to the local book store. A special enhancement to the value of a book as a Christmas gift, for which the publishers and dealers deserve much praise, is that if the book is unmarked but has already been read, the recipient can exchange it for another which he has not read but always desired. The purpose of this article is to serve as a very incomplete guide to the gentleman with a list who wants a few religious selections. Our selections must necessarily leave out many volumes which deserve mention. The best we can do is to remark upon those which we have felt particularly worth while.

In the field of religion in general the two most outstanding recent books which you do not want to miss are: Dr. Reinhold Niebuhr's *Moral Man and Immoral Society* (Scribners $2.) in which the distinguished professor and author writes illuminatingly upon the modern Christian's most serious dilemmas, and *Re-Thinking Missions* (Harpers $2) being the conclusions of the Laymen's Inquiry's Appraisal Commission in regard to the present condition of foreign missions with definite recommendations for the future. Two other splendid books in the general field of religion which appeared earlier are: Father Barry's *Christianity and the New World* (Harpers $2.50), the message of Christianity in modern dress, and Dr. McComb's translation of Friedrich Heiler's study in the history and psychology of worship, *Prayer* (Oxford $3).

Three small books deserve special mention: *Christianity* by Edwyn Bevan (Holt $1) sounds like a case of Jonah swallowing the whale, but it is a remarkable little essay; *Christian Outlines* by the Head Master of Eton School, Cyril Arlington, is an admirable brief statement of the beliefs of a modern Christian and why he holds them (Macmillan $1.25); and THE WITNESS publication *The Story of the Church* by Bishop Johnson (costing only $.50), we have mentioned at length in previous reviews.

In these times of rapid changes there is a hunger in people's minds and hearts for spiritual insight and interpretation. In response to that need Harper's is publishing a series of small dollar books of sermons by distinguished ministers. Two of those which have already appeared are by Episcopal Rectors upon whom one can always count for something very worth while, *When Christ Passes By* by W. Russell Bowie and *The Angel in the Soul* by Joseph F. Newton.

Forty Years for Labrador by Sir Wilfred Grenfell is the outstanding religious and missionary biography of recent publication. Dr. Grenfell here completes the story of his adventuresome years in Labrador as a Medical Missionary (Houghton, Mifflin $4). A close second to this book in interest is *That Strange Little Brown Man,* the story of Gandhi by Bishop Frederick Fisher (Long & Smith $2.50). For one who has not been to India it gives a fascinating and instructive interpretation not only of the life of the famous Indian but of general conditions in India. *What I Owe to Christ,* the auto-biography of the Saintly Dr. C. F. Andrews, is in a class by itself owing to its great beauty and amazing spiritual quality (Abingdon $1.50). In *Men Against Death* Paul de Kruif dramatizes the lives of seemingly undramatic scientists and research workers in such a way as to vividly display their heroic quality (Harcourt, Brace & Co. $3.50). *St. Paul* by Fr. Wilfred Knox is a splendid popular life of the missionary apostle (Appleton $2) and Lewis Browne's *Blessed Spinoza* is a moving account of that deeply religious and saintly man who in his own life time was condemned and persecuted as a dangerous atheist (Macmillan $4).

With articles on technocracy and the modern machine appearing continually in our magazines, great interest is evident in present economic conditions. For those who are looking for an interpretation of economic trends from an ethical viewpoint Stuart Chase's *A New Deal* will prove at once instructive and fascinating (Macmillan $2), while a runner-up is a book by the noted British Labor Party Member and detective story writer G. D. H. Cole entitled *A Guide Through World Chaos* (Knopf $3.75).

Anyone interested in psychology and religion will find *Pastoral Psychiatry and Mental Health* by Dr. John R. Oliver, who is now himself a WITNESS columnist, full of valuable material (Scribners $2.75). While the book consists of lectures given to theological students, laymen will find them not only engaging, but also most helpful reading. Another book of worth in this field is Dewar and Hudson's *Psychology for Religious Workers* (Harpers $2).

Few greater aids to a Christian's daily devotional period can be found than the use of some new and sometimes very different type of manual from that which one has been accustomed to use. Such a manual is Kirby Page's *Living Creatively* (Farrar & Rinehart $2). It helps to relate the devotional life to Christian practice in no uncertain way. *The Way of Light* is another excellent manual which tries to make vital the same relationship. It has been compiled by Dr. Howard Robbins (Gorham $1.50) and not only contains meditations but also a carefully considered list of readings

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and subjects for study which should be used at the same time if the religious life of the individual is to be thoroughly quickened.

In Religion in Our Times Dr. Gaius G. Atkins has done for the religious life of the past forty years what Mr. F. L. Allen has done for the socio-historical movement in general in the same period (Round Table Press $2.75). The high literary quality of Dr. Atkins' work is well known and the book is exceedingly interesting. Another author who brings to his historical writing in addition to style and knowledge a high ethical note is Mr. James T. Adams, whose history of our country up to the Civil War has appeared under the title of *The March of Democracy* (Scribners $3.50).

In the sphere of the Church School we have seen no more helpful book this year than Miss Mildred Hewett's splendid *The Church School Comes to Life* (Macmillan $2), while *The Teacher's Commentary* edited by Hugh Martin (Harpers $2.50) fills a need in the Church School Library for a Biblical Commentary which is neither confusingly erudite or unscholarly. The writers know their subjects and for whom they are writing, namely teachers.

One recent volume of poetry must not be forgotten, *Nicodemus,* by Edward Arlington Robinson, which contains more than one poem on a religious theme, the title poem being a conversation between the sophisticated Nicodemus and the cynical Caiaphas (Macmillan $1.75). In the realm of fiction Mrs. Pearl Buck has written a sequel to *The Good Earth* entitled *Sons* (John Day $2.50), which appears on most lists of the dozen best recent novels, and just prior to it the author published an exquisitely beautiful story of a conversion in China, *The Young Revolutionist* (The Friendship Press in paper $.75). The Morehouse Publishing Company also has just published three books which are sure to be most worthwhile, though they have just arrived so that adequate reviews will have to come later. They are *Texas George,* a biograph of Bishop George H. Kinsolving, written by Dr. Kinsolving of Baltimore ($2.00); *Charles Henry Brent,* written by Eleanor Slater ($1.50), and 52 *Sermonettes,* a reprint of the column that appears weekly in The Living Church ($1.85). However, of the commenting on recent books this must be the end, although it is scarcely a beginning.

Books may be secured from George W. Jacobs & Co., 1726 Chestnut St., Philadelphia; Edwin S. Gorham Inc., 18 West 45th St., New York; The Morehouse Publishing Co., Milwaukee; Witness Books, 931 Tribune Building, New York, and 6140 Cottage Grove Ave., Chicago. A few cents should be added to the book price for postage.

Confidences

By

JOHN RATHBONE OLIVER

IN ONE of his unpublished letters or sermons Father Richard Benson says "there is nothing divine in hurry and there is no hurry in anything divine." Our modern life has deified haste and we have come to think ourselves effective and efficient when we have dashed through a day's work at high tempo without a single moment of rest or relaxation. Quite different is the way in which God deals with the world. His revelation of Himself to the Hebrew people stretched over centuries of time. Since the Incarnation, the Christian church has never hurried. She is too sure of her goal and too sure of herself to need undue haste. As Isaiah said "He that believeth shall not make haste." In the same way God deals with individual human souls. Holiness is not achieved in one hurried hour and the very essence of spiritual life is the exclusion from it of time values and of time standards. The trouble with our modern life is that we really do not believe that we are working towards any definite goal and because we do not believe, we make haste. We dash from one activity to another and when evening comes we do not compliment ourselves on having achieved anything but are merely thankful because we have managed somehow to get through the day. We exhaust a tremendous amount of energy in pushing ourselves through the day's routine and as a usual thing we might have got through that same day's work at the expense of much less vitality. This constant wastage of mental energy shows itself in sensitiveness, in loss of emotional control, in anger over little things and in all sorts of personal antagonisms. Our lives move forward not with the steady impetus of a railroad train in full motion, but like a freight train at the beginning of its movement when it starts by jerks and jumps. We acquire no calm impetus from the past and our work is done in a series of uncoordinated mental heavings. Most of us have lost the power of intense and protracted concentration. It is a good thing occasionally to slip away from the breathless haste of a city street or office and to stop for a few moments in the shadows of some church. If we kneel down there in some dim corner and identify ourselves mentally with the timeless unhurrying presence and love of God we may bring back with us into our work the realization that old Father Benson knew more than we modern people do, when he insisted that "there was nothing divine in hurry and no hurry in anything divine."

Communications which readers wish to have brought to the attention of Dr. Oliver should be sent to the editorial office of The Witness, 931 Tribune Building, New York City. They will then be placed in his hands without being read by any other person.

Casual Comment

By

BERNARD IDDINGS BELL

CHRISTMAS EVE

I HAVE been listening to some Slavonic Christmas carols—sung for many generations by peasants who have lived in the foothills of the Carpathian mountains. These songs are strangely different. They have neither the simple jollity of most English carols nor the sentimentality of many of those which have had origin in Germany. For the most part, they are composed in a minor key, and full of sadness, but a sadness somehow sublimated into joy. It is as though these peasants knew quite well that life is no joke and that sin makes for all men an every-present tragedy. God comes, and the world has no room for Him. Men push the most

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beautiful of births out of the inn into a dirty barn, even as later on they are to thrust the most heroic and lovely of all deaths outside their city to a lonely hill named Golgotha. And yet, for all rejection, God and good are triumphant; beauty and love live on. God becomes man, though only angels care. God dies, in solitary triumph. It is men who fail. All of that, these peasants seem to have known. The music tells it, and the words as well. Take one of them:

"Through the night, as all the world slept,
Christ His lonely vigil in the manger kept.
Darkness and cold, all around Him,
Met the shepherds when they came and found Him.
Thus the plight of Jesus' birth,
Thus His dreary, lonely first night here on earth.
Allelujah!"

With what simple penetration these peasants have understood the Christmas Gospel. "He came unto His own, and His own received Him not. He was in the world, and the world knew Him not. But to those who receive Him, gives He the power to become the Sons of God."

On this Saturday night, Christmas Eve, once more He comes. There is still for Him no room in the snug inns of the moment:—the inn where politicians congregate, the inn where current philosophers debate, the inn around whose fires our business policies are determined. Even from the inn of the family He is apt to be excluded. Yet somehow, somewhere, He is born again, as angels proclaim and as certain simple shepherds of us know.

In many parts of the world it is the custom to place a lighted candle in one's window, on Christmas-Eve at the time of the evening meal, to signify that, in that house at least, there is a place for the lonely and lovely Christ. Why should not all of us who call ourselves Christian gather the household, explain what is being done, let the oldest child light the flame, and pray "Come, Lord Jesus. There is room for You here"? Those who do, will find in their midst not merely Christmas cheer, but something far more precious, holy peace. And then, in the night, we shall go to the Mass, to see what the Lord has done for us. Poor men we are with Him that night, whether we be shepherds or great kings.

Witness Bible Class

Conducted by
IRWIN ST. JOHN TUCKER

THE CALL OF MOSES

Lesson Thirteen

COUPLED with the joy of Christmas is always the background of sorrow for the slaughtered babes of Bethlehem. Back of the story of Moses is always a double horror; the slaughter of the Hebrew babies at birth, and the slaughter of the Egyptian firstborn at the Exodus.

Read Exodus 1. Jacob's family increased greatly during their long stay in Egypt. How long was it? In one place (Gen. 15:16) it is referred to as four generations, about 120 years. But in many others it is referred to as 430 years. (Exodus 12:40; Acts 7:6; Gal. 3:17.) It seems more likely that the four generations is correct, because in the lapse of 430 years—as much time as stretches between the period of Columbus and our own—oblivion would have covered the memory of Abraham, Isaac and Jacob.

The Hebrews multiplied so fast that "the land" was filled with them. But this means the district of Goshen, in which the Hebrews lived; not the whole valley of Egypt, which is 1500 miles long. Goshen was near the Isthmus of Suez, near the entering in of the Shur highroad, and it contained the two store-cities, Pithom and Raamses. Ruins of these two cities recently have been dug up by the explorer Naville, who found the great brick pits, sunk in the sand, on which the Hebrews worked. In these vaults were kept Egyptian grain intended for the northward traffic, and stores brought in from Palestine, Babylon, India and China in the great overland traffic which flourished from time immemorial.

