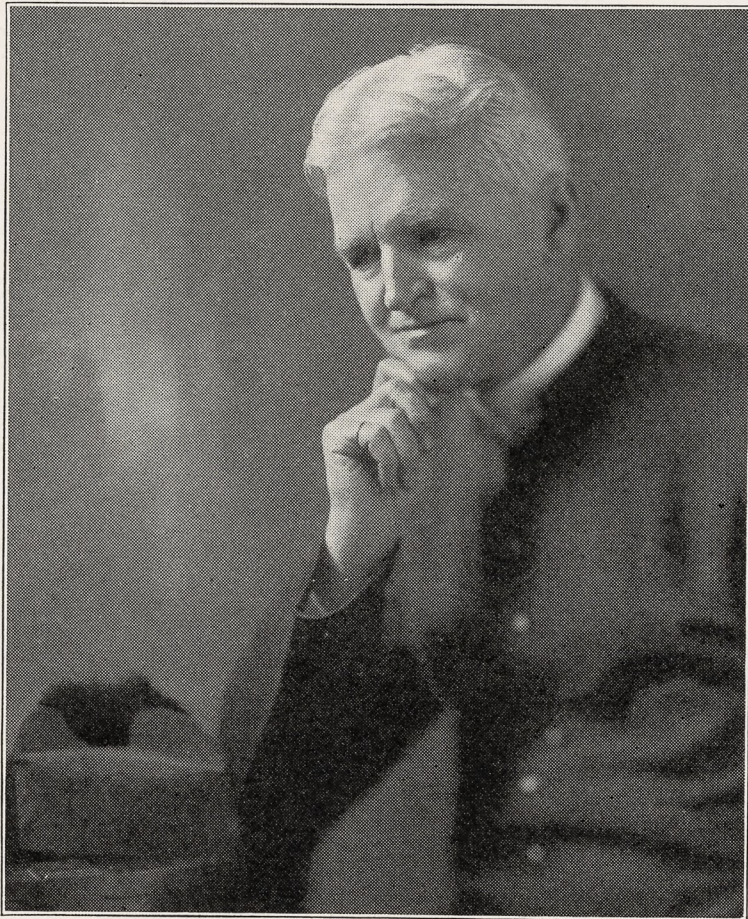



The **WITNESS**

CHICAGO, ILL., SEPTEMBER 19, 1929



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OUR ATTITUDE TOWARDS MENTAL ILLNESS

By

JOHN RATHBONE OLIVER

TO THE practicing psychiatrist, especially to a man or a woman who is connected with some Free Mental Dispensary, nothing is more discouraging than the attitude of everyday people to Mental Illness. We all know that, fifty years ago, the man-in-the-street was afraid of hospitals. If his child fell ill, he would conceal the illness, or else get some inadequate medical help; but in no case would he take the child to a hospital, because he believed that "it would be used by the medical students to try experiments on." So far as bodily illness is concerned, that attitude, thank God, has passed. But, the moment we come to deal with mental sickness, the old fear-thoughts begin to operate once more. The object of the fear is not exactly the same, but the result is. Nowadays, if a mother has a daughter who is "not like the others," who at eighteen becomes moody and talks about unseen enemies that whisper to her from a distance and call her vile names,—then the mother keeps the girl as closely at home as possible, fearing lest the next door neighbors should hear that one of her children is "not right in the head." The whole family conspires to keep the girl's condition secret. Often this ends in some tragedy. The girl localizes at last one of her unseen enemies in some harmless passerby, and takes a shot at him with a revolver or a stab at him with the kitchen knife.

I can count on my fingers at least five murders, of which I have had intimate knowledge and which need never have happened, if the parents of the mentally disturbed murderers had not concealed his or her condition.

Or a family has a mentally deficient boy. Mental deficiency is not a mental disease. It is merely a condition, a congenital one. Some children are born with minds that are incapable of developing beyond a certain point. One child's mind may stop its development when the child is six years old; and although the child may grow into a man, it will always have the intelligence of a six year old child. It is important, in this matter, to realize that we are, as yet, unable to

measure adequately the emotional reactions, the judgment, etc. But we are able to standardize, in a rough way, the intelligence; that part of the mind with which the child reasons, and learns. If a mother has a boy, who at the age of ten begins to fail at school, one year after another; if he simply cannot get beyond the fourth grade, but sticks there, year after year—then she blames the teachers or the school. If she insists on his remaining in school, he is soon an overgrown lout of fourteen in a class of much younger boys. He begins, naturally, to play truant. The mother thinks that he is in school; as a matter of fact he is beginning to hang around some corner with a gang of older boys or unemployed young men, whom he admires and tries to imitate. Soon he is initiated into the mysteries of foul stories, of sodden, sex interests. He tries a little bootleg whiskey. Perhaps even a little cocaine. And then, when some piece of petty thieving is organized, he is used as a lookout. And if anyone is caught,—he is sure to be. Then comes arrest, disgrace for the family. The mother is overwhelmed, surprised, outraged. While the boy, unless his mental deficiency is recognized, goes to jail, comes out worse than he went in, and begins a life of petty delinquencies, until he becomes an habitual offender who drifts from prison to prison, and from job to job, until he ends in the gutter, or drinks himself to death.

And all this might have been so easily avoided. If the mother had been willing to accept the fact that this boy was "not like the others", if she had taken him to some mental dispensary for examination, and had then placed him in some ungraded school, or had him taught some simple trade, he might have made something of his life, he might have achieved some happiness for himself. But the mother was "ashamed" to admit that her child was "queer."

Shame and fear, these are the two motives that play such havoc in dealing with mental cases. People dread "mental illness" as something mysterious. They think that it must mean that their stock is bad, that their

heredity is tainted. And they are ashamed of it, for they believe that a mental case in a family involves some social stigma.

I would appeal to all church people, but especially to the clergy, who come into close touch with the intimate lives of their parishioners,—appeal to them to teach their people that mental illness is nothing to be afraid of, nothing to be ashamed of. Nowadays, no mental case need go without proper treatment and care. People must be taught to recognize mental illness and mental deficiency, and to seek help at once in the dispensary or in the wards of some Mental Hospital, just as they seek the same aid when a husband develops pneumonia or a child catches scarlet fever.

Let's Know

By

BISHOP WILSON

MEMORABLE SITES

WHERE did Moses go when he led the children of Israel to the Holy Mountain and delivered to them the Tables of the Law? Any Sunday School boy who was well instructed would tell you that he went up Mount Sinai. One who had read the Book of Deuteronomy might mutter something about Mount Horeb. Which was it and where was it anyhow?

