

The WITNESS

CHICAGO, ILL., APRIL 16, 1931

THE TEN COMMANDMENTS

by

WALTER J. CAREY

LET us paraphrase the Ten Commandments, and make them into what we can reverently imagine that God would say to us today.

One and Two—Love Me above all else, and in all else; do not make an idol of anybody or anything so that it gets between Me and thee.

Three—Do not speak lightly of Me, for those who speak lightly of Me will think lightly of Me.

Four—Give Me one day in seven for special remembrance for worship, for rejoicing in the resurrection of your Saviour, for emphasizing, by common worship, the common Brotherhood of all who are Christ's.

Five—Let love rule in your home.

Six—And do not let anger or causeless hate reign in your heart against another.

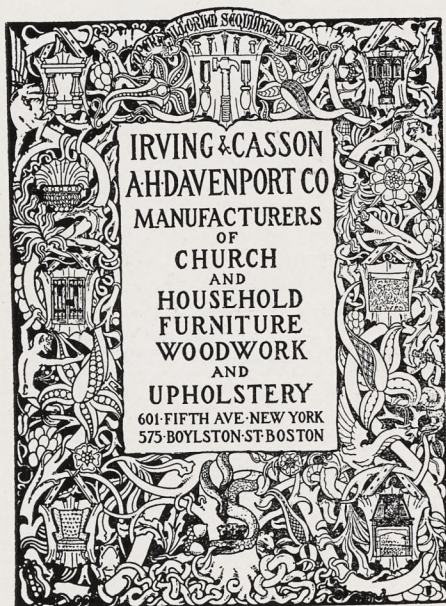
Seven—Conquer the passions that blot out My Presence and make you injure your neighbor and yourself.

Eight—Be honest and trustworthy towards My other children.

Nine—Let truth and charity be ever in your heart and on your lips.

Ten—As far as possible be contented; and never envy your neighbor what is rightly his.

MESSAGE OF THE WEEK

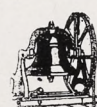


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ETERNAL LIFE

By

IRWIN ST. JOHN TUCKER

SOME time ago I listened to a discussion among clergy in regard to immortality and eternal life. Many quotations were made and many authors cited. I ventured to refer to the official definition of eternal life given by the Episcopal Church—and was told that “there was none.”

I quoted the definitions referred to, both from the daily offices and the Holy Communion, and several said “That’s funny; I never noticed that.”

The definitions I quoted,—of course—were these: “O God . . . in knowledge of whom standeth our eternal life.” (collect for peace.)

“Granting us in this world knowledge of thy truth, and in the world to come life everlasting.” (prayer of St. Chrysostom.)

These petitions are both based upon the high-priestly prayer of Christ, in St. John 17:3: “This is life eternal, that they should know thee, the only true God, and Jesus Christ, whom thou hast sent.”

Every liturgical reference to the possibility of eternal life is accompanied by a stern warning that it is not for all, but is a goal to be striven for and won only by a few. The theory that every human being who dies is entitled to live forever is directly contrary to the teaching of the Prayer Book, as it is, of course, of the Bible. In the first declaration of absolution the threefold note, which characterizes the book of Common Prayer in all its marvellous spiritual structure, is rung again;

1. “Wherefore let us beseech him to grant us true repentance, that those things may please him which we do *at this present*;
2. and that *the rest of our life* hereafter may be pure and holy;
3. So that *at the last* we may come to his eternal joy.”

Obviously, then, each reception of absolution, whether public or private, has a great deal to do with eternal joy. The modern liberal idea that it does not matter what we do, we’ll all get by somehow, has the

same element of dishonesty in it as loafing through a school year and trusting to luck and an indulgent professor to pass you through the exams, although you do not know the subject.

It is a costly process, this winning of eternal life. It is worth working for.

“Thou didst open the kingdom of heaven *to all believers*:

Help thy servants whom thou hast redeemed with thy precious blood;

Make them to be numbered with thy saints in glory everlasting.”

If it were certain, we would not have to ask for it.

In the General Thanksgiving the warning note is sounded again; “We thank thee for the means of grace—and for the *hope of Glory*.” It is not a certainty, but a hope. This quotation recalls the rest of the sentence “Christ in us, the hope of glory.” And again this brings a picture of the process of obtaining the knowledge of God, which is eternal life. It is a process of experiment and growth.

“As thou dost put into our minds good desires, so by thy continual help may we bring the same to good effect” says the prayer for Easter Day. Constant travail of good resolutions, to embody them in action, is part of the process. “Grant . . . that we may in heart and mind thither (into the heavens) ascend, and with him continually dwell” says the Ascension collect. “If ye then BE RISEN with Christ,” says the Easter Epistle’s warning.