The Hebrews protested against the terms of their enforced labor, but their protests went unheeded. Because of their unrest and increasing numbers, orders were given to exercise a harsh kind of birth-control. The maternity nurses were given instructions to kill all the boy babies at birth. These two maternity nurses, Shiphrah and Puah, are important factors in history. By them we can get a fairly clear idea of how many Hebrew families there really were in Goshen. It could not have been any enormous number, or more than two nurses would have been needed. How many Hebrew children were thus slaughtered, we do not know. But the order had important results. Moses' mother placed him in a little boat which she set afloat among the rushes of the River. Found by a princess, he was adopted and raised in the palace. When grown, he discovered his kinship with the slave nation, and killed an Egyptian whom he saw beating a fellow-Hebrew. Accused of the slaying by one of those he sought to protect (fair warning of their future attitude toward him) he fled into the desert to escape punishment.

There at a desert well he met the daughters of the priest of Midian, in a desert romance which has profoundly influenced the history of the world; for he married Zipporah, one of these girls. He tended the cattle of his father-in-law, and learned with him the religion of the One God.

What was Moses doing during all those desert years? His flocks could not pasture long in one place. They must be driven from oasis to oasis. When the time of sale came, they must be driven to market and delivered to the purchaser.

As a cattle-man, Moses went all over the desert through which later he was to lead his people. He knew the springs, the oases, the camping places, the routes. Doubtless from time to time he drove his cattle into Egypt for sale. This bearded Arab stranger was not recognized as the young prince who had killed an Egyptian overseer.

During the "40 years"—an indefinite period—he

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doubtless went also into the land of Canaan attaching himself to some caravan. He may have driven cattle to Beersheba, or Hormah, or Hebron, or even to Jerusalem. There he must have heard stories about his ancestors. Every well that Isaac dug must have been familiar to him, and every one would bear testimony to his ancestral claims. He must have heard that all these lands were claimed by Jacob as his inheritance, as a gift from God. He must have seen that these lands were now even more worth the claiming.

We do not know just what happened when Moses saw the vision of the Burning Bush. It was something which brought to a focus his long-growing resolution to lead his people out of slavery to claim their ancestral estates. Moses shrank from the task a long time. There was of course no stenographer present to take down long conversations between God and Moses, such as is recorded in Exodus 4. These chapters are the accounts built up during later years by the story-tellers around the desert fires or at the great feasts. What we know did happen was that Moses, on the sacred mountain and in the sternly simply faith of the Kenites, received the call to lead his race into liberty—and accepted it.

Moses left nothing to chance. Year after year he went over the route. He tried out the camping places and the wells. And when at last he sounded the call for the dash to liberty, he had a plan prepared, and he knew his ground.

In our endeavors at the present time to lead our fellow-human beings out of the slavery in which the whole race toils, slavery to the curse of greed and stupidity that chains us to senseless serfdom and more senseless war—do we prepare the ground, as Moses did? Do we survey the route out of which we are to travel from the house of bondage? Or do we just trust to luck?

FORTY YEARS

Note on the Forty Years—"Forty years" is a common Biblical expression for an indefinite time. It does not always mean a very long time. In ii Sam. 15; 7, Absalom is said to have spent "40 years" in stealing the hearts of the people from David. Yet thereafter he is still referred to as "the young man Absalom." Moses was said to have spent 40 years in Egypt; 40 years as a cattle man; and 40 years in wandering through the wilderness. In the book of Judges, every little while we come across the expression "And the land had rest 40 years." Judges 3; 11, Judges 5; 31; Judges 13; 1. Jonah cries "Yet forty days and Nineveh shall fall." It is an Oriental expression meaning "a long time."

MAN OF VIOLENCE

Moses was of the tribe of Levi, which later became the priestly tribe. Among the Hebrews, even today, the priest is the butcher. All meat must be "kosher"—killed in a certain way so that the blood is entirely drained from the meat. The whole book of Levi—Leviticus—seeps with the blood of sacrificial victims.

Levi and his brother Simeon were characterized by their father Jacob as men of violence. In the blessing of Jacob, it is written;

> "Simeon and Levi are brethren; instruments of cruelty are in their habitation. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they hocked an ox".

Moses was of the tribe of Levi. The record of his life is far from showing him as "meek." He was always issuing fierce orders for the slaughter of those who disagreed with him. He began by killing an Egyptian. Those who disputed his orders were slain with the sword, swallowed up alive, struck by lightning, thrust through with javelins. Even Miriam and Aaron, his sister and brother felt his wrath when they disagreed with him because he violated his own express command, by marrying an Ethiopian woman. We shall be less surprised, taking this view of him, at what we shall read in the next chapter about the sacrifice of the first-born.

MEMORY WORK

General Epistles—Eight

These were written by other apostles than St. Paul, and nearly all are addressed to the church in general, rather than in one particular place. The Epistle to the Hebrews, for example is addressed to the Jews throughout the world.

Hebrews—13 1 John—5 REVELATION—22
James—5 11 John—1
1 Peter—5 111 John—1
11 Peter—3 Jude—1

Next Week: The Dash for Liberty
Exodus, 12.

Let's Know

By
BISHOP WILSON

Angels

THE word "angel" means a messenger. Angels are spiritual beings who render service to God in the spiritual sphere. They are not men and women who have died and taken on wings. Nobody knows what they look like or whether they have any appearance in the way we humanly understand it. If the Bible means anything, it tells us distinctly that angels are a different order of creation from human beings. "Thou hast made him (man) a little lower than the angels."—Psalm 8:5. "Are they not all (the angels) ministering spirits?"—Hebrews 1:14. Or our Lord's significant words—"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."—St. Matthew 18:10.

When in Christian symbolism it is desired to suggest the cooperation of the spiritual service of angels with human service in achieving God's will, it is necessary, of course, to use some representation which will be significant to the human point of view. Therefore they are pictured in some human type (for that is all we really know) and wings are added to indicate their swiftness and accuracy in doing God's will. But to depict them after the fashion of a portrait as idealized ladies equipped with swan's wings is the height of sentimentality—poor theology and bad art. They should be beardless, sexless, human in form, winged, and barefoot. All of which is purely symbolical. They may properly be clothed in vestments depending on the particular type of service they are to symbolize.

If they are shown carrying a censer, it is a symbol of heavenly adoration. If they bear musical instruments, it means praise offered to God. An angel with a palm branch may appear in a representation of the Resurrection, which simply means spiritual victory. Other kinds of leaves mean other things. An angel placing a laurel wreath on the brow of a human being speaks of divine recognition of some special Christian service in poetry or in art. If it is oak leaves, it means strength and fortitude, just as the yew leaves express immortality and the cypress leaves, mourning. An angel carrying a lily is a special symbol of purity and therefore is often used to represent the Annunciation.

In all cases the angel is a symbol, not a photograph. Features, proportions of the figure and other details should be treated with conventional lines so that they will not suggest male or female. Angels are spiritual beings. Sex is a human distinction. You are not an angel and you can never be one, any more than an aviator can ever be a bird or a diver can ever be a fish. By a turn of metaphor we might say that anyone acting as a messenger for God is an angel, much as we might say that anyone swinging a hammer is a carpenter. The point is that angels are God's spiritual messengers and are distinct from human beings. They should not be pictured in sentimental sweetness but in dignified symbol.

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NATIONAL COUNCIL MAKES FURTHER CUTS IN BUDGET

By W. B. Spofford

Cuts in the 1933 budget of the National Council totalling $425,000 were made by the National Council Meeting in New York on December 14th and 15th. The present situation was faced courageously though reluctantly, since our leaders were thoroughly conscious of the hardships that these cuts will impose upon those carrying on the missionary work of the Church. There was a detailed discussion of each appropriation in the budget for aided dioceses, domestic missionary districts and foreign work, the final outcome of which was a cut of $215,270 in the foreign work, $168,000 in the domestic field and $33,000 at Church Missions House due to a further cut of ten per cent in salaries for the staff members. There were in addition further economies which brought the total to the $425,000 mark. These cuts become effective January first but will be reconsidered at the February meeting if the expectancies so warrant.

The unpleasant task was tackled with a vengeance at this meeting. The stars of the session were Bishop Creighton, Dr. Franklin and Dr. Wood, all of whom showed a detailed knowledge of their jobs without which the task would have been impossible. For the Council did not make cuts in a blanket fashion but went into the items one by one, depending largely upon these three men to supply them with the information.

There will undoubtedly be squawks, to use an inelegant but expressive word. The cry will come from the field, where most of the cuts will be felt, that we are being governed by a group of bureaucrats and that bishops have been shorn of authority which has now become centralized at the Church Missions House. Yet, while I will not take second place to anyone when it comes to the enjoyable pastime of crabbing those in high places, I want to testify to the fact that at this Council meeting they did get down to hard-pan and accepted the unpleasant responsibilities that have been thrown upon them by the decreased giving on the part of the rest of us. It was an encouraging meeting simply because the Council has finally come to realize that the theme song of America is no longer "Happy Days Are Here Again" but "Brother Can You Spare a Dime".

The committee of the Council to report on the Laymen's Foreign Missions Inquiry presented their report, stating that it was "a highly significant document." The significance of the Report, said the committee, consists largely in the fact that it presents a non-professional and unofficial estimate and point of view. Assurance was given officially by the Council that immediate and intensive study would be given to the recommendations contained in the Report. This study is to start at once, Dr. John Wood, secretary of foreign missions being requested to communicate with our missionary bishops in the Orient, asking for their comments on the Report.

They state that criticisms of missions contained in the Report need cause no alarm "if we may assume that it is not primarily intended to apply to the missionary work and methods of the past, but rather to indicate the changes that will be required in view of the conditions and the nature of the task that lies ahead of us."

The committee of our Council welcomed the Mission Report's insistence upon an understanding attitude toward non-Christian religions; self-support on the part of the indigenous Church; high standards of efficiency in educational and medical work and the emphasis upon the importance of a careful selection of missionary personnel. "In regard to many of these problems decisions have already been reached, and in some we have made real progress."

On the critical side our National Council committee raises the question as to whether or not those responsible for the Report hold to a conception of the nature of the Church that we can accept. However they state that, "What the Commission probably had in mind was that too much emphasis was placed upon the subtleties of doctrine." On the subject of Church unity the committee give it as their opinion that the goal of our Church, both at home and in the mission field, should be organic unity. But they go on to state that "There are many practical advantages which can be secured through cooperation, and that it may be beneficial in promoting the spirit of unity. The Commission's recommendations along this line should therefore receive our serious consideration".

The report of the committee, consisting of Bishop Tucker of Virginia, Bishop Burleson, and Messrs. Sprouse, Castle and Newbold, was received enthusiastically by the National Council and appropriate resolutions were passed in line with their recommendations.

The Council took action request-

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

A popular young rector of the northwest informs me that I have fallen down on the job in not following the established journalistic custom of selecting an All-American football team. He thinks that it might be a bit out of place to turn to the collegiate world for my material, but "why not an All Episcopal team." I take it that he is referring to the House of Bishops. So after days of research into weights, speed and all around coordination I am happy to be able to announce my selections. In the center of the line I have placed Bishop Longley of Iowa. He is an unfailing passer and is not easily moved from his position once he gets set. In the guard positions I have placed Bishop Johnson of Missouri and Bishop Beecher of Western Nebraska. There is a trio of heavyweights for the middle of the line, which is the primary consideration, though it must be admitted that these gentlemen are a bit slow in charging and getting down the field. However they are flanked in the tackle positions by a couple of agile and speedy boys who also possess plenty of poundage, Bishops Dallas and Hobson. That gives us a line from tackle to tackle that makes Notre Dame or any of the top teams look pretty silly. On the ends I am placing Bishop Cook of Delaware and Bishop Wise of Kansas since both have demonstrated their ability to cover ground.

Turning to the backfield Bishop McElwain of Minnesota is placed at quarter back since he has demonstrated his ability to think fast and to keep the boys playing together as a team. In the other three backfield positions I have placed Bishop Burleson, selected for his coolness and ability to outsmart the opponents, Bishop Perry who is a good steady plugger and Bishop Fiske, who wins a place because of his scrappiness and fight. Also places should be found in the backfield for Bishop Creighton, who has demonstrated his ability during the past year to cover ground, and Bishop Stewart who is unquestionably one of the most versatile players ever to take the field. Merry Christmas.

* * *

Novel Service at Detroit Parish

A novel service was held last evening at St. Columba's, Detroit. In addition to a confirmation service there was also a service of Re-Affirmation and renewal of confimation

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vows on the part of the entire congregation. The class confirmed numbered 30, and was composed entirely of adults recruited by the men's club of the parish. A real live men's club there, incidentally. They do this recruiting each year and also manage the every member canvass. Then too they are constantly at the job of promoting church attendance.

* * *

Worchester Rector Resigns

The Rev. John H. Lever has resigned the rectorship of All Saints, Worcester, Mass., effective January 1st, with leave of absence until that date.