East of Egypt lies a tongue of land between the Gulf of Suez and the Gulf of Akaba which is known as the Sinaitic peninsula and which was the scene of wanderings of Israel through the wilderness. The story of the Exodus might lead one to think that this was a wild, unknown country which these sturdy travellers penetrated as pioneers in an undiscovered region. From other sources, however, we learn that this was not the case. The country was rather well known long before the time of Moses. There were mines in that part of the world which were worked by slave labor from Egypt and there was at least one port of debarkation for Egyptian ships. Trade routes ran through parts of the land and there are evidences of a very early civilization. In fact, the name Sinai is probably connected with the Babylonian moon-god Sin and was a holy place from a very early date.

The whole place is a mass of rugged mountains and if you visit it now, you will be led to Jebel Musa (the Mount of Moses) as the actual Mount Sinai. There you will find the Monastery of St. Catherine, back of which is the Chapel of the Burning Bush, where all who enter must remove their shoes. There is also the spring where Moses is supposed to have tended Jethro's flocks and a small chapel of Elijah to mark the place of his retirement from the royal wrath of Queen Jezebel. You will even find a depression in the rock which is said to be the mould in which Aaron cast the golden calf.

Efforts have been made to show that all this tradition is a blunder and that the real Mount Sinai is located elsewhere at a place called Jebel Serbal, being shifted to Jebel Musa when in the sixth century Jus-

tinian built the Monastery of St. Catherine. But this theory was badly fractured in 1887 when a document was discovered dating from the fourth century called the Pilgrimage of Sylvia, which described the journey to the holy places of a lady of Aquitaine and which located the scene of Moses' activities at Jebel Musa a couple of centuries before the time of the emperor Justinian.

A more difficult problem arises from the fact that this mountain of Moses is referred to in the Old Testament both as Mt. Sinai and Mt. Horeb. Some have thought that the latter name was applied to the whole range of mountains while the former indicated the specific peak which Moses ascended. Others have figured it out that it was simply a difference of names in the north and south of Israel, both referring to the same spot; the northern tribes calling it Horeb and the southern tribes calling it Sinai. Until more light may be disclosed by further discoveries, we can let it go at that. The Hebrew people did not travel with surveying poles on their shoulders and they were not much concerned with the niceties of boxing the compass. They were in search of God and perhaps they were as happy about it in all their ignorance as we are with all our modern mechanical contrivances.

Our Problem

By

BISHOP JOHNSON

IF YOU were to divide the United States into two parts by drawing a line through the western boundaries of Minnesota, Iowa, Missouri, Arkansas and Louisiana, you would have three-fifths of our area lying west of that line.

In population you would have one-fifth west and four-fifths east. And in the communicant strength of the Church you would have seven-eighths east and one-eighth west. In the proportion of communicants to the population the western part has one communicant to 170 of the population, while the east has one communicant to 91 of the population. In other words the problem of the Church west of this line is to keep it alive in a sparsely settled territory with a ratio of strength much weaker than in the east.

Whereas in Connecticut there is one communicant to each thirty of the population, in Nebraska there is one communicant to 130 of the people living there. Outside of the two strong dioceses in California there are about seventy-five parishes of three hundred communicants or more, situated in the larger cities in this entire western area. There are more parishes than this in the diocese of New York alone.

The problem of maintaining the innumerable weak parishes and missions in the west is exceedingly great and were it not for the assistance rendered by the parishes in the east this could not be done. The population is so sparse and the strength in the larger places is so inadequate that we have to call upon the places where the Church is strong for the help to which they have so generously responded in the past few years,

but about which there is much searchings of heart at sundry times and in divers places.

But money is not the only problem with those of us who are called upon to administer it. This vast territory is a part of our heritage for which we are all responsible. The second problem is that of suitable men for the ministry; men who are content to serve on meagre returns, on small salaries and in restricted areas.

The history of the small towns in the west has been one of short rectorates. I have a place in Colorado with a population of about 6000 which has had, I believe, twenty ministers in thirty years. It is not surprising that the Church has not grown rapidly in the face of this experience.

How to meet the man problem so as to give some satisfactory returns for the financial investment is one of real concern to those of us who have the responsibility in these large fields. There was not a theological seminary in this entire field, except the one in San Francisco, until the Rev. B. W. Bonell began the work of St. John's, Greeley, which for the past few years has had about thirty students preparing for the ministry, from whom four or five men have gone into the mission field each year.

St. John's is an institution which was planned to take the material that eastern seminaries are not equipped to use and train them for a work they are qualified to do in this great area. I know that there are some who question the wisdom of using anything but college bred men in the work of the ministry. There are tasks for which such men are fitted, but experience has taught us that it is not the case in the towns and villages of the far west. We must have men who are able to meet the needs of these places and willing to remain in them for a sufficient time to leave an impress upon the community. This St. John's is doing in a remarkable way. The men who graduate stay in the west and meet the needs that confront them there. Nearly all of the graduates of St. John's are doing good work in the Rocky Mountain district.

Unfortunately Dean Bonell has given himself so devotedly to the school that he has broken down in health and has, under the doctor's orders, taken a leave of absence.

To meet this emergency we have selected the Rev. Charles A. Barritt to act as dean in place of Dean Bonnell. We expect about thirty students this fall. We have a very small endowment; the rate of \$200 a year for tuition is nearly our sole source of income. We are dependent upon the daily mail to take the place of the money that Dr. Bonell succeeded in raising for support.

The course as given is a five year one, two years in Colorado Teachers College and three in the seminary. The men are not inadequately equipped for the work that confronts them.

We trust that enough Churchmen have an interest in an enterprise of this kind to help us financially to carry it on. It has often occurred to me that Churchmen of means who have no sons to give to the ministry might assume the responsibility of adopting some one

to represent them in the work of Church extension.

We shall be grateful to any assistance which can be sent to me at 1313 Clarkson Street, Denver. We are trying to do your work in a very large area. We are giving to it such talents as we possess. We need the help of those who have resources that we do not possess.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

THE great instrument in the Evangelical Revival was *preaching*—preaching by the Clergy, in field and village and market place and parish council.

The laity did not at first preach—at least not those within the Church of England. This was what differentiated the Evangelical Movement from the Methodist Movement.

The Evangelical Laity were active in ways other than preaching.

Three miles out of London, and on its sunniest side, is the Village of Clapham—or it was a village at the beginning of the nineteenth century.