HOW does one “know God?” Obviously memorizing a definition or a series of dogmatic syllogisms is not knowledge of God. “That we may evermore dwell in Him, and He in us,” says one prayer. “That He may dwell in us, and we in Him,” says another. One knows God as one knows persons—by living with them. “That I may know him, and the fellowship of his sufferings, if by any means I may attain to the resurrection of the dead,” says St. Paul.

This is worth emphasizing. The Church teaching is very positively and emphatically, that one does not slide into eternal life, but fights into it; and that many will be cast out on the garbage heap—the valley of Hinnom, or Gehenna, where Jerusalem's debris was piled with worms in the carrion and overburning fire slowly devouring the waste. We've lost the sense of

battle in our smooth, easy-going modernism. It jolts us.

But if one must study hard to become a lawyer, or an electrician, or a plumber, or a dentist, or a doctor, going through years of studious application, one should certainly have to study hard to obtain eternal life. The text book is—God!

THE FORGOTTEN PIONEER

By

HARRY BEAL

Dean of St. Paul's Cathedral, Los Angeles

FIFTY-five years ago this spring there arrived by chance in the city of Havana, Cuba, the "Apostle of the Indians," Henry B. Whipple, bishop of Minnesota. He had been sent to visit Haiti, but missing steamer connections, found himself in Havana. He said to himself, "God in His providence has brought me to Havana for some wise purpose."

The result was the coming to Cuba the following November of the forgotten pioneer, Rev. Edward Kenney. He was the first American pastor in Havana and the whole island, he operated the first hospital for foreigners, secured and maintained the first cemetery for foreigners, opened the first Sunday School, did the first work among seamen, Chinese, and Negroes, did the first evangelical missionary work in Cuba, and accomplished all this during the time of the Ten Years' War and through several yellow fever epidemics. No foreigner in Cuba has ever been more of a hero than was Edward Kenney. Yet he has no memorial, and few now living have ever heard of his name.

Edward Kenney was twenty-three years old, recently graduated from Nashotah House and recently ordained, when he reached Havana in November, 1871. Hamilton Fish, Secretary of State under President Grant, had advised him not to go, on the ground that it was an extremely hazardous undertaking. Here in Havana the American consul general and others advised him to return home, as nothing could be done. He had arrived just a few days after the execution of the medical students. Everything was in a state of excitement and confusion. But Edward Kenney was not the kind to turn back.

He began by holding services, as he says, "in the harbor of Havana, under the guns of one of our largest monitors. We had large congregations and many communicants, hearty response and good Church music." Next he sought refuge on shore at the United States consulate, and having crept along thus far he then established a chapel in the south wing of the Hotel Pasaje. At first the services were held behind closed doors, and there was no singing. But later the captain-general recognized the character of Mr. Kenney's work and

gave permission to worship openly in the city. Byron Andrews, a representative of the Chicago "Inter-Ocean," who accompanied General Grant in his travels around the world, wrote from Havana in 1880 in high praise of Mr. Kenney, who he said had gathered the Protestants into "one common flock."

Indifference, infidelity, immorality were not absent in the foreign colony in Havana—the natural result of years of deprivation of religious privileges. Mr. Kenney had to carry on his work quietly and by personal contact and invitation. The public press could not be used until 1880. At first notices of services could not be posted. Later, when posted, they were torn down. To fulfill even the ordinary duties of a Christian pastor was almost a heartbreaking task.

Even more awful and appealing was the need of pastoral care of the sick and dying. Hundreds of Protestant people were dying at Havana and other Cuban sea ports every year of yellow fever. At first Mr. Kenney was not even allowed to visit the sick, but within a few years the governor allowed him to have spiritual and also practical charge of one of the largest hospitals. So wonderfully did he win his way! In 1876 he reported that the hospital had been much improved, the nursing was the best that could be secured, and the doctors were the ablest in the city. Mr. Kenney made over 2,700 visits to the sick that year and said that the mortality amongst the merchant marine had been the worst since 1858. "Our captains and brave seamen," he wrote, "have sickened only to die, and many have been the sorrow-laden messages which we have been compelled to send to dear ones at home." There were also numerous cases of destitution to be relieved.

In his report in 1875 Mr. Kenney said, "When I commenced work in this institution (the hospital) our dead were being buried like beasts—without coffins, and frequently the clothes were torn from the bodies, and naked and without a word of prayer our dead were