* * *

More Study of Our Missions

If our missionary enterprise is not managed efficiently and economically it won't be because they haven't been sufficiently investigated. There is a large commission, headed by Bishop Cook, now at work studying aided dioceses and missionary districts; Bishop Creighton, secretary of domestic missions, is constantly at that job; now Bishop Burleson has been asked by the National Council to devote all his time between now and the February meeting to an analysis of our work both at home and abroad, with members of the Council assisting him with personal surveys. In addition, as reported elsewhere, the Presiding Bishop is going to visit the Orient this spring to look things over there.

* * *

Announcement For Stamp Collectors

The attention of our readers is called to the announcement of Harold C. Brooks of Marshall, Michigan, which appears on the back page of this issue. Mr. Brooks is the Senior Warden of Trinity Church, Marshall, also a member of the Diocesan Council of Western Michigan. We are pleased to recommend him to any of our readers who may have old envelopes or stamps which they desire to have examined and appraised.

* * *

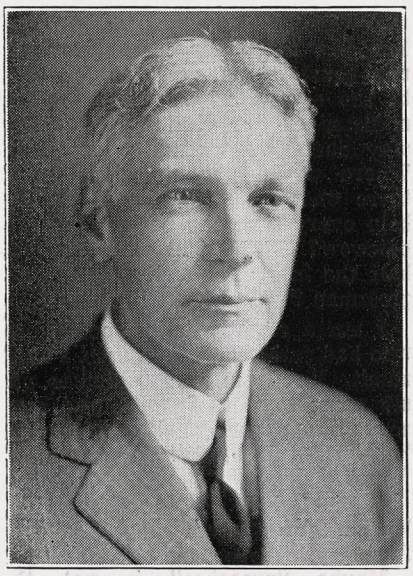
Religious Education Publication Discontinued

The quarterly publication of the department of religious education of the National Council, *Findings*, is to be discontinued after the December issue.

* * *

Bishops Must Report to Get Cash

Action was taken by the National Council last week informing bishops of domestic missionary districts that future appropriations can be granted only upon the submission of a statement showing the details of how the money is to be spent. They must also indicate the amount to be contributed by the district towards each project.



DR. JOHN W. WOOD
Leads Confab on Missions

* * *

Minneapolis Rector Called to Boston

The Rev. Phillips E. Osgood, rector of St. Mark's, Minneapolis has been called to the rectorship of Emmanuel Church, Boston.

* * *

Thomas Wright Becomes Student Secretary

The Rev. Thomas Wright, Chapel Hill, North Carolina, has been appointed secretary of student work of the National Council, succeeding the Rev. Brooke Stabler.

* * *

Church Receipts Have Marked Drop

The receipts of Protestant Churches dropped 13.2 per cent for the fiscal year 1931-32 according to a statement just issued by the Federal Council of Churches. The decrease of total giving in the last year was $57,075,735 according to the report which was based on a study of seventeen denominations. The percentage of decrease for the larger churches were as follows: Methodists, 11.6; Congregational, 10.9; Presbyterian, 14.9 and Episcopal Church 18.9, being exceeded only by the Evangelical Synod, 19.1, in the entire list of seventeen.

* * *

Bishop Dallas Preaches in New York

Bishop Dallas of New Hampshire was the preacher on December 18th at All Angels', New York City. The rector of the parish, the Rev. George A. Trowbridge, has just been elected chairman of the social service commission of the diocese.

Buffalo Clergyman Lecturing on Cathedrals

The Rev. Edgar Tiffany, the Transfiguration, Buffalo, spent the summer in England and on the Continent studying and taking pictures of cathedrals and historic churches. Recently he has been devoting his evening services to lectures, illustrated by fine slides prepared from his photographs.

* * *

Church Gains In Membership

According to the 1933 Living Church Annual the Church gained 29,014 in membership during the year, bringing the total to 1,986,048 baptized persons. Contributions totalled over forty million dollars which is about six million less than the highwater mark of 1929. There are 6,388 clergymen listed, the largest number the Church has ever had. The Annual reports that a considerable number of these are unemployed while others are engaged in secular work.

* * *

Romanists Demand New Social Order

At a regional conference held November 20 at Fordham University, one of four such conferences being conducted by the National Catholic Alumni Federation throughout the country, a crusade for social justice was launched, with the immediate goal of spreading the word that capitalism, in its present form "has failed and must continue to fail." The Rev. James Gillis, editor of the *Catholic World*, asserted that a social upheaval "is necessary and is bound to come . . . . what happened in Russia can happen here." Thomas F. Woodlock, former Interstate Commerce Commissioner and an editor of the *Wall Street Journal*, stated that the depression was not merely part of a cycle, but was the end of an era. "Our present system," said Mr. Woodlock, "will not work; unfortunately we made this discovery before we found it was unjust." The delegates decided to extend their crusade beyond the limits of the Catholic Church and to make it a national issue.

* * *

English Leaders Join Oxford Groups

Eighteen leaders of the Oxford Groups (First Century Christian Fellowship or Buchmanites) arrived on our shores the other day and immediately hurried off to Toronto to join the Rev. Frank Buchman, the Rev. Sam Shoemaker and others who are touring this country and Canada. The entire crowd of fifty or more are to arrive in New York on January 2 for a mass meeting to be held in the swanky ball room

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of the Waldorf Astoria where they announce they are to be greeted by Bishop Manning and other notables. In the group is Professor L. W. Grensted, canon of Liverpool Cathedral, who is to preach at the Cathedral of St. John the Divine on January 8th. The professor says "that the problems of today are not political and are not economic, but personal. We believe that God's plan for the world is the only practical answer for the crisis of today. The Oxford Group has found the solution for the problems with which its members are confronted in surrender to the guidance of His spirit."

* * *

Bishop Johnson to Lead Florida Conference

Bishop Johnson, editor, is to lead a conference and retreat of the clergy of South Florida on January 16-18, meeting at the cathedral at Orlando. He will later visit St. Andrew's, Tampa.

* * *

Commission on Aided Dioceses Meets

A meeting of the commission on aided dioceses met on December 6th at Topeka, Kansas, with twelve of the twenty members present. Their next meeting is to be held in Tulsa, Oklahoma, in May. A preliminary statement on their findings and recommendations is to be released at an early date.

* * *

Florida Parish Has Home-Coming

St. Andrew's, Tampa, Florida, had a special observance of their patron saint's day with several services in which a number of the clergy of the diocese took part. In the evening there was a home-coming reception with Bishop and Mrs. Wing and Dr. Francis White, rector, and Mrs. White as guests of honor.

* * *

Breaking Records In Kansas

Bishop Wise of Kansas has confirmed so far this year 508 with several classes still to come. This is nearly a record, being exceeded only in 1926 when 577 were confirmed. A good share of the number have come from Grace Cathedral, Topeka and St. Paul's, Kansas City, each of which celebrated their 75th anniversary this year by presenting classes of 75 or more persons.

* * *

An Ex-Gob Does Some Squaring Off

I have received a pleasant little letter from a gentleman from Green Bay, Wisconsin, who didn't like having me call attention to the belligerent moving picture that is being boosted by Congressman Britten (December 8 issue). Signing himself "Ex-Gob" he writes: "If you had any horse sense you wouldn't rile some of us so much, at least to the extent of wondering why a minister of our church has to display such low mentality at times. Where would your missions be if there wasn't a navy to yell too for help every time the natives throw a powwow? Don't you wish you had half the intestinal fortitude of Congressman Fred Britten?"

I am a slightly built young man who had rather run than fight I must admit. Yet I am always glad to put my name to what I write, and have never been guilty of substituting "intestinal fortitude" for the word "guts".

* * *

Miriam Van Waters Preaches in Syracuse

Maybe "preaches" is not the proper word—anyhow Miriam Van Waters, nationally known social worker who is at present the head of the state reformatory for women at Framingham, Mass., addressed the morning congregation of St. Paul's, Syracuse, on a recent Sunday.

* * *

Nelson W. Bryant Called to Newport

The Rev. Nelson W. Bryant, Gardiner, Maine, has accepted the rectorship of St George's Church, Newport, Rhode Island, succeeding the Rev. John B. Lyte who becomes the rector of All Saints', Providence, on January 1st.

* * *

Reunions for Choir Boys at Buffalo

St. Paul's Cathedral, Buffalo, is to have a series of reunions for choir boys, acolytes, sacristans and crucifers who have served during the past thirty years. If you were even a member of the choir there you had better get in touch with Mr. Bert G. Wirtner who is staging the parties.

* * *

Young People Visit Indian Reservation

Fifty young people of St. John's, Ithaca, N. Y., visited the Ononoaga Indian Reservation the other day and attended service there. It was a part of their study of Indian missions in which their leader is Professor Montgomery Robinson of Cornell.

* * *

Death of Norfolk Rector

The Rev. David W. Howard, rector emeritus of St. Luke's, Norfolk, Va., died on December 10 in his 67th year. He held many offices in the diocese of Southern Virginia, and was a deputy to three General Conventions.

* * *

Dedicate Windows At Detroit Cathedral

Three beautiful memorial windows were dedicated at St. Paul's Cathedral, Detroit, on December 11, the gift of the late Ralph Harman Booth, ambassador to Denmark. The windows were designed and made by the Willett Studios, Philadelphia.

* * *

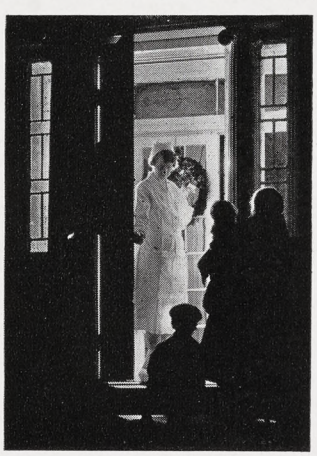
Bishop Urban Helps Parish Celebrate

Bishop Ralph E. Urban, newly consecrated suffragan bishop of New Jersey, visited St. Barnabas Church, Burlington, N. J., on December 4th, bringing to a close the celebration of the 75th anniversary of the

A Prayer for Those in Need

An extract from the prayer written more than thirty-five years ago by the late Dr. William R. Huntington, Rector of Grace Church, New York, and authorized then by the Bishop of the Diocese as the official prayer of The New York Protestant Episcopal City Mission Society.

"Especially we beseech thee to remember in pity such as are, at this time, destitute, homeless, or forgotten of their fellow men. Bless the congregation of thy poor . . . Cheer with hope all discouraged and unhappy people. - - - - "



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parish. He dedicated many memorial gifts which have been presented during the past year.

* * *

An Every Member Canvass Story

One man owned the car, the other was his team mate in the every member canvass. They stopped at a rather shabby house, the address of the last name on their list. "Gosh!" said the car owner. "I haven't the nerve to ask a man who lives in a house like that to sign a pledge; I won't go in"—and he didn't. His team mate made the call and in a few minutes came back and said: "That man is a machinist with a steady job; they come to church, the children are in the Church School and he insisted on making a pledge for the family of a dollar a week." "Gosh!" said the car owner, "I pledge twenty-five cents. I better brace up."

* * *

Albert W. Beaven New Federal Council Head

Dr. Albert W. Beaven, head of the Colgate-Rochester Divinity School, and former president of the Northern Baptist Convention, was elected president of the Federal Council of Churches at their meeting in Indianapolis. Dr. Lewis S. Mudge, former moderator of the Presbyterian General Assembly, was elected vice-president. Henceforth the Council is to meet every two years instead of every four.

* * *

St. Agnes Girls Sing Carols

The girls of St. Agnes School, Albany, sang carols at the evening service at the cathedral, Albany, on December 11th. There were 250 girls, all in the school uniform, in the chancel. This service has become an established feature of the Christmas celebration in Albany.

* * *

Young People Condemn War

Several hundred young men and women met in New York last week and registered the fact that they are going to have nothing whatever to do with the war system. The conference was sponsored by about twenty organizations.

* * *

Worcester Rector Resigns

The Rev. John H. Lever has resigned as rector of All Saints', Worcester, Massachusetts.

* * *

Professor Hocking To Lecture on Missions

Professor W. E. Hocking, Harvard, chairman of the Inquiry on Missions, is to lecture on January 24 and 25 at the Chicago Theological Seminary on the Missions Report and its implications for the churches at home and abroad. Each lecture is to be followed by a question period.

* * *

Bishop Sherrill Preaches at Wellesley

Bishop Sherrill of Massachusetts was the preacher last Sunday at Wellesley College.

* * *

Rufus Jones Preaches In Boston

Professor Rufus M. Jones, philosopher and member of the Missions Inquiry was the preacher last Sunday morning at Trinity, Boston, and in the evening at Christ Church, Cambridge.