Clapham had as its Rector (1792-1813) John Venn, son of the great Evangelical leader, Venn of Huddersfield. He had as parishioners and neighbours a fine group of laymen who made a noteworthy contribution to the work of the Church of God. They were devoted to the Church, fervent in prayer, drawing the whole inspiration of their lives from a diligent study of the Bible. They were men whose brains and brilliancy could not be denied, even by those who sneered at their religion. The House of Commons had few members whom it respected more than Henry Thornton, banker and financier—son of John Thornton, wealthy merchant. Next door lived William Wilberforce, whom Pitt and Burke declared to be the greatest orator of the age. Near by these lived Grant, Chairman of the East India Company and James Stephen the famous Advocate. This circle of friends (with others) were nicknamed "*The Clapham Sect.*"

All were early risers; most were busy with their pens as tract-writers, and all were tremendously interested in social welfare. The description of a Christian, as given by Venn, was subscribed to by all—"A Christian is one who has Heaven in his heart, and the world under his feet"—and *especially the latter*. As soldiers of the Cross, these early Evangelicals struck fearlessly at every stronghold of the enemy. Stephen wrote that the Slave trade was at this time, "converting one-quarter of the earth into the nearest possible resemblance of what we conceive of hell". But many good Evangelicals saw no harm in it. Whitfield bought slaves for his orphanage in Georgia, and Newton continued in the business for some years after his conversion.

This small suburban coterie, this Clapham Sect, (which was *not* a sect at all) quietly resolved to make

such traffic impossible. The opposition was tremendous. These pious gentlemen of Clapham were acknowledged a dangerous gang of ultra-revolutionists. The struggle lasted twenty years, and it was not until 1807 that the British slave-trade was made illegal. Eleven times the Bill was introduced, debated and defeated. Public opinion had to be educated by an endless succession of meetings. Quakers and Methodists played their part, but the men who bore the brunt of the fight, were the Evangelicals in the Church of England.

It was not only Evangelicals, but Evangelicalism, that abolished the slave-trade. The doctrines these men held compelled them to do the work.

For us, in this day other things challenge. The questions which Macbeth asked of his wife's physician still remain—"Canst thou not minister to a mind diseased, pluck from the memory a rooted sorrow, raze out the written troubles of the brain, and with some sweet oblivious antidote cleanse the stuffed bosom of that perilous stuff which weighs upon the heart?"

Results of Conversions

By

SAMUEL M. SHOEMAKER, JR.

WHEN I was a boy I had a friend who was one of three brothers. All three drank to excess, when they grew up. In the days when I knew them I had no message for a man in need. My religion was formal and came to a dead-end in my own life: I was a terminal, not a junction. The brother whom I knew best married a fine girl, who stood him as long as she could and then divorced him. A little time before the divorce, when there was still time to stop it if he would go about it seriously, I met him on a railway train, having been specifically guided to go into a particular car. He was deeply interested in what I told him of the present power of the living Christ, but he would not accept Him, saying he would work it out his own way. The divorce came, he moved away from home and became a drunkard. Three weeks ago another of his brothers went to a meeting in which he heard a gentleman-drunk testify to what Jesus Christ had meant in his life. That intrigued him. He came to a conference we were having. I was shocked at his appearance: he had been an exceptionally handsome fellow, and the sign of weakness and bestiality was upon him. He stayed through several days. Then he made his decision for Jesus Christ. He wired his brother to come on from the middle west—the boy who had been my close friend—and he came, very nearly drunk when he arrived. He stayed and was captured by the sight of a lot of people, happy with religion. He was converted and began to live a new life because of that brother's witness—that brother who had been a hard-drinking business man with only a decorative interest in religion three weeks ago. But like Simon Peter,

he has won his brother, by saying "Come and see." Some of you have been Christians for more years than that man has days: have you ever won anybody for Jesus Christ?

Recently I saw two young society women, each on the verge of a divorce. One of them was as hard and worldly-looking a person as I ever saw. The other had been frankly a flirt. They were typical of thousands of younger people today, restless for new conquest and excitement. Some time before they had seen some of their old friends whose lives had in the meantime been changed by Jesus Christ. They saw in them a radiant happiness which they themselves wanted but could not find. So they took the time to come to the conference to see what was happening. At the conference their decisions were made. The old life was put behind them, and they left for home saying they wanted to win their husbands for Jesus Christ instead of divorcing them. Has *that* kind of personal religion got anything to say to a great social problem? I wish you could have seen the very lines of their faces change, and heard the testimonials which they began to give of the living power of Christ. One of them had not been sleeping without bromides for two years, and there she began getting a full night's sleep without them and said she never felt physically better. That came because some of their old friends, made over by Christ, were willing to talk naturally and enthusiastically about what had happened. A lot of you think that conversion belongs down in the Gas House District or in Water Street. I tell you if this American society of ours is to be redeemed, we have got to get Jesus Christ into the lives of people such as I have been describing. They are the great problem today. It has got to come to people like yourselves. How about it—has it ever come to you? Has He ever truly come to you? Has Jesus Christ ever worked a miracle in your heart, to make you ready to forgive, to restore, to be different at home, to curb your temper, to release your money, to remake your selfish, ingrowing life?

Heroes of the Faith

CANON ROSE

ANOTHER missionary hero is Canon Rose of the Cathedral in Bloemfontein, South Africa. He has been there more than thirty years and now, his strength no longer equal to the work he has built up, he is leaving for Natal. He came out from England as a young business man and was prospering when Bishop Gaul saw missionary material in him and persuaded him to run a native mission in his spare time. He built the first native church.

Meanwhile he determined to save money in order to train for the ministry. After several years' hard work he was able to pay his passage to England and for the three years of training in St. Augustine's College, Canterbury. Before he left South Africa, he

was offered the management of the business and a large salary, but he declined.

Returning, he added to the work of a priest that of architect and builder, and has built over thirty churches, chief among them St. Patrick's Cathedral, Bloemfontein, which "seats 500 and holds 1,000." Securing the funds for it was a job in itself. Then he started a brickfield and made the bricks, as it cost too much to buy them. The supports of the lofty roof and the 100-foot tower had to be of wood, for financial reasons, so they bolted together great beams of Oregon pine, and as scaffolding was too expensive, they did without, using the pine pillars as ladders and building from the inside. The war put the price of iron for the roof far beyond them, but some money was secured and the firm sold the iron at pre-war prices.

Walls and floor were long delayed but done at last, and there is now a high and spacious church with excellent ventilation, lighting and acoustics.

The beautifying of the interior is still going on. Specially moulded bricks were made for the beautiful altars; the seats are light and graceful in design and add to the beauty rather than detract as do many pews. Mrs. Rose is a trained wood carver, and her work, with that of natives she has trained, appears in beautifully carved arches, with designs of South African birds, fruits and flowers.