* * *

Juvenile Delinquency Not on Increase

As the result of a study that has been made by the National Education Association there is no justification for the oft repeated statement that juvenile delinquency is on the increase. They stated that the number of delinquent boys per thousand has decreased by half during the past twenty years in New York and there has also been a marked decrease in Chicago.

Does Your Church Pay Its Bills Three Years in Advance?

YET, for some strange reason, more historical than equitable, your church probably pays for fire insurance protection three and five years before the protection is delivered in full.

FOR IT IS THE CASE,
and indisputably so, that fire insurance protection is delivered day by day during the 1826 days for which a five-year fire policy runs.

YET IT HAPPENS
so accustomed are we to existing methods (be they good or bad) that few vestrymen think of this. Nor did we think of it ourselves until the financial problems of churches first exercised our mind.

AND SO IT IS
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Juvenile delinquency seems to be closely associated with certain environmental and hereditary factors, though no agreement exists as to the relative weight of them in contributing to the waywardness of youth. The economic uncertainty and lack of control in broken homes, are very frequent factors. Older children who are delinquents often lead younger children into crime. Neighborhoods in which the population frequently changes seem to lose those social controls that reduce delinquency. Street trades and other employments of juveniles either tend to attract or develop delinquent children. Truancy at school, usually the first overt act of the potential delinquent, may arise from home or community conflicts.

* * *

Canon Pressey to go To Europe

Canon E. A. Pressey, rector of Trinity, Portland, Maine, plans to spend a year in Europe with Mrs. Pressey following his resignation which is effective on May first. He has been the rector of the parish since 1899, coming to the parish when there were but fifty communicants whereas today there are over five hundred.

* * *

New Diocese In Canada

A gift of $80,000 from an anonymous donor in England has been received by the Canadian Church for the endowment of a new diocese in northern Saskatchewan. The see city will be Prince Albert.

* * *

Start Building Hall of Religions

Ground was broken last Sunday for the Hall of Religions, one of the imposing buildings being constructed in Chicago as a part of the 1933 World's Fair. There were representatives there from most of the churches, and the address was delivered by Bishop Stewart, representing not only his diocese but the National Council of the Church as well. The Hall will contain a large assembly room, a chapel and rooms for exhibition purposes. The total cost is to be $75,000.

* * *

Called to the Advent Chicago

The Rev. John S. Higgins, assistant at St. Luke's Pro-Cathedral, Chicago, has accepted a call to the rectorship of the Advent, where he is to succeed the Very Rev. Gerald G. Moore, now the dean of St. Luke's.

* * *

New Ministers for Southwestern Virginia

The Rev. John Fleming W. Field, Charlestown, W. Va., has accepted

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the rectorship of Christ Church, Roanoke. The Rev. John A. Winslow has accepted a call to be the assistant to Rev. H. H. Young, dean of the associated missions of Southwestern Virginia. He succeeds the Rev. J. J. Ambler Jr., who resigned to become the rector at Fredericksburg. Mr. Winslow has been in charge of St. Andrew's, Columbus, Ohio, since graduating from Virginia Seminary in 1929.

* * *

Called to Parish In Norfolk

The Rev. Henry W. Dowding, assistant at Trinity, Portsmouth, Va., has accepted a call to the rectorship of the Ascension, Virginia.

* * *

Church School Heads To Meet in Chicago

Church School superintendents of the diocese of Chicago are to hold a forum meeting after Christmas for the discussion of common problems.

* * *

Bishop Cook Conducts Mission in San Antonio

Bishop Cook of Delaware is to conduct a preaching mission at St. Mark's, San Antonio, Texas, from November 27th to December 4th. He was the rector of the parish from 1911 to 1916.

* * *

Bishops Speak in Rhode Island

For such a tiny bit of territory the diocese of Rhode Island surely does itself proud in the way of bishops. There was a meeting of the Woman's Auxiliary the other day at St. Paul's, Pawtucket, with speeches by Bishop Bartlett of North Dakota, who held forth in the diocese for several weeks in behalf of the every member canvass; Bishop Bennett, who is aiding Bishop Perry in the diocese, and Bishop Perry himself. Bishop Bartlett spoke on the needs of the farmer. He said that he entered a commercial club in Fargo and found exhibited five bushels of farm produce, among them a bushel of number one hard wheat which is essential to the making of good bread, and upon inquiry discovered that the entire five bushels could be purchased for 85c. He said that the farmers were sore and they showed it by their vote. Bishop Bennett pleaded for justice to the Indians after all these years of injustice and exploitation.

* * *

These People Never Saw a Bishop

For the first time our Church group at Marshall, Liberia, had a visitation from Bishop Campbell a few months ago. Indeed it is said to be the first time any bishop has visited there. Marshall is on the coast between Monrovia and Grand Bassa. The people have an organized congregation and a day school and Sunday school, but no Church building. They are eager to build when hard times let up a little. When the Bishop went there, the Methodists loaned their building and the Baptists adjourned their service to attend. The Rev. W. D. Jones baptized fourteen persons, and the Bishop confirmed twenty-six. Most of those confirmed were Dru and Bassa tribes people. The Church school is directed by Mrs. W. A. Corbin, mission school teacher. Mr. Jones is president of the Montserrado convocation, in which Marshall is included. This was one of the first trips Bishop Campbell made in the new motor launch, the Samuel D. Ferguson. It took five hours, from Monrovia.

* * *

Interesting Little Facts to Think About

That millions of people the world over should be suffering for the want of things that have been created abundantly seems hard to believe. But here are a few facts, taken from a German newspaper:

"Australia destroyed in the fall of 1931 approximately 800,000 sheep because they had no value worth mentioning; England threw a half million herring back into the sea because they were unsalable; America burned two million of its six million superfluous bushels of wheat; Mexico destroyed millions of rotting bananas in storage; Egypt burned a hundred thousand tons of unsalable cotton; Central America heated with corn and barley; Brazil burned 70,000 sacks of coffee and sunk 1000 sacks in the ocean; Czechoslovakia, because of high tariff, poured tons of pickles into the Danube; Upper France left two-thirds of its harvest of hops on the fields in 1931 because of the low price. Contrast with this that in China 60,000,000 people are threatened with starvation; in India in 1931 in a period of eight months approximately 600,000 people starved to death; in Germany 30,000 people commit suicide annually."

Certainly an order of society that allows such wholesale destruction while people starve for the want of them has not long to live.

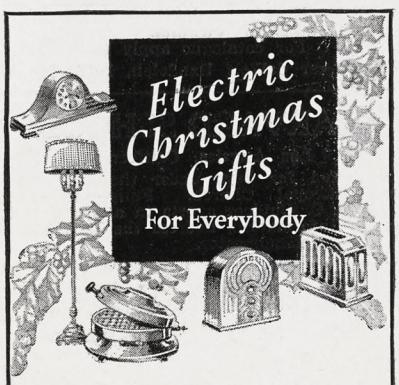
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Training Negro Workers At Tuttle House

Members of the Woman's Auxiliary have a personal interest in news from the Bishop Tuttle Training School, Raleigh, N. C., established by the Auxiliary for the training of young colored women in Church and social work. Six Negro colleges, Fisk, Howard, Morgan, Wilberforce, North Carolina, and Brick, are represented in the present junior class. Of the fourteen students in both classes, nine have college degrees. Of last year's graduates, one is a United Thank Offering worker in a southern town where there is no resident clergyman; she gathers candidates for baptism, organizes clubs, does parish visiting, "uses every bit of training she has had." Another U. T. O. worker is in the Church school and community cen-

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ter of Calvary parish, Charleston, S. C. A third member of last year's class is in parish work in Philadelphia. A fourth is doing hospital social service at the Good Samaritan Hospital, Charlotte, N. C., an institution which along with St. Agnes', Raleigh, was highly commended in a recent issue of *The Modern Hospital*. Another young woman took additional training during the summer and is now resident director of the community center at Raleigh, which is a laboratory for the Tuttle School students

* * *

Kentucky Mountain Church Consecrated

Bishop Almon Abbott of Lexington recently consecrated Christ Church, Patsey, Estill County, Kentucky. The property for this church, as well as the labor and the material, were all given by the mountain people themselves. It is situated seven miles from the highway and is reached by mule back or mule wagon over creek beds and seemingly impassable roads. The service was attended by about a hundred mountain folks, some of them travelling for miles to attend. The bishop confirmed a class of eleven, presented by the Rev. Frederick J. Drew, who is carrying on the work in Lee and Estill Counties. One old mountaineer, eighty-four years of age, was so impressed with the service that he asked to be confirmed himself, and was confirmed forthwith on a muddy mountain side. This is the first time that our Church has penetrated into this remote region. The people seem to be enthusiastic in their reception, especially the younger people who are dissatisfied with a fundamentalist interpretation of Christianity.

NATIONAL COUNCIL CUTS BUDGET

(Continued from page 8)

ing that Presiding Bishop Perry plan to visit the Orient following the February meeting of the Council to study our work there and to confer with leaders in the field.

Dr. Percy Silver of New York urged the Presiding Bishop to do everything possible to make it clear to our missionaries that the cuts that have been made were forced upon the Council by circumstances. "We are all heartsick over this, and our missionaries should somehow be made to realize that the Church at home is behind them with our prayers and with what resources we can raise. I think as a matter of fact that too much has been said here about necessary cuts and not enough about plans to raise the money necessary to support the work."

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When clearing out attics and storerooms, old correspondence is often destroyed. There may be good reasons for burning letters of a private nature, but the *envelopes* bearing stamps should be saved and sent to Mayor Brooks of Marshall, Michigan.



MAYOR H. C. BROOKS
of Marshall, Mich., Stamp Expert

Mr. Brooks requests the readers of THE WITNESS to make a thorough search through old trunks for correspondence running from 1845 to 1870. The letters may be saved and the envelopes (or folded letters) sent to him for inspection and appraisal. He will examine them carefully and make a prompt report. No one is obliged to sell unless Mr. Brooks' offer is acceptable. In the event the envelopes are not purchased, he guarantees to return them in good order.

The stamps especially desired are U. S. and Confederate, but Canadian, Hawaiian and other foreign issues are purchased provided they were used before 1870. The majority of stamps used after that date are extremely common and of little or no value.

Mr. Brooks is a private collector who during the past eight years has paid thousands of dollars to people answering his advertisements. Loose stamps he does not buy except very old issues unused, or mounted collections formed before 1880. Revenue stamps, such as found on old photographs, deeds, mortgages, etc., are not wanted. Other things like old coins, Confederate money, old books or relics, may be of value but he is not interested in these. He is, however, willing to appraise and submit offers on old autograph letters of men who were prominent in early American history — Franklin, Washington, Jefferson, Adams, Marshall, Hamilton, etc.

Besides the rare stamps, Mr. Brooks buys thousands of duplicates of the commoner varieties for study purposes, so nothing should be thrown away even though many stamps may appear to be exact duplicates.

No dates or other marks should be written as these are not needed and are often hard to remove. Bunches of envelopes should be well wrapped and protected with cardboard to prevent wrinkling or damage in the mails. If sent by registered mail Mr. Brooks agrees to refund the postage expense.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value.*

Mr. Brooks' address is as follows:

HAROLD C. BROOKS
Box 285, Marshall, Mich.

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FAITH OF A LAYMAN by L. T. Gregory

The WITNESS

CHICAGO, ILL., DECEMBER 29, 1932

Holy Communion

by

BISHOP PAGE

THOSE who come regularly to Holy Communion do find the help and strength of God for their lives. It is the experience of every clergyman that although there are good people who do not come to the Lord's Supper,—nevertheless the heart and the motive power of the Church are found in the lives and devotion of the faithful communicants. Somehow, at the Lord's table they do find God and the living Christ, and go forth strengthened and refreshed for the responsibilities and privileges of life.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
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THE FAITH OF A LAYMAN

By
LEWIS T. GREGORY
Physician and Churchman of Urbana, Illinois

WE ARE living in an age of many and varied religious beliefs, probably greater in numbers and disagreement than at any other time in the history of the world. At one end of the gamut we find the religions which seem to have stood the test of time and at the other we have some novel idea based on the whims and fancy of an individual. In between we find the great mass of sects commonly known to all of us. Even in our own Episcopal Church, we have the "high" Churchmen, the "low" Churchmen, the "broad" Churchmen and the "good" Churchmen. The latter, I like to look upon as a sane mixture of the other three.

I hope *some* day *some* inquisitive rector will pass out to his congregation *some* examination books and pencils at the time of the sermon and instead of listening to him preach, the congregation will spend the time in answering the question "Just what *is* my religious belief?" I wonder what the answer would be?

Yet there must be some norm or average or mean which makes up this great Communion of which we are so proud. And if so, what is it? Or putting it in another way, perhaps, what is the minimal that a sound Churchman must believe?

I am presumptious enough to think I am an "average". Why? Well, first, I am proud that I am a catholic, enjoying all the glorious history and tradition of the original Christian Church. Second, I am protestant, in that I protest against the hierarchy and abuses of the Roman Church or any Church where obedience to the canonized authority is so arbitrary and absolute. Third, I am a "high" Churchman in that my views are "catholic" and I like ritual. Fourth, I am a "low" Churchman in that "form" for mere form's sake is most distasteful. I cannot "stand" mechanical ritual. Fifth, I am a "broad" Churchman in that I believe that all baptized persons are brothers and that their own peculiar and particular religious beliefs and practices should at least be respected. Finally, I am a great believer in Church unity. In fact, I believe it must come if Christianity is to be considered worthy of its name. Church unity will never come, however, until Christians become less intolerant, until they study the other fellow's religious convictions, and until they adopt a give-and-take philosophy toward such matters.

For the above reasons, I consider myself an "average" Churchman and what I believe in religious matters must be somewhere near the minimal necessary. Others may elaborate on this belief, but to substract from it would result in its falling below the norm. Furthermore, I think my religious belief is universally simple and workable. I wonder how many Churchmen will agree with me? The reason why I am putting my faith down in black and white, is to learn from others whether my "minimal standard" is to their way of thinking *the* minimal standard. And yet I am absolutely sincere in what I am writing.

FIRST; I believe in God. This universe with its natural laws, its orderliness and its wonders, did not just happen. Some supreme power, whom I choose to call God, planned its minutest detail. To God we owe obeisance for what He has given us.

Second; I believe in Jesus Christ as the Son of God. Why it is such a stumbling block for so many to believe in the Divinity of Christ I cannot reason. Why is it so hard to believe that this God, who planned all the wonders of nature that aghast us daily if we think about them, came down to earth, incarnate, to show us the way to worthy living? We gullibly accept electricity, for example, because we have learned a few laws about it and find it works to our pleasure and comfort. But who will dare say what electricity is?

Can anyone name a person in all of history, who shaped the destiny of the world more than Christ, whose teachings are as applicable today in the rush and complexity of the twentieth century as they were two thousand years ago when He first presented them? God created the world and He gave it to man and man abused his prerogative. So God sent His Son to the world in the form of a man to show us the way of righteous living. He lived a simple life—not that of a king or potentate—but the life of an ordinary

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man. Yet His teachings have astounded the greatest thinkers of the last twenty centuries and have influenced countless millions during this time. Who has offered or can offer a more workable set of rules of life than this man, Jesus? That in itself, is sufficient proof to me, as it has been to millions in the past, that He was superhuman. No one who ever saw an electric light, the workings of an electric motor or a radio ever said that they did not believe in electricity. Many can say that they do not understand but not that they do no believe.

Third; I believe in the apostolic succession. Christ in His divine wisdom ordained certain apostles to carry on the work of His Church after He left the world. And He directed them to continue ordaining their successors. History tells us conclusively that this has been done since then down to the present day. These vicars of Christ, throughout the Christian ages, have been given spiritual powers by the rite of the laying on of hands by proper authority, just the same as a judge in our civil courts is given certain legal powers by proper authority and assumes this authority after the rite of raising his right hand and taking the oath of office, as administered by the proper authority.

Yes, I know there are those who say that this is not necessary. If that were true, why is the apostolic succession older than the Bible, the Apostles' Creed, and the Prayer Book? Yet it is. And who can give these powers if they have not been handed down through the ages by proper authority? You and I cannot seat a governor or a judge by our own prerogative. Nor can we ordain a priest of the Church unless we have been ordained by authorities who in turn have been ordained by authorities back to the Living Christ.

OUR Protestant ministers are, in most cases, Godly men, doing a fine work among God's people. But they are not ordained priests possessing the spiritual power which has been handed down in simple fashion throughout the last two thousand years. I know many able lawyers, more able perhaps than many a jurist, but their judicial authority is not recognized as they have not been authoritatively placed upon the bench. I know bishops and priests—history mentions many—who are not righteous. That is their human side. Because one occasionally hears of a judge who has gone wrong is no argument that our judicial system is wrong too. Neither is the principle of the apostolic succession wrong, simply because a priest of God occasionally succumbs to the frailties of man.

Fourth: I believe in the sacraments of the Church, especially the sacraments of baptism, confirmation and the eucharist. By means of the first I am made a Christian, by the second, I received the gift of the Holy Ghost—a spiritual power invested in me to use to my own selfish interest in maintaining the Christian standard. By the third, I receive the spiritual food to sustain my spiritual life. As the body needs recreative elements so does the soul. The eucharist is not merely a memorial service; it is not simply an act of worship. It is much more. It involves confession, absolution, consecration of the elements, reception of the host, and thanksgiving. It is essentially a great pageant in which I am personally one of the participants and by which I receive personally the grace to live my Christian Life properly if I so will.

These sacraments then are truly "outward and visible signs of an inward and spiritual grace, ordained by Christ."

Finally, what do I believe about the Bible, the Creed, the Prayer Book and ritual?

The Bible is a composite book of history, philosophy, poetry, prophecy, the teachings of Christ, the letters of Saint Paul and others, and the Revelation of Saint John the Divine. As such it is essential, yet merely supplementary, to the sacraments of the Church. It is what might be considered the hand book of the Church, or a ready reference volume. The acceptance of the Bible as the inspired word of God, alone, is not sufficient to spiritual completeness.

The Creed is the formal statement of the Church regarding her Christian doctrines and accepted (supposedly) without reserve by all adherents of the Christian religion.

The Prayer Book is a wonderful volume, containing the Liturgy of the Church, prayers and Scriptual passages. It is the product of ecclesiastical evolution during the last twenty centuries. It is subject to change as time goes on. Apparently the changes that have been made have in each case enhanced its beauty so that at the present time it is considered one of the greatest pieces of literature of the world.

Ritual, Church architecture, vestments, Church music, etc., are simply means of enhancing the beauty of the services of the Church. A service in a great cathedral, with all its solemnity and beauty of surroundings, is no more valid a service, no more acceptable to the Creator, I am sure, than a service conducted by a Priest in the great outdoors on the prairie, without Church furniture, vestments and other paraphernalia.

So there it is. My religious belief in its simplicity yet workability. I am sure that it fulfills the demands of orthodoxy; it is not vague, I hope, but on the contrary, very concrete and definite.

Casual Comment

By

BERNARD IDDINGS BELL

FROM time to time, I shall mention in this column new books which interest me—mention them not by way of criticism *per se,* but because they throw light on practical matters, of moment to Christian people. Such a book is *The New Morality,* by G. E. Newsom, Master of Selwyn College, Cambridge. It was published in September, in London, and its sales are already mounting through printing after printing. In six months' time, it will be much talked of over here. It deals with Bertrand Russell, Aldous Huxley, and their friends who advocate the so-called "modern sex

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morality." That "new ethics" has, most people know, three principles: viz,

1. That unrestricted sexual license is more important than the family, which must be abolished in favor of promiscuity;

2. That modern science and civilization make such unrestraint possible (by contraceptives), necessary and normal;

3. That it is not desirable that men should become as sexually self-restrained as women have been, but rather that women should become as unrestrained as men have been.

This is the doctrine hailed by quite a number nowadays as lovely gospel; and Bertrand Russell's *Marriage and Morals* has become its widely circulated defense. Russell therein has maintained that all science, and particularly anthropology, backs him up. Mr. Newsom's book simply pulverizes that contention. At the end, you see Lord Russell for what he is, a whacking good mathematician who as a moralist violates scientific method, misinterprets evidence, generalizes on insufficient data, and reasons *a priori*. Whatever may be the merits of Lord Russell's contention, after this book no sane man can regard his as other than a system inspired by inner and somewhat sinister desire. It has not a scientific leg to stand on.

It would be delightful if this coming year we could consign all this "sex-freedom at the expense of the family" to a well-deserved limbo, and get at some of the really important moral questions of the day—chiefly at the difficulties due to covetousness. They are what ruin life, far more than troubles which spring from sex. Why not let these "new-sexers" retire to the barnyard, while we turn our minds to serious things? The answer is, that irresponsible sex and irresponsible greed have an intrinsic connection—both are irresponsible. The task of the rational moralist is ever to show that irresponsibility is both contrary to reason and suicidal in fact. Until that is acknowledged, Christian moralists must contend on two fronts: the sexual and the economic.

But there need be no fear. Back of Christian morals is not merely pious theory, but also scientific necessity.

WHAT I BELIEVE AND WHY

The Church

By

BISHOP JOHNSON

INSOFAR as it affects one's worship, fellowship and service, I am inclined to think that what one believes about the Church is a vital issue. Man today operates through institutions in all walks of life. It is all very well for him to be an individualist in his thinking, but in his actions man conforms to the state, to the corporation, to the party in which he finds himself allied to others. The idea that Christ came into the world in order to insure personal safety and ultimate rewards to unrelated individuals has no standing today in the religious arena. The evangelist who dwells upon the fact that we become soldiers of Christ for our personal salvation is passé. Whether you are a Catholic or Protestant, you function in a group formation or you do not function at all. This fact ought to impress upon us the importance of the institutions to which we belong and of which we are an integral part. It is because I believe that Christ knew the value of institutions that I attach tremendous importance to His statement that He would build His Church upon a rock and that the gates of Hell should not prevail against it.

But what is this Church? I am sure that if our Lord created a Household of Faith it would have certain marks or characteristics. It would be such a simple organization that a peasant or a child could be a part of it. I am not surprised therefore, that the sacrament of entrance should consist of water and the word; that the Gift of the Spirit should be imparted by a touch of the hand; that the rite of fellowship should be related to bread and wine. What could be simpler than the touch of the hand and the word of mouth to be the symbols by which He incorporates us into His mystical body? I know that simplicity arouses the indignation of those who identify religion with philosophy, but then the person of Christ has always been foolishness to the Greeks.

I love this simplicity for it is a note of that catholicity which Christ always manifested. "I thank Thee O Father that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." I do not know why this appeal to the common people has such a fascination for so many whose education would seem to demand a different emphasis. It illustrates the principle that simplicity is after all an evidence of reality and a mark of true dignity. So water, bread and wine, the laying on of hands are the symbols by which the Church has been distinguished. This may explain why not many great or noble take it seriously and why it has such a strong appeal to the humble and meek.

THE next mark of the Church would be its universality, or as the Creed states it, its Catholicity. Man is bound by racial and national limitations. Nationalism is no doubt the greatest impediment to an international vision. So men have tried to create national churches. In St. Paul's time the Hebrew

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Christians, claiming St. Peter as their patron, tried to make it a Jewish Church and St. Paul withstood St. Peter to his face. Later on the Latins, also claiming the patronage of St. Peter, tried to make it a Roman Church, but again Greek and Anglican have withstood them to their face. The Church of Jesus Christ is one in which there is neither Jew nor Greek but all are one in Him. Let us hope that we who have inherited a Catholic lineage do not try to make it an Anglican Catholic Church. Christ is superior to any national limitation and so therefore is His Church.

Anyone who was present at the latest Lambeth Conference would realize that the Anglican Communion is rapidly losing its English connotation. The presence of Chinese, Japanese, Negro and East Indian bishops demonstrated that the Church has passed out from under any racial or national control. It is destined to become international if we are faithful to our trust.

Probably the greatest difficulty that the Church has experienced lies in the realm of authority. To whom did our Lord give the authority that He claimed and the power that He manifested? To bestow authority without incurring the abuses of authority has never been easy in politics or religion. At first the Church recognized the authority of the Apostles, and that authority seems to have been exercised by a council being called (as we read in Acts xv) when the Judaizers tried to capture the Church. Following this precedent the Early Church settled its controveries in General Council, which was attended by bishops; local differences were settled in synods over which the bishop presided.

Papal domination was an afterthought and was confined to that portion of the Church which was known as the Roman Church, because it coincided with the Western Roman Empire. The Greeks would have none of it because it was an innovation.

Congregationalism was a much later conception, coincident with the rise of individualism.

It would seem from tradition that the authority resided in the body of the faithful under the leadership of bishops, but that bishops had no personal authority other than in the success of the discipline that the canon law of the Church recognized. At least such an authority saved the Church from tyranny or anarchy as long as it was accepted by all, as it was in the first few centuries. The importance therefore of that which is known as Apostolic succession does not lie so much in the possession of Episcopal power, as in its transmission of solidarity and continuity. As this theory operates in this Church, there to be a maximum of freedom with a minimum of police power, which would seem to be an ideal situation.