There are about eight hundred members of the congregation. Canon Rose has taught them to sing, unaccompanied, and has put about three hundred of the best hymn tunes into their hymn book in a notation which they can read.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

NOT exactly News of the Episcopal Church, but it does carry an idea that is worth passing on: synagogues as well as churches, are having a difficult time holding their young people. So a group of prominent liberal New York Jews have organized a "democratized synagogue" where after each service there will be an open discussion on the topic of the day, following the rabbi's address or sermon. The new congregation is in charge of Rabbi Marius Ransom, who has this to say of the idea:

"The American principle of democracy must be applied to the synagogue. Democracy is not exclusively a political watchword; it is a principle of life that has entered into the modern psychology and the modern pedagogy. It is, if we only understand it properly, the ancient declaration of our Bible that man is created in the image of God.

"This principle we seem to have forgotten in recent years, at least in the church and the synagogue. This principle must be re-affirmed. The pew must be given its freedom, freedom to question, freedom to debate, freedom to think. Men and women must learn to think their problems through for themselves.

"This means that the sermon as an institution must be modernized, revamped, completely reformed. The old-fashioned sermon must go because it has outlived its usefulness. It belongs to an age that has died, an age of autocracy, an age of ignorance, an age of dogmatism, an age in which scientific method was unknown."

It will break into the peace and quiet of the Sabbath no doubt but at

that it is an idea that has possibilities.

* * *

Some weeks ago, under the heading of Heroes of the Faith we gave you a brief account of the life of Dr. Wilfred T. Grenfell. On a hot July day when the rest of us were probably either at the ball game or on the links a letter appeared in a New York paper written by the noted missionary, which is quoted here in part:

"I am writing on board Maraval, a new little power schooner given us for hospital work, and built to the model of John Alden of Thomaston, Me. We have now cruised about 1,000 miles in her, and she has turned out a perfect boat for these waters—very seaworthy, every convenience and necessity and very economical to run. The crew, with the exception of a special engineer for the new type of engine for this work, are all volunteers, the skipper being a Boston lawyer, a Bowdoin graduate; the mate, a Yale man from New York; the deckhands, Princeton and Dartmouth, respectively; the cook, a Philadelphia wool merchant, who had some experience cooking at sea in his youth, a great salmon fisher and has been a good camper; two Groton boys for 'general' purposes; myself being pilot, medical officer, etc.

"Fishery on the Labrador coast has changed considerably since first I knew it nearly forty years ago. I have just been looking at a wooden cross which I carved in memory of a beautiful life unnecessarily lost here in 1896. As I look at the long walk of heavy chopped planks that lead from the little pier up to the hospital

under the hill, I look back on the thousands of heavy-hearted sufferers that have tramped to and fro in years that have passed for the help that the hospital could give, and the comfort that the large mission room for divine worship could afford them in time of trouble.

"A cheerful group of volunteer workers have just come down to greet us, and it will be a merry throng that will gather around the fire tonight ashore to discuss the experiences of volunteer work on this far-off coast. We have just come in from sea, having visited six of our stations, as well as many others, during the past three weeks. Conditions have changed greatly—new methods have succeeded old ones like the changing scenes of a kaleidoscope. We have already annexed four new orphan derelict children. The father and mother of two were drowned last fall. The man climbed onto a rock close to shore and was heard screaming for help for half an hour by his mother and daughter. The father of the other two has been a victim of tuberculosis.

"Though it is true that this little hospital on the island has not today the clientele that it had, still, as I came out of the operating room today, where I had been watching a surgeon of the Mayo Clinic operate, assisted by a surgeon of Oxford, with the anesthetist a young doctor from Harvard, paying his own expenses for this opportunity of service, I could not but be glad that still in these days there are those who value individual human life, as did the great Master value the life of a sin-

gle fisherman on the old shores in Galilee. It so happened that this little mother, whose whole life must have been ruined but for this service, was one of my own children that I had picked up as a destitute orphan nearly twenty years ago on this coast, had kept in the Children's Home in St. Anthony till she was ready to take advantage of finishing a technical education in Ontario, and who had come back to marry a young trapper and lift one of our homes to a higher level of value, both to God and man. I confess it brought tears to my eyes when I came up to the bed in which she was lying so far from any relations—for her husband is away 100 miles fishing—when she grasped my clumsy hands in both of hers and started crying for joy to have us come in at just that moment.

"A party has just come up to the hospital, of young Americans. With them I recognize Captain Will Bartlett, who is serving with his brother, the famous Captain Bob of Peary's ship Roosevelt, whose schooner has just entered the harbor. The sun is setting over the hills, and a gorgeous tracery on the mountain tops stands out against the deep colors of the sunset behind it. Our stay on earth must ever be a mystery till we can look back at it from the other side of the Divide. But the reality of it can never be measured by mechanistic means or apprehended by material machinery. It is impossible for any one who has enjoyed the challenges of life in Labrador to envy any others their experience of life."

* * *

Trinity Church, Nichols, Conn., has been bequeathed a considerable sum by the will of the late Miss S. Gertrude Peet, Trumbull, Conn., as an endowment fund.

* * *

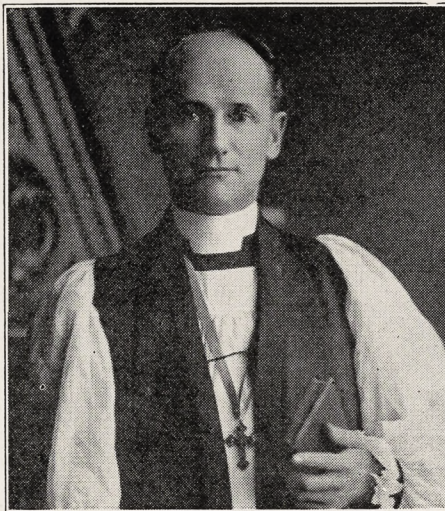
The Church of the Holy Spirit, Mattapan, Mass., Rev. Alan McL. Taylor, rector, plans a preaching mission for the first week in November with Rev. Henry W. Hobson, rector of All Saints', Worcester, as missionary.

* * *

Have you a favorite hymn? An English paper recently concluded a competition to decide what really is the best liked hymn. The prize winners were "Abide with Me," "O God, Our Help in Ages Past," "Lead, Kindly Light," "At Even When the Sun Did Set," "And Did Those Feet in Ancient Times" and "Rock of Ages."

* * *

Miss Eleanor Verbeck, for years on the mission staff in Japan, died this summer in Sacramento, to which city she returned a number of years ago because of illness. Miss Verbeck was



BISHOP CAPERS
A Missioner in Little Rock

the daughter of the Rev. Dr. Guido Verbeck, one of the pioneer missionaries of Japan. He was a member of the Dutch Reform Church but his children all became Episcopalians.