THERE is no system, not even the Congregational one, which in certain times and at various places will not exempt men from popes, either clerical or lay. That is the weakness of our nature. Let me quote James Truslow Adams in his *March of Democracy*: "Protestantism, when it had denied the authority of the single Catholic Church, had opened the way to an anarchic individualism in the interpretation of the Bible as the Word of God." (p. 8.) And again: "As we have pointed out, resistance to intellectual or religious authority and insistence upon private judgment do not unfortunately, necessarily result in tolerance. Indeed the exaggerated importance given to his own views by the protesting individual seems rather to be likely to result in an aggressive intolerance." (p. 22.)

The soldier who renders obedience to his captain or his general may still be a profound believer in personal liberty as the aim of his warfare.

So I believe in the Holy Catholic Church as the household of faith which our Lord established in order to conserve His Gospel and perpetuate His grace. I cannot agree that the Papal Claims are primitive in history or universal in application. When it was at its best in theory it was at its worst in practice.

I cannot accept the modern idea of a creedless Church and a spineless authority, which is individualism run riot. I want a continuous ministry accepting an historic gospel and administering the sacraments that our Lord instituted. Insofar as the Anglican Church preserves this heritage, I welcome its ministrations as those best adapted to preserve the soldidarity and continuity of fellowship, which I believe to be an essential part of the Gospel.

The very fact that it includes within its membership those whose sympathies are both with Catholic and Protestant is both its strength and weakness: Its strength because it is a cross section of legitimate religious expression; its weakness because it is difficult to arouse zeal unless a premium is set on partizanship. It strives for an ideal, which because it is difficult of realization, is apt to be condemned as a failure. Most high ideals have few proponents.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE DASH FOR LIBERTY

Lesson Fourteen

READ Exodus 12.

A servile race, rising in rebellion, is apt to strike wildly and hard. The French Revolution and the Russian Revolution gave vent to a fury of despair accumulated through centuries. During their years of serfdom in Egypt, the Hebrews had seen their children ruthlessly slaughtered. Their own condition had grown progressively more miserable.

Into the huddled huts of the brickmakers of the Nome of Goshen, grouped around the store-cities of Pithom and Raamses, came a stranger from the desert. At night, after their long, hot day's toil under the lash of the taskmaster was ended, he went from hut to hut, speaking strange words. He said "You need not stay here in serfdom to Pharaoh. You are heirs to vast wealth. The whole estate of Canaan belongs to our family. It was given by God to Abraham, our ances-

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tor. All we need to do is go and claim it." And they bowed the head and worshipped. (Exodus 4:27 to end.)

Again and again Moses sought to effect a peaceable release. Whether it was Pharaoh himself to whom he spoke, or the governor of the Nome of Goshen, representing Pharaoh, is a little doubtful. To the Hebrews it would have seemed much the same, whether the king himself or one of his high officials carried on the negotiations. But the heart of the federal government proved obdurate. At length the word went round to all the huts of the brickmakers:—"Get ready. Tonight is the night. Kill a lamb, sprinkle its blood on your door, and let none of you appear in the streets after dark until you hear the signal, or his life will pay for it. But when you hear the signal, run for the seashore."

At midnight the "angel of death" went through the land, and in every household the eldest son was slain, and the jewels, silver, gold and fine clothes of the Egyptian taskmasters were grasped by eager Israelitish hands.

What really happened? Are we to understand that God Almighty stooped from heaven to kill the oldest boy in every family of Egypt? If it was God Who did it, how did the Hebrews get into these houses full of mourning and come out with their arms full of jewels, silver and gold?

It seems rather that the Angel of Death who swept through the land had a human form. Moses had trained the sons of Levi, a fierce and terrible tribe, and his own bodyguard, in this idea:—"For all the years that our babies have been killed by the Egyptians, for all the years that we served in slavery, atonement must be made. The God of our fathers has had no sacrifices all these years; the Egyptians refuse to allow us to sacrifice to him. There we must sacrifice the first-born of Egypt. Strike at midnight in every house where there is no bloodmark on the door!"

Does this seem a violent interpretation? Then read Exodus 32: 26 to 28, in which these same sons of Levi took their swords and went through their own camp, slaughtering 3,000 men who had sought to make atonement to the gods of Egypt by offering sacrifices to the golden calf.

At midnight a terrible cry arose throughout Goshen. The Egyptians already hated the Hebrews. Now when they saw their eldest sons murdered and themselves despoiled, no wonder the wild demand for vengeance sent the chariots of Egypt thundering after the Hebrew serfs, as with all their possessions bound on their backs, and dragging their children by the hand, they made off hastily through the night to the seashore.

There they were, caught between the sea and the pursuing troops. No wonder they were in terror. But during the night the heavy sea mist settled, and heat-lightning flashed in the thunder cloud; the Lord looked through the cloud (Ex. 14:24); a strong east wind blew, and the tide ran out until they could walk across the wet sands to the eastern shore. The chariots of Pharaoh plunged after them; but the wheels and the horses' hoofs were bogged in the sand, and when the tide returned to his strength, the pursuing foe was drowned.

On the eastern shore of the Red Sea stood the shivering fugitives while dawn came. When they saw their retreat thus protected, and their enemies drowned, the wild Song of the Passover arose. Moses stood on a hillock and led the song, while Miriam and the women danced in ecstasy and the men shouted and screamed in adoration of the God of Battles who had saved them.

It was a barbarous, savage cry that went up from the shores of the Red Sea. Much of our hymnology at Easter is built on the story of the Passover; the unleavened bread, the blood of the passover lamb, the crossing of the Red Sea and the drowning of Pharaoh's hosts. But surely, with a better understanding of what really happened, we can change much of that. It will be good for us, instead of singing forever about the deliverance of the Hebrews from Pharaoh four thousand years ago, to set about delivering the slaves who toil in misery and want under our present industrial system; to deliver the babies doomed to hunger, want and death through our national neglect. The Passover is not only a historical event; it is a stern and increasingly necessary warning.

How many Hebrews joined in the Exodus? The number is officially translated as six hundred thousand. But it would have taken days and days for an army of highly disciplined men numbering that many to make such a crossing. In Exodus 15:27, it says "They came to Elim, where were 12 wells and three score and ten palm trees." Six hundred thousand people getting water from 12 wells would have meant 50,000 to a well; there would have been 8,000 people to every palm tree. To house this multitude, reckoning six people to a tent, would have required 100,000 tents. To carry such an enormous number of tents, with their tent poles and cordage; and to pitch them at night and strike them at dawn, would have been a task at which highly skilled generals might quail. What is the answer?

The word translated thousand—aleph—also means "family," and is often so translated. Gideon refers to his "thousand"; "Behold, my thousand is poor in Manasseh"—and it is translated "Family." So what really happened was that 600 FAMILIES took part in the dash for liberty.

The book of Numbers begins with a long census of the fugitives. "Of the tribe of Reuben were numbered 46 thousand and 500." Which means that the tribe of Reuben were 46 families, about 500 people in all. Of the tribe of Simeon were 59 families, about 300 people. Of the tribe of Gad, 45 families, 650 people.

Thus by the translation of one word, the whole story becomes intelligible. We can see how 600 families could wander over the desert; how with 12 wells, there would be 50 families to a well; and how they could manage to exist between the oases.

Next Week: The Covenant at Sinai.

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THE WITNESS

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BOOK SHEDS MUCH NEW LIGHT ON THE TEACHING OF JESUS

By Gardiner M. Day

In *My Neighbor Jesus* Mr. George M. Lamsa, an Assyrian from Iraq, has written a beautifully sympathetic and imaginative portrait of Our Lord, which, according to Mr. Henry Lanier in the introduction "seems to be the first such presentation of the historical Jesus by one who speaks Aramaic" and he means of course as his *native* language (Harpers $1.50). Aramaic has changed but little since Jesus' day and in consequence the author gives us some striking, if not revolutionary interpretations of some of Jesus' words and actions.

Space will only permit me to give a few here, but they are suggestive of many another. The word used for Holy Ghost in Aramaic means also wind, pride, temper, rheumatism and healing power and Mr. Lamsa believes that in the declaration of Jesus that whosoever sinned against the Holy Ghost would never be forgiven, by the Holy Ghost He meant healing power. God will forgive man because man has not seen Him; Jesus will forgive man's inability to recognize Him, but how can a man be forgiven when he sees the healing power at work with his own eyes and yet blasphemes against it. Mr. Lamsa translates, "do not lay for yourselves treasures in *the ground*" as he explains Jesus referred to the customary habit of hiding money in the ground; "tell no one" as meaning in Aramaic "Go and tell everybody"; "what is truth?", Pilate's question in contradiction of all who thought it showed the Roman's scepticism, means: "What are the principles which you support and for which the priests are accusing you?"; and most startling of all Jesus' cry from the cross should read, "My God, My God for this I was kept" or for this destiny have I been preserved. The final cry thus becomes not a confession that God had forsaken Jesus but "an acknowledgment that God had at last fulfilled His purpose through the death of His Son".

It will be interesting to learn what the New Testament scholars will have to say about these interpretations, but even though they may not wholly agree with Mr. Lamsa the book has value in the background of native customs he brings to the subject. Later Christian art has so colored our mental photograph of the last supper that Mr. Lamsa's picture of the usual seems unusual: "When the time came and supper was ready, Jesus and His disciples according to custom, sat on the floor in a circle in one of the small chambers. Tables were unknown to them, and are still unknown in some Eastern countries. The little group of friends sat down, their feet folded under, their hats on their heads, and their shoes removed."

It is natural that there should be no end to books on the literary aspect of the Bible, but Dr. George Sprau's *Literature in the Bible* (Macmillan $3.50) does not commend itself to us. In a book of over 400 pages to devote only 7 to giving the background of the Synoptic gospels not only makes an adequate treatment of them impossible but also points to a lack of perspective on the author's part. We are not captivated by the author's own literary style and in the treatment of many other books of the Bible, he does not give as much of the probable historical background as a book of this sort ought to possess. Again Dr. Sprau appears to read in much from his imagination, as for example when he declares that St. Luke is interested in the "Christ ideal" as revealed through the teaching of Jesus or when he comments that the miracles "if not wholly the product of popular fancy, must be attributed to some form of imaginative idealization". To one desiring this type of book we would again commend the two volumes on the Old and New Testaments in the Columbia University Records of Civilization series by Drs. Julius Bewer and E. F. Scott, respectively, each a recognized authority in his field.



LOUIS PITT
Doing Social Service Job

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

If the National Council doesn't spend its money properly it won't be because an effort isn't being made to discover how it should be spent. As we reported last week Bishop Perry is about ready to pack his trunks for a trip to the Orient to look over the work there. Bishop Creighton, head of domestic missions, is carrying on a perpetual study of the domestic field, and the other day the National Council directed Bishop Burleson to study both the domestic and foreign mission fields.

In addition to these efforts the commission on aided dioceses and missionary districts is on the job and reported to the finance committee of the National Council the other day through their chairman, Bishop Cook of Delaware. He gave some of the recommendations they now figure on making to the next General Convention, to whom this commission is responsible. The greatest need of the Church, said Bishop Cook, is more knowledge of what actually is being done in the mission fields. This requires an evaluation in a fair and impartial way of all the work, with the added requirement that the facts be set forth with the utmost frankness. This the commission is attempting to do in our continental mission field. As things are at the moment, according to the commission, neither the committee on budget and program of the General Convention, the National Council, nor the House of Bishops meeting with the Council, as they did last April, have sufficient knowledge to know where and how to make cuts in the budget when that becomes necessary. Hence they put through general cuts when it is apparent that all work is not of equal value. The job is to find out what is static and unproductive—"places which have received major support from funds of the National Council for twenty, even fifty years, which remain in much the same condition as when this support was first given them. There are institutions, such as schools and hospitals which, due to change in conditions, have survived their usefulness. There are appropriations given which by every rule of wisdom should be secured from local support. There are also pieces of work so productive, so full of promise, that they ought to be sustained in fullest measure of generosity. The commission is convinced that the greatest requirement of the present time is that the Church, and all its agencies, be

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placed in a position to know how to discriminate between these different types of opportunity."

They then suggest that the canons of the Church have a provision which may serve to accomplish this result (Can. 59, Section 8, paragraph 1).

> In connection with the preparation of such budget (that is the budget presented by the National Council to the General Convention) the National Council shall, at least fifteen months before the session of the General Convention transmit to the President of each Province a statement of its existing appropriations for the dioceses and missionary districts within such province, showing the items for which such appropriations are expended, for the purpose of obtaining the advice of the province as to changes therein. The synod, or council, of each province shall thereupon, in such manner as the synod shall determine, consider such budget and report its findings to the National Council for its information. The National Council shall also submit to the General Convention with the budget a plan for the apportionment to the respective dioceses and missionary districts of the sum needed to execute the program.

The commission is of the opinion that if the requirement of this canon is carried out in fullest measure it gives opportunity for just the kind of survey most needed in the present emergency.

They have therefore asked the Presiding Bishop to call the attention of presidents of provinces to the canon, reminding them that it is their duty to bring this matter to the attention of the synods well in advance and to get their action thereon. Then Bishop Cook, as chairman of the commission, is to ask that the program for each synod be so framed as to allow for this action. And what is also extremely important, the commission has appointed committees from its own members, supplemented by at least one in each province not of its membership, whose job it shall be also to evaluate work in the province that is supported by funds from the National Council.

That is, as I get it, each diocese and missionary district will have to justify each item in the budget of the National Council at the synod of its own province. And lest there be a temptation to do a bit of back scratching there will be gentlemen present, representing this commission, to check up on things a bit. Bishop Cook said the other day that it would make synods, generally extremely dull, rather lively affairs; it would help to educate those who are likely to represent the Church in General Convention so that they would really have some idea as to what was going on when the Budget comes before future General Conventions, and, most important of all, the reporting back to National Council by synods on work done within its borders will be of great value in making up the program for the next triennium.



BISHOP PERRY
Plans Trip to Orient

Other Suggestions of This Commission

Bishop Cook also reported that this commission on aided dioceses and missionary districts was gathering a mass of data and information which they were sure would prove of great value. He also stated that certain principles had been adopted to guide them in the work. First, they hope to develop a sense of responsibility for local work. Also if a diocese or missionary district wants to continue "static work" they are of the opinion that it should be paid for by themselves and not from national funds. "To that end we are seeking to discover where such work exists and to gather facts which seem to the commission to justify the application of this term to it."

Then a proposition has been made to the bishops of aided dioceses that their dioceses assume responsibility for all work for which they are now receiving support from the National Council, with the understanding that their payments to the National Council be reduced that much. This looks like mere book-keeping. They give as their opinion however that if people could actually see within their own dioceses what they fail to give actually means that they would be more generous. The commission also discovered "dioceses that were holding back for local support funds which properly belong in the treasury of the National Council. Just as parish treasurers have often used mission funds for local support, so it is also true that some dioceses have fallen into the habit of using National Council funds given for the program of the Church for local diocesan support. We have discovered more than one instance of this. In one case at least a parish is under quota for support of the diocese and also support of the Church Program (National Council). The figures show that the diocese has not sent on to National Council for the Program as much as that one parish contributed for the Program of the Church outside the diocese. The funds of the Woman's Auxiliary have been used in the same way. Of a single contribution of one woman of a hundred dollars only ten was forwarded to the National Council. These are instances of wrong practice which the synod should know in evaluating the work within its own borders."

The commission is also of the opinion that practically all work, except Negro, Indian and other special work, should have local support to the extent of 50% of the cost of the work as a condition to receiving a like amount from funds of the National Council. "Further study may modify such a recommendation but all the thought of the commission bends in this direction."

Bishop Cook concluded his report by reminding the finance committee, to whom he reported, that the commission is still in the midst of its study and that final action must await further meetings.

* * *

Bishop Sumner Is Gravely Ill

According to reports from Oregon, Bishop Sumner is at present in the hospital suffering from a severe heart attack. It is said on the best of authority that it will be a considerable time before he can resume his work, and there is a possibility that he may never be able again to carry on his work.

* * *

Getting Together on Missions

It begins to look as though the Churches might get together on at least some of their mission work. As we have previously reported the Methodists, in dealing with the Report of the Laymen's Foreign Missions Inquiry, were all for it. The committee of our own Church stated that "there are many practical advantages which can be secured through cooperation" and now the American Board, representing the Congregational and Christian church overseas, and the oldest foreign missionary society in America, has declared that they are eager to act with other boards looking toward closer cooperation. Not only that but they have taken steps looking toward definite action, which is more to the point. A committee of five has been appointed "to serve with

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like committees of any other board or group of boards with respect to further cooperation and to lead in a further study of the findings of the Appraisal Commission of the Laymen's Foreign Missions Inquiry." Dr. Arthur E. Holt, professor at Chicago University, is the chairman of this committee.

* * *

Canon Prichard to Preach in Rome

The Rev. H. Adye Prichard, rector of St. Mark's, Mount Kisco, New York, is to be the special anniversary preacher on the 16th birthday of St. Paul's American Church, Rome Italy, which is to be celebrated on St. Paul's Day, January 25th. He is to sail this coming week from New York.

* * *

Negro Quintet To Tour New England

The Rev. Cyril Bentley, associate director of the American Church Institute for Negroes, is to be the speaker at a number of meetings in New England during February. He is to be accompanied by the famous Institute Quintet. Several meetings have been arranged in Boston on Lincoln's Birthday.

* * *

Brother of Bishop Reese Dies

Arnold K. Reese, brother of the bishop of Georgia, who was in charge of iron and steel production for Great Britain during the world war, died on December 10th in Johannesburg, South Africa. He was a native of Baltimore.

* * *

Dr. Osgood Accepts Emmanuel

The Rev. Phillips E. Osgood, rector of St. Mark's, Minneapolis, whose election to Emmanuel, Boston, was announced here last week, has accepted the rectorship of that parish. He takes up his new work about the first of February. He has been the rector of St. Mark's for eleven years, the longest rectorship in the history of that parish. He has played a notable part in both Church and community life. During his ministry at St. Mark's 600 new members have been added, a new parish house built, a new organ installed and a complete educational system established.

* * *

Dr. Keller Sends Message to His Boys

As you probably know Dr. William S. Keller is the physician who heads up that really remarkable school that meets each summer in Cincinnati, when men from various seminaries come together for social work—and believe me it is work too. He has just sent one of his messages to his "boys" telling them of the great opportunities that lie before them in these days of a decaying economic order. The message is now in the hands, during the Christmas season, of the more than 150 young men who have passed through this summer school in its short history. They represent 31 dioceses, all the seminaries, two of them are in China, one in Canada, one in the Far East and one in Brazil. The message is signed just "Doc Bill" as he is affectionately known to hundreds of seminary students.

* * *

General Students Attend Greek Service

A celebration of the Orthodox liturgy was held at the Greek Cathedral, New York City on December 17th especially for the students of the General Seminary. It was thought that maybe a dozen students would attend. What do you think —over a hundred. There were several women students from St. Faith's Deaconess School and from Windham House, Woman's Auxiliary student centre, also present. The celebrant explained the service and the clever Frank Gavin, professor extraordinary, gave an address in Greek and then preached in English.

* * *

Ordination in Bethlehem

Bishop Sterrett of the diocese of Bethlehem ordained the Rev. Arthur James Blythe to the priesthood on December 20th at the Good Shepherd, Milford, Penna., where he is priest in charge.

* * *

Ordination in Springfield

The Rev. Cyril J. Taylor was ordained priest by Bishop White of Springfield (Illinois) at St. Paul's, East St. Louis, on December 18. He was presented by the Rev. Raymond M. Gunn, rector of the parish, who preached the sermon. Mr. Taylor is the assistant in the parish.

* * *

Canvass Is Disappointing In Bethlehem

This word comes from the diocese of Bethlehem, "The pledge cards are coming in slowly. From the figures on them the depression is still on. It looks very much as though the National Church as well as the dioceses will have to sharpen their scissors for still further cuts."

* * *

Good Piece of Social Service Work

The Church Welfare Association of Los Angeles, now a part of the national Church Mission of Help, is doing a grand piece of professional case work in the name of the Church. It was founded in 1927 when Miriam Van Waters, Churchwoman, was the judge of the Juvenile Court. So it has five years of creditable work with problem girls and children behind it. Since Miss Van Water left Los Angeles to take up work in Massachusetts fewer cases are turned over to the association by the court, but it is being used increasingly by the clergy, schools and police. The association is sponsored by the diocesan Woman's Auxiliary.

* * *

Death of Mrs. Horace Brock

Mrs. Horace Brock, prominent Church woman of Pennsylvania, and the author of *The Green Book*, a book for confirmation classes, died in Lebanon, Penna., on December 22nd after an illness of two weeks with pneumonia.

* * *

Long Island to Have Another Bishop

Bishop Stires of Long Island has called a special convention of his diocese for January 24th at Garden City for the purpose of electing an additional suffragan bishop.

* * *

Tower of Trinity Chapel Completed

A special observance of the completion of the tower of the new Trinity Chapel was held at Trinity College, Hartford, December 17 and 18. It is the second highest tower in the city and is visible for miles. On the 17th the workmen held the last of the series of services in the Crypt Chapel which have been such an important factor in their work. Following this service all these men had dinner together in the college dining hall. Mr. William G. Mather, donor of the chapel, was the guest of honor, and there was also present several of the trustees. A special service was held in the chapel on the 18th when President Ogilby preached.

* * *

General Seminary To Have Reunion

The mid-winter reunion of the alumni of the General Seminary is to be held in New York on January 17th. It is also announced that the following have been elected alumni trustees, to serve for the next three years: Bishop Matthews of New Jersey; Rev. Murray Bartlett, president of Hobart College and Dr. Ralph Adams Cram of Boston.

* * *

Church Leading in Relief Work

St. Mary's Church, Ardmore, Pennsylvania, is leading the community in relief work. The rector of the parish, the Rev. Louis Pitt, is the president of the local Federation of Churches and it is his job to head up the effort that is being made to care for seven hundred families. In addition to generous donations to the relief fund from

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individuals in the parish the Women's Guild is responsible for a shop where goods are sold to those who still have cash. This shop has turned over to the relief committee over $1500 since the first of July, with more to follow. In addition to this cash, all clothes requisitioned by the Federation for poor families is supplied through this parish enterprise. In a single week recently contributions of clothing were made to four hundred individuals. It is an outstanding bit of social work.

* * *

Open New Parish House in Maryland

The new parish house of the Epiphany, Govans, Maryland, was officially opened on December 14th by Bishop Helfenstein. The address was given by the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore. The Rev. Francis D. Daley is the rector.

* * *

Christmas in Chicago Churches

Always at the top of the news in the celebration of Christmas in Chicago is the Cathedral Shelter. This year 3,000 Christmas baskets were distributed under the direction of the Rev. David Gibson. He was assisted by St. Luke's Pro-cathedral; Emmanuel, LaGrange; St. Martin's and St. Chrysostom's. Chase House gave parties to many children, and their parents too, and also distributed many baskets. Then there was the Christmas Benefit and children's party staged in the huge Chicago Stadium by the Church Club on the 21st. There were over a thousand children present, and a choir of 300 choristers. Midnight services were held in practically all of the churches. Most parishes cared for the needy families in their own neighborhoods.

* * *

Farewell Reception For Dean Thornberry

Dean and Mrs. Thornberry, Laramie, Wyoming, were the guests at a farewell reception last Sunday evening. They left immediately after Christmas for Virginia, Minnesota, where they are to make their home.

* * *

Economic Future Depends on Agriculture

The missionary service of the Christian church, at home and abroad, has for a century been largely urban-minded. In the future the church must give increasing emphasis to Christianizing rural life; giving new dignity and new value to the soil itself, to the tiller of the soil, to the farm family, to the women in rural villages, and to every activity of the rural village. It must make the farmer happy on the land by providing him with a fair share of the culture and the wealth of the world. So might be summarized the theme that ran through the addresses and discussions at the annual meeting of the International Association of Agricultural Missions, held in New York December 9th and 10th. Among those giving addresses were Dr. Henry C. Taylor, agricultural economist, formerly of the department of agriculture of the government. Dr. Taylor was a member of the Appraisal commission of the Laymen's Foreign Missions Inquiry. Others taking part in the sessions were Miss Anna M. Clark, Mrs. Sam Higginbottom, Miss Ruth F. Woodsmall and Mrs. Harper Sibley, the latter also a member of the Laymen's Inquiry, who urged the need for trained specialists to help in the education of national women for Christian service in the rural villages of Asia.

* * *

An Appeal that Should be Checked

The Rev. T. B. Rennell, rector at Bound Brook, N. J., wishes to inform the clergy that sooner or later they are likely to receive an appeal for aid from the Rev. John Hodson. Mr. Hodson was formerly the vicar at Sturgeon Bay, Wisconsin. He was deposed several years ago, and he and his family have been communicants of the Roman Church for

A CALL TO ACTION

Is a change in our economic structure imminent? If so, what is to be the attitude of the Church?

Socialists have a technique—so have Communists, Fascists, Technocrats and Capitalists.

Believing that Christians also should have a technique looking toward that fundamental change which our Church officially says is desirable, the Church League for Industrial Democracy plans a conference on

A CHRISTIAN TECHNIQUE
FOR A DIVINE SOCIETY

to be held in New York City on

February 21 and 22.