* * *

The treasurer of the National Council, Dr. Lewis B. Franklin, informs us that dioceses and districts paid during July and August but \$222,216 whereas the maintenance budget quota due for these months was over half a million. The total receipts on the quota to September first are \$108,211.12 less than last year.

* * *

There was no library in the town of Seward, Alaska. Now there is for one has been started by the Rev. William R. Macpherson in the basement of St. Peter's Church. Any book that you don't know what to do with? You do now.

* * *

All sorts of activities are getting under way at Christ Church, Little Rock, Arkansas. The rector, the Rev. W. P. Witsell, recently held a special service for young folks going off for colleges and schools. Then there was a solid week for a Teacher's Institute so that the people in charge of the Church School might be better equipped for their important jobs. The first part of next month a banquet for young people is to be given, and the youths organized into a group that will function during the winter. Then later in October there is to be a preaching mission conducted by Bishop Capers of Texas.

* * *

Dr. Inge criticizes Christian social reformers for busying themselves with problems of production, "which are extremely complicated and on which they speak with no authority. The New Testament has nothing or

next to nothing to say about distribution; but it has a great deal to say about the ethics of consumption and about the standard of values which should regulate expenditure. Avarice, luxury, vulgar ostentation, and, on the other side, simplicity, contentment, generosity, are matters on which the Gospels and Epistles speak in very clear language. The Christian teacher is on his own ground when he deals with such questions. It is probable enough that he will get no thanks from either political party by taking this line; but this itself ought to suggest to him that he is doing his duty by taking it. When the Gospel is faithfully preached the preacher may count on receiving more kicks than halfpence."

* * *

Mrs. Charles S. Woods of Lincoln, Illinois, is taking charge of the Bishop's Bricks Fund. This fund uses the little round metal banks, among the boys of the diocese and the money collected is given to the Bishop to aid some diocesan missionary building enterprise. The next \$350 will be given to St. Philip's Church, Harrisburg, for its new parish room to be added to the present church building.

* * *

Fifty teachers and officers of the Church School of Grace Church, Lawrence, Mass., went to the Girl's Friendly Holiday House, Milford, N. H., where they held a week-end conference. This innovation, inaugurated by the rector, Rev. Raymond Heron, was led by him, assisted by Rev. William Bradner, director of religious education in the Diocese of Massachusetts, and by Mrs. Maude Copley, field worker in the same department.

* * *

The Social Service Commission of the Federal Council of the Churches of Christ in America has expressed to President Hoover the concern of the churches regarding conditions in the textile industry. Congress will be memorialized for a special government commission to study the problem.

* * *

Miss Elsie Brown, church worker, has been sent by the department of religious education of the National Council, to Grand Forks, N. D., where she will assist the Rev. Charles H. Collett, who is doing an exceptionally fine work among the students of the state university in addition to running a flourishing parish.

* * *

About eighty attended the summer school which just came to a close at Faribault, Minnesota.

A feature of the school was the course of lectures on Personal Evangelism conducted by Captain

Arthur G. Casey, Director of the Church Army in Canada. Captain Casey, with the assistance of two Church Army cadets, conducted a demonstration open air service after the conference.

Bishop Moulton of Utah, in a course on "The Romance of the Field" captivated the members of the conference with his presentation of the Church's approach to the problems presented in the Missionary Districts of Utah and Nevada.

Dean Victor Hoag of Eau Claire, Wisconsin, conducted a devotional course on the Apocalypse for the entire conference. A uniformly high level was maintained in the other courses led by Professor R. J. Colbert of Madison, Wisconsin; Rev. L. W. McMillin of Lincoln, Nebraska, the Rev. Austin Pardue of Hibbing, Minnesota, and Miss Elizabeth Baker of Yankton, South Dakota.

* * *

A new parish house is being built at Granite City, Illinois. The rector of the mission, the Rev. F. W. Burford, is also in charge of missions at Woodrider and Glen Carbon.

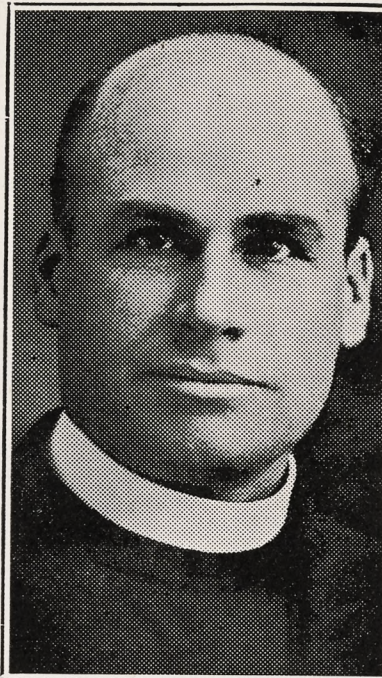
* * *

A return of higher education to small "personalized" country colleges, away from the hurry and bustle of big cities, but linked in a series of great university systems, was a suggestion made for higher educational reform in an address by Rev. Bernard Iddings Bell, warden of St. Stephen's College, Annandale-on-Hudson. He delivered the second of the September addresses at the Parrish Art Museum, Southampton, N. Y., on matters of vital social interest sponsored by the trustees of the museum.

American higher education, professional schools and graduate schools, as well as American life in general are suffering from a lack of men and women emerging from colleges with any unified concept of life in general or any perception of what is involved in cultural living, Dr. Bell said. Colleges need to reduce the student body, to increase personalization of instruction and a renewed dedication to their real function, he contended.

As a contribution to the reform of colleges, he offered the suggestion of the small, and preferably country, college, definitely within the university, but physically isolated.

"It is impossible to make men in job lots, and impossible to make people thoughtful by lecturing at them and never seeing them otherwise," said Dr. Bell. "Education is not miraculous or mechanical, and personal contacts have always been, and always must be basically important. The day of the big classroom college is, or ought to be, over.



REV. CHARLES H. COLLETT
A Gifted College Student Worker

"Moreover, it seems plain that the modern city is not the best place for a college. It is at once too bad and too good. The badness consists of a complex of hurry, noise and nervous strain, ill conducive to contemplation. The goodness is composed of many lectures, delightful concerts, the opera, a multitude of socially charming entertainments and good times, all in themselves delightful


indeed, but definitely inimical to concentrated thinking. In a city college the students are gone away, unlocatable most of the time. The staff itself is diffused in suburbs and in hive-like apartments. The modern city is not a good place for creative mental work. All of this makes a terrifying problem for the city college. Such colleges must, of course, be maintained and strengthened, but may not be rightly enlarged and new ones ought not to be erected if there is any other substitute possible."

* * *

Dean Lane of Phoenix, Arizona, sends a little message to you. There is a lady running about who goes sometimes by the name of Mrs. Sullivan and other times as Mrs. Ryan (changes name often but Irish is popular with her). She assumes the role of a devout Church member, borrows cash from Church members, leaves town. Five feet, six, 180 pounds, Latin type of face and speaks with a foreign accent.


* * *

On a recent Monday, from a pier in the North River, New York, the Hudson Day-Boat Chauncey M. Depew put out for Indian Point with two hundred and fifty men and women who were once thought, because of misfortune or mistake, to have been cast permanently in the human discard. These were the workers in the repair shops of three Metropolitan branches of the Goodwill Industries, those from Brooklyn, New York City and Jersey City. In these shops they have been quietly, day after day, find-



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ing their way back to new courage and a recovered sense of independence. Many of them have been employed over a period of months in the Goodwill Shops, where they are given employment repairing cast-off clothing and furniture, and paid a living wage while recuperating from illnesses or other tragedies, and preparing themselves for better jobs.

This day at Indian Point was, probably the only vacation most of them will ever have. It was provided through the generosity of many friends in the three areas from which these three Goodwill Shops collect their contributions of discarded clothing.

This picnic was planned under the auspices of the Brooklyn branch of the Goodwill Industries, of which William Milligan Park, Director, is chairman. James H. Post, as an active patron and board member, joined the party.

Assisting Mr. Park in this outing was Frances C. Ford, Director of the New York branch of the Goodwill Industries, which is operated by the New York City Mission Society, and the Rev. G. E. Hollingshead, Director of the Jersey City Goodwill Industries.

The party proceeded up the River to Indian point, the three-piece Happiness Orchestra, directed by Dave Caplan of the National Broadcasting Company, providing the music. Swimming, athletics, music and games filled the day, the boat returning to the Forty-Second Street Pier at eight-thirty in the evening.

In Brooklyn the nine Goodwill stores were not closed, although all of the regular workers and their children were taken on this excursion. Members of the Ladies' Auxiliary manned the stores with their women members, so that no worker was left behind.

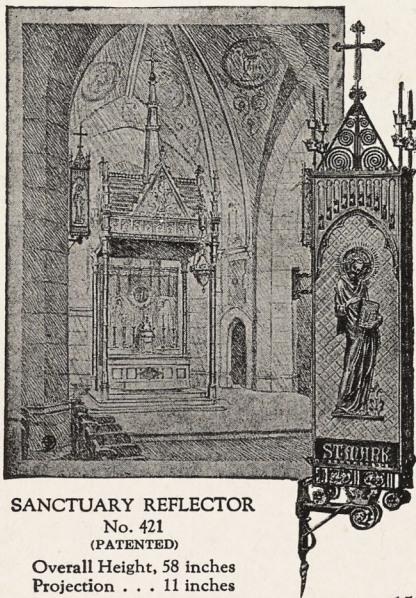
The Rev. Austin Pardue, who for a number of years has done a notable bit of work as rector of St. James Church, Hibbing, Minnesota, has been called to be the rector of St. Thomas, Sioux City, Iowa. He is to begin his new work the first of October.

The convocation of the Sonoma district of the diocese of Sacramento is to meet at Christ Church, Eureka, California, October 9th and 10th, Bishop Moreland, the Rev. David R. Covell of the social service depart-

ment of Los Angeles, Rev. Lindley H. Miller of the department of religious education of California, and the Rev. Barr G. Lee of the field department of the diocese are to be the leaders.

St. Francis House, the Church student center at the University of Wisconsin, is receiving among its contributions a check for ten dollars, twice a year for three years, from a former student, a Japanese, who has returned to Japan and is a clerk on a meager salary.

The name of Captain I. B. Edwards, Deputy Governor of the Province of Cotabato in the Philippine Islands, will be familiar to many as a long-time friend of the Church's work, especially of its more recently established mission among the Tiruray tribe. To Captain Edwards, a Tiruray man recently gave free expression to some of his ideas about Americans, which Captain Edwards has reported in the *Philippine Magazine*. Underneath the quaint humor, there is, for those who can see it, a serious view point, which does not take for granted the racial superiority so easily assumed by Americans. It



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By Bishop Johnson

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may be added that the Tiruray are superior to most if not all of the surrounding tribes, and are likely to become their leaders, for which reason the Church's work among them is of special importance.

Said the Tiruray man to Captain Edwards:

"When the Spaniards were driven from Mindanao by Americans, the Moros began killing Filipinos and Tiruray. The Americans heard about this cruelty and came to defeat the Moros and save us all. They did this effectively and just in time. There would have been none of us left in another year under the Moros.

"It is not known why the Americans took the trouble to thus help us. They say they just wanted to and although this seems an improbable motive, we always admit it when in conference with them, as there is apparently no more adequate motive.

"All Americans think they are superior. We do not think so; it seems impossible, but what can one say in a discussion? All tangible evidence supports their contentions—machines, fine clothes, an abundance of food, et cetera, against our inexpressible sense of superior realization of things as they really are.

"They can sometimes be as polite as we are, having a word for "tabia" (excuse), never passing in front of one without permission, not eating until one's companions are ready, and in many ways showing as good custom as we do.

"They treat women as we do persons of rank, carefully saluting them, helping them complementarily when there is no need of it, never permitting them to carry things, and always showing them a smiling face. How they must love them! Of course this would be all wrong if their women were like ours, but we like to see it, and wish our women might be so treated.

"All Tiruray like Americans, although they seem mostly crazy. Crazy people are always liked. Americans do not get angry at little things, easily, as do our own people, the Moros or Filipinos, but when they do get angry they are really awful. Except when trying to buy some valuable thing, they do not haggle. They appreciate little things you do for them. They are brave but not aggressive, and they know how and when to forgive. These are the things Tiruray like. We Tiruray want to be real Filipinos, like the teachers from the North, but the real reason we want to be so is so that we may get along with the Americans as they do."

* * *

Sixty thousand of the 200,000 protestant churches are "dead". Within a year they gained no new membership. Perhaps 40,000 more

gained one or two new members, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick L. Collins, writing in Woman's Home Companion.

"Shall we bury these dead churches?" he asks, quoting figures furnished by the Men's Church League to show the sterility of so many institutions. His answer is that they should be buried; that Christianity

owes them a debt for past services and that the debt could be discharged by giving them a Christian burial, not only for their own benefit but for the benefit of the remaining churches.