We invite to this conference those of the Church who believe that an answer to our economic problems can be found in the Christian religion, and are willing to devote two days to hard thinking with a carefully selected group of leaders.

We are anxious to hear at once from any who may be interested.

Write the Secretary of

THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

154 Nassau Street New York City

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By Stuart Chase
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By Gaius G. Atkins
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By Eleanor Slater
A fascinating story of one of our great leaders. $1.50

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A symposium on the Christian approach to our economic problems. 50c

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several years. An authority of the diocese of Fond du Lac, to whom Mr. Rennell wrote for information, states that Mr Hodson "has been making appeals for help throughout our Church, in which he has failed to state his connection with the Roman Church. He is in no sense loyal to our Church, and I see no reason why Churchmen should help him. We have plenty of our own who are more worthy."

* * *

Children's Essay Contest On Oxford Movement

An essay contest among Church School children of Chicago on the "Oxford Movement" is planned for this coming year by the department of religious education of Chicago. Two essays will be selected from each parish to compete for the winning diocesan essay.

* * *

Chicago Clergyman In Accident

The Rev. M. B. Green, in charge of the Good Samaritan, Oak Park, Illinois, is recovering from injuries received in an automobile accident. Mrs. Green, severely injured, is still in the hospital.

* * *

Bishop Sherrill Confirms A Large Class

A class of forty-nine was confirmed on December 18th at Grace Church, Everett, Mass., by Bishop Sherrill. This makes eighty-three persons presented for confirmation this year by the rector, the Rev. William H. Pettus.

* * *

Committee for Relief Of Unemployed Clergy

Something new in the way of committees is one in the province of the Northwest which now has one for the relief of destitute unemployed clergymen and their families. Bishop Keeler of Minnesota is the chairman. Sign of the times.

* * *

Talks to Clergy On Missions

The Rev. George W. Dawson, canon of the diocese of Newark, talked to the clergy of Maryland the other day on the Teaching Mission of the Great Commission.

* * *

Elect Head of Armenian Church

In the spring of 1930, so I am informed by the department of ecclesiastical relations of the National Council, the supreme head of the Armenian Church, Kevork Vth, Catholicos of All Armenians at Etchmiadzin, entered into rest. After a long delay, due to conditions in this part of the world ruled by Bolshevism, they have finally elected His Grace Archbishop Khoren Mur-

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adbegian as Catholicos. The special functions of the Catholicos of Etchmiadzin include the consecrating of bishops for all parts of the Church except that under the Catholicos of Sis, and the sending to them of the consecrated oil used for Chrismation (confirmation) and ordination. I am not as informed as I should be on such matters and am not always sufficiently impressed with their importance to Episcopalians in the United States. However there is the news for those who like it, straight from Canon Charles Bridgeman, the representative of our Church in that part of the world.

* * *

Berkeley Professor Called as Rector

The Rev. Professor Fleming James of the Berkeley Divinity School, New Haven, has been called to the rectorship of St. John's, New Haven. For a considerable time the parish has been in charge of Dean W. P. Ladd of Berkeley. Dr. James is also to continue on the Berkeley faculty.

* * *

Wayside Shrine As Memorial

A beautifully carved crucifix has been erected as a wayside shrine on the site in the Philippine Islands where the Rev. Edwin A. Sibley lost his life in a motor accident a year ago. Mr. Sibley was one of the pioneer missionaries to the Igorots and greatly beloved by them. The crucifix is a gift of Bishop Mosher.

* * *

Teachers Talk on Current Problems

At the opening of the Sunday School at St. George's, New York, one of the teachers each week gives a short talk in which Christianity is related to current happenings in the world. Sounds like a grand idea.

* * *

New York Parish To Celebrate

The Church of the Epiphany, New York, is to celebrate its centennial of January 8th, with Bishop Manning as preacher. This parish, to which the Rev. John Suter has recently been called as rector, is discussing plans for moving further uptown. Negotiations are now under way with other parishes on the selection of a site.

* * *

Service Closes Washington Bicentennial

Virginia's celebration of the bicentennial of George Washington ended last Sunday on the 133rd anniversary of his death, with services in old Christ Church, Alexandria. Governors Pollard of Virginia and Case of Rhode Island were present as were also a large number of Senators and Congressmen. President Hoover was represented by a military aid, and also sent a floral design that formed the center of a bank of flowers about the chancel.

* * *

Children's Mission At Eau Claire

A successful children's mission was held recently at Christ Cathedral, Eau Claire, Wisconsin. The title of the mission was called "Knights of the Black Feather" and the script was written by Mrs. H. C. Olson, secretary of religious education for the diocese. During the five afternoons of the mission the arch of character is built of great blocks, like stones, each marked with the name of some virtue. Finally the cap-stone, labeled "I am the Way," finishes the structure. The mission in Eau Claire was conducted by Dean Victor Hoag. Now the complete outfit, costumes, arch,

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."

The above letter was received recently from a subscriber in the South. With the letter, in addition to his own renewal, he sent in subscriptions for three friends.

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banners, etc., is being shipped around the diocese so that a mission may be held in each parish and mission.

* * *

Building the House Beautiful

The Girls' Friendly of St. Paul's, New Haven, is building, in vivid imagination, what they call the "House Beautiful". They discuss first the qualities that a good home life needs. Then they discuss the furnishing of the home, with persons experienced in decorating called upon to help. Later on they are going to put their ideas into a play to be presented later this winter. Sounds like an interesting stunt.

* * *

Wives of Clergy Are Entertained

Bishops' wives are going in for the entertaining of the wives of the clergy it seems. The custom has become an institution in the diocese of Albany. Now Mrs. F. G. Budlong, wife of the bishop coadjutor of Connecticut, is going in for it with an idea of developing a bit of fellowship among the women. She had a party for the wives of the clergy in the New Haven archdeaconry on December 15th.

* * *

Has Service for Prisoners

The Rev. Spence Burton, superior of the Order of St. John the Evangelist, addressed the prisoners of Norfolk Prison Colony, Massachusetts, on Christmas Eve. Father Burton, once a prison chaplain, is an authority on prisons. He was accompanied by the choir master of St. John's Church, Boston, and thirty members of the choir.

* * *

To Bed so They Can Attend Church Next Day

Merchants in Windsor, North Carolina, have been accustomed to keep their stores open until midnight on Saturdays but have lately agreed to close them at 10:30, due to a petition circulated by the boys of a Bible class at St. Thomas's Church.

* * *

Los Angeles Training Large Number of Men

Besides three recent ordinations to the priesthood, the diocese of Los Angeles has eighteen candidates in seminaries this year (five are sons of clergy), and a number of postulants in college, and two young women in training for Church work at St. Margaret's, Berkeley.

* * *

Witness Service At Mamaroneck

At St. Thomas's, Mamaroneck, N. Y., a service of witness is held each

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Sunday afternoon, when members of the congregation relate their religious experiences.

* * *

Gardiner Day Gives Ideas on Peace

In a recent sermon on peace preached at Williamstown, Mass., the Rev. Gardiner M. Day got down to hard pan on the subject of world peace. "Until we face the economic factors we cannot eradicate war", he said. "Many people believe that the church must confine itself to training motives and attitudes and deal with general principles, always being careful not to become entangled in specific matters. This is like telling a child he ought to be honest, but not pointing out the various specific forms of dishonesty. The idea that the church can be a power if it preaches only general principles is an illusion and it puts the church in the position of uttering platitudes, accepted in theory, but only in practice in the most obvious circumstances.

"Hence, this morning I want to present certain things which I believe ought to be done if peace is to be brought nearer as a reality. You may not agree with these specifics, but I believe they ought to be considered seriously by every Christian from the ethical standpoint of the teaching of Jesus. First, I believe that the United States ought to cancel the war debts making provision that any money which might be released (if any should be released) could not be used for more armaments. Such action now would not have the ethical value of forgiveness in it that it would have had if done in 1929, but it would surely promote the trust and good-will essential for permanent peace. Secondly, I believe that we must stand as a nation for far more drastic disarmament cuts. To pass resolutions declaring that bombardment from the air will be abandoned or that the use of chemicals or bacteria in warfare will be given up is hardly of much use for in the fury of war nations will almost surely return to their use. Only drastic budgetary cuts and cuts in the actual building programs will have any effect. Thirdly, I believe that an embargo on the sale of munitions by neutral nations in time of war should be made an international law. Such an embargo would halt profiteering in this field and could be easily enforced. In the fourth place I question how long we as a nation can stand in judgment of a government which for more than the past decade has ruled one sixth of the world's territory. The Russian government repudiated certain of its obligations, but perhaps it was the only way it could bring about its rebirth from a mediaeval feudalism. Our engineers

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New York City
Amsterdam Ave. and 112th St.
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Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

Calvary Church, New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Weed-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m. Church School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10, 11 a. m.; 4 p. m.
Wednesdays: 10 a. m.
Daily: 12:20 p. m.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 a. m., Holy Communion.
11 a. m., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

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

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

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. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and Holy Days: 11.

Al Angels' Church
West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 a. m.
Morning Prayer and Sermon, 11 a. m.
Choral Evensong and Sermon, 8 p. m.
Church School, 11 a. m.
Holy Days and Thursdays: Holy Communion, 10:30 a. m.

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Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
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Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels
Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8 P. M.
Week Days: Wednesdays 10 A. M., Thursdays and Fridays 7 A. M., Holy Days 7 and 10 A. M.

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

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.

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

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, S.T.D., Rector
Sundays: 7:30 a. m. Holy Communion. 11 a. m. Morning Services, Sermon and Holy Communion.
8 p. m. Evening Service and Address.

Rhode Island
St. Stephen's Church
in Providence
114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 a. m. Holy Communion. 11 a. m. Sung Mass and Sermon. 5:30 p. m. Evening Prayer.
Week Days: 7 a. m. Mass, 7:30 a. m. Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m. 7:30-8:30 p. m.

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and business men are quick to reap any advantages they can from trade with and business in Russia and we meet their representatives in peace councils, but we will not recognize their government. Can this breed the kind of trust and good-will necessary for the world planning essential for permanent peace? Indeed can it breed anything else but distrust and ill-will? Finally, I believe the tariff must be considered more and more from an international standpoint rather than only the standpoint of national self-interest.

* * *

Young Parson Tackles a Job

From Jeffers, Montana, the Rev. William T. Reeves, Jr., a young deacon graduated only last spring from the General Theological Seminary, writes of his work in that great rural missionary district of the West:

"I've been on the job only about two months but I love it so much already that I am certain I shall always love this type of work. I am the only 'priest, minister or rabbi' in an area considerably larger than the state of Rhode Island, so there are many demands. Being only a deacon is a great handicap but I hope to be ordained priest before long. I have three missions, widely scattered. The people are enthusiastic and grateful, although terribly poor. In one mission in a poor mining town, I am trying to train a choir of sixteen. They have no hymnals with music and cannot afford to buy any." (Church Periodical Club is helping with this.)

"Then I have a Church School of over forty children who seem very appreciative of the training here. Those I can't haul in my car come on horseback from miles around—a bit of a change from the Church school where I helped in New York, where the children were brought to the door in a red-plush limousine.

"Of course when the long and severe winter sets in, which will be soon, the item of transportation is difficult. I carry fire-wood, blankets, shovels and stimulants in my car, in case I get into an impasse somewhere and have to wait for daylight and help. It is adventurous and exciting and it appeals to me. And it is God's work and must go on."

* * *

Build Their Own Church in Shanghai

For the first time in the missionary district of Shanghai a group of our Church people have bought land and built a church entirely by their own efforts. All the money for land and church was contributed by Chinese Churchmen without help from the Chinese Board of Missions or foreign friends. This is St. Paul's Church, Ku San, consecrated by Bishop Graves in October, 1932. The building is small but ample for present needs, built of brick with tile roof and curved roof-corners. The priest in charge is the Rev. C. S. Ku, and there is also a woman worker, Mrs. Tsang. Ku San is outside the city of Zangzok. A number of people went out to the service, the first time in many years that foreign women had been seen in Ku San. Fourteen adults were confirmed at this time, at Ku San, and after that, thirty-nine were confirmed in Zangzok.

* * *

How Expensive Is Religion

Well according to figures compiled by the United Stewardship Council there was contributed in the year 1931 to the Protestant Churches alone in this country the sum of $475,685,894. A lot of money but even at that it is but six-tenths of one per cent of the income of the country.

* * *

The Old Booze Question Again

And just to show that I am impartial on the matter here is a pat quotation taken from a parish paper: "If the United States can drink itself into prosperity, why is it that the nations of Europe, all of whom have booze, cannot drink themselves into sufficient prosperity to pay their just debts to this country."

Mission Study Material for 1932-1933

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