Declaring that rehabilitation of the churches should not have failed in past years because of the lack of finances, Collins points that the church has more money than Henry Ford or John D. Rockefeller, United

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States Steel or General Motors. Last year, he says, it collected and spent in America alone, \$600,000,000, most of which was wasted on the dead church.

Failure of the churches to show gains in membership are laid to the development of other forms of public gatherings which do away in a measure with the necessity of gathering at a community church for neighborly activities. The motion picture, the automobile, the radio, increased school activities, new subjects taught, all put a great strain upon the church. Owen D. Young, churchman as well as financier, points out that "it does no good for the church to wish that the radio and the automobile were not here. They are here. They will stay here and new and other things will come. Every new advance disintegrates the old order and only those institutions survive which can adapt themselves to new conditions. Facts are facts and we must take account of them."

The existence of the tired business woman. There are nearly ten million of her now; nearly a million and a half between forty-five and sixty-five; and several thousand over sixty-five. These women come from what was once the bulwark of the Sunday congregation. Now they have little time for church going on their one day off.

The Men's Christian Church League declared that it had been misled for some time by the glowing reports of growth in all churches. They discovered, however, that instead of the 1,115,000 gains for 1928, the figures heretofore have represented births into families inactively connected with the church and of persons who moved from one community to another being enrolled again and again without being stricken from the rolls of the original church. In short the poll proved to be entirely inaccurate and the League continuing its work, found thirty-two percent of the churches actually sterile.

Setting about to remedy the situation the League proposes to put its members, as individuals and as Sun-

day School classes, to work building up genuine, fresh membership. The plan, says Collins, has been shown practical if it can be financed, and there is no excuse for lack of money, in view of what the churches collect and spend, if dead churches are weeded out and the wasted funds concentrated upon those which are alive and thrilling. "Parishes which have within them the possibilities of resurrection will live again. There will be no loss of power or momentum, no diminution of opportunity for religious work," he concludes.

* * *

The first letter has come from Miss Margaret Foster, the nurse who left home and work in Colorado at a moment's notice to answer an emergency call from the Hudson Stuck Hospital, Fort Yukon, and flew in on a plane from Fairbanks to save many weeks of waiting for the first boat when the ice broke up. They "flew over snow-covered mountains along the river valley, all in the beautiful sunshine"—it sounds like a Hans Andersen fairy tale.

"When I landed my feet on the ice of the river, the first thing that I saw was a huge crack in the ice near the bank, and I could but wonder how I was to cross it, but not for long. Dr. Burke was close by and in spite of my pounds he picked me up like a sack of corn and landed me safely over. All along the bank were gathered both natives and white people to bid me welcome. Off in the green tree tops I saw the cross and bell tower of our dear little church, glistening in the sunshine to strengthen my faith and give me courage.

"I was most happily surprised to find such a splendid, well-equipped little hospital so far away from the outside world. In spite of the fact

that only one nurse was on duty, it was spotless and running on very smoothly. The fifteen patients were happy and content...Of course our needs are many, and first on the list is more room, more equipment to replace what wears out, and new to make the work easier and the hospital able to render better service.

"To you who labor for this work outside, I can only say, go on with new courage each day, for the work is growing, and I know if more were known about it, more funds would come in to keep it going. I am pleased that I could answer the call when it came for it has been in my heart for many years to do this work."

* * *

This little bit is taken from *The Nation*, published in New York, and is sent to us by a subscriber with this comment: "One has to wonder if the Church has sent a dean to Hawaii with so little diplomatic sense." Here is the paragraph from *The Nation*:

"I love Protestants but I hate the Buddhists," shouted a Roman Cath-

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olic bishop as he was introduced to a Buddhist priest—his fellow guest at a luncheon. "If he is a guest here I will leave. I refuse to eat at the same table—" Thereupon an Anglican dean stepped to the bishop's side and said that he too hated Buddhists and apostates. The two outraged Christians started for the door, when the Buddhist spoke. "Do not go, please," said he. "You are of greater importance at this meeting than I am. I am the one who will leave." The foregoing incident took place on July 9, 1929, A. D., as reported in the *Hawaii Hochi*, in the lobby of a hotel in Honolulu, at a luncheon arranged by the Rev. Henry P. Judd of the Hawaiian Board of Missions. The Catholic bishop was Stephen Alencastre, head of his church in the Paradise of the Pacific. The Anglican was Dean Ault, head of his church in the same islands of the blessed. The Buddhist priest, whose church, by the way, has the largest membership of any religious group in Hawaii, was the Rev. Ernest Hunt. After the offending Buddhist had departed, the meeting settled down to the business in hand—"discussing certain community problems involving the education of the youth along moral, ethical, and cultural lines from a non-sectarian standpoint." Let students of comparative religions try that on their ukuleles. Its title is "Pineapplesauce."

* * *

When Miss Martha Boynton, director of Hooker School, Mexico City, passed through New York the other day she told of a scholarship arrangement at Hooker, and of the girls who have been helped by it, about which most Church people have heard little or nothing.

Hermelinda Reyes had received her entire education at Hooker, coming there at the age of six and studying until she had finished the normal course, after which she taught in the school for three years.

Meanwhile, a few educationally minded women had started an "international scholarship loan fund," very small in proportion to its name, to give well qualified girls the advantage of special graduate training in the United States. Deaconess Newell, then head of the school, selected Miss Reyes as the outstanding graduate to profit by a year at Teachers College, New York. She returned to Hooker and is invaluable as principal and teacher in the primary department and assistant in many other ways.

The arrangement of the loan fund is that the girls borrow from it to complete their education, and then work on half salary at Hooker until their loans are repaid. So few have been the gifts to the fund that the

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Rev. George H. Thomas
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Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

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

St. Chrysostom's, Chicago
Rev. John Crippen Evans
Locum Tenens
Sunday, 8, 9:30 and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

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

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

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

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

**Christ Church Cathedral,
Eau Claire, Wisconsin**
Rev. F. E. Wilson, Rector
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

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

two following beneficiaries have been largely supported by Miss Reyes' repayments, she meanwhile living on \$25 a month, American currency, part of which she sends to her mother.

Elena Manjarrez is the second scholarship girl. She is in St. John's Hospital, Brooklyn, N. Y., training to be a nurse, and eagerly looks forward to taking charge of the much needed infirmary at Hooker, not yet built but promised. All her education was received at Hooker, and her English was learned in the special English classes there. At the end of the first term at St. John's Hospital, with scientific studies all in English, her average was above 90.

Enriqueta Pineda, the third scholarship girl, has studied for a year in the conservatory of music at Walla Walla, Washington. It was possible for her to remain away one more year, which she is spending with Deaconess Newell at St. Margaret's, Berkeley, California, for special training with the needs of Hooker in mind.

Berta Solares, the fourth candidate, graduates this year. She wants to study physical education, which is much needed at Hooker as the children should have corrective work and recreation adapted to their health requirements.

* * *

The Woman's Auxiliary of the Diocese of Washington is ambitious that that Diocese shall be numbered among those which accept and pay the entire quota assigned from the Missionary Budget of the National Church.

The whole quota of the Diocese was \$58,900 of which \$53,000 was accepted. Dr. Lewis B. Franklin, treasurer of the National Council has received through the treasurer of the Diocese of Washington a check for \$4,838.58. "For the specific purpose of covering as far as such a sum will cover the balance remaining between the assigned quota to the Diocese of Washington, and the amount accepted by the Diocese of Washington."

"The amount," continues the letter of transmission, "is not intended in any way to be credited so as to relieve the Diocese of Washington from any part of the accepted obligation, namely \$53,000."

This genuine missionary service to the whole Church is in addition to the wide range of activities which distinguish the Woman's Auxiliary of the Diocese of Washington.

* * *

The Young Women's Christian Association of the United States owns property valued at \$66,000,000 and dispenses annually about \$26,000,000 through local associations. Its work is confined to maintaining residences for women, cafeterias, recreation centers and employment bureaus, requir-

Services

**Cathedral of St. John the Divine,
New York**
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Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Rev. H. Percy Silver, S.T.D., LL.D.,
Rector
Madison Ave. and 35th Street
Sundays 8, 10 and 11 A. M.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved
Disciple, New York**
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

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

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

**Church of St. Mary the Virgin,
New York**
Rev. Selden P. Delany, D.D.
139 West Forty-sixth Street
Sunday Masses, 7:30, 9, 10:45.
Week-day Masses, 7, and 8.

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

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

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshal St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily, 7 and 5:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
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Holy Days and Tuesdays, 9:30.
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ing a force of 54,225 people. Last year work was found for 161,174 people and 114,000 girls were entertained at recreation camps.
 * * *

"In common humanity we could not send them away," says a report from St. Luke's Hospital, Phoenix, Arizona, of some of its neediest patients. The medical director, Dr. E. W. Phillips, quite as much interested in the prevention of tuberculosis as in its cure, and troubled by the number of cases he sees which care and education could have prevented or arrested, includes some general advice in his brief report. He says in part:

"While the rising standard of living has nearly abolished undernourishment, a great number of people, especially the young, are working and playing harder than ever before. They never rest. They produce in the aggregate much wealth, and what they earn they spent, often before they get it. They have no economic surplus and no physical reserve. It is from this large group that tuberculosis selects most of its victims.

"They are accustomed to having their thinking done for them; they are governed in their lives and thoughts by publicity, of one sort or another, and if we are to protect them against tuberculosis we shall have to keep on advertising it to them, like cigarettes or motor cars.

"The early cases are easily repaired; the moderately advanced have an excellent chance. . . . All doctors know these things, but in the press of other work some fail to use their knowledge. Therefore it is desirable that laymen be continually reminded. . . ."
 * * *

"Always remember that we are getting out a magazine for the Great American Moron." These were not cynical words but official instructions from the editor to a writer on the staff of one of the "wood-pulp magazines" that infest the news stands the country over. The writer, who has now risen to *The New Republic*, discusses, in the issue of August 28,

The Witness Fund

THIS Fund is used to pay for the papers sent each week to a large number of individuals and institutions who otherwise would have to go without it. It is our hope that at least \$500 may be given each year to this fund in order that we may supply the papers not only to missionaries and others who seem to enjoy it, but to many Church and secular institutions where the paper is eagerly awaited each week. We acknowledge with many thanks the following donations to the Fund:

Mary D. Fletcher\$ 1.50
J. H. Rice 5.00
Margaret Woodward 1.00
Mrs. George Champ 1.00
Total of year\$116.50

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The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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the quality and the almost incredible quantity of these vigorous journalistic weeds, stories of sport, the West, adventure, air, war, sport, crime, "love", confession and the like, which have circulations varying from 75,000 to 600,000 a week or a fortnight, mainly from news stand sales. They have small subscription lists and carry little advertising. A fortnightly which reached a mere 50,000 died almost immediately. "Wood-pulp literature," says the writer, "caters exclusively to the adolescent mind," almost repulsively moral on the surface, but full of suggestion and the harmful influence of unreality. The detective story magazines are the intellectual kings of the tribe, and their circulation is smaller. "Occasionally a really good story does find its way in. There are even some writers whose work can be read by an adult without nausea. But, as a rule, if you find a yarn of genuine literary merit in a wood-pulp magazine,—well, it is probably because the author did not know enough to send it elsewhere."

* * *

Current events in the Near East lend interest to these recent remarks from Dr. Samuel Zwemer, one of the greatest, if not the greatest, of modern authorities on Islam:

"We may say that at last the whole of Christendom faces the whole Moslem world in the open. The day of clandestine or indirect approach or contacts is past. They know and we know that Christianity and Islam face each other as rivals for world dominion. Compromise of principles is as impossible for them as it is for us. But a new sense of brotherhood and of international trust will result, if we play fair. A great and effectual door has been opened for the Gospel. A door once barred and bolted is nailed open.

"The Cross of Christ is the missing link in Islam's creed; it is our glory. The life of Christ alone can elevate their moral conceptions; dare we withhold that life from them? The power of Christ alone is able to set them free in the liberty of the sons of God; shall we not proclaim to them this freedom? Their political hopes in a pan-Islamic program are ruined. But they deserve sympathy and help in their struggle for a new nationalism and the principles of democracy. The soil of their hearts has been broken up by the plowshare of God. Now is the time for sowing; tomorrow, the harvest."

* * *

"I believe in God and in Jesus Christ. I was brought up in the Church. I belong to the Church. I attend Church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one,

that I do not get help." So spoke Henry Ford, the world-famed manufacturer.

"Religion is like electricity. I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I know that it warms our hearts and that it makes the world better. I know that it lights up the dark places of the earth. I see and admit its effectiveness even though I do not profess to understand it at all.

"We need more religion and less professionalism, in our ministry, and

we need it mixed into industrial life. You can take the Sermon on the Mount and put it down into industry anywhere and it will work."

Mr. Ford further declared that he reads the Bible every day, ever since he took a pledge with President Wilson during the war to do so. In order to keep that pledge he has a Bible in every room in his house. He would give time and money to get the Bible back into the public schools, recalling the influence that daily Bible readings by the teacher had upon his own life.



Carved Panel, *The Ascension*, in Reredos,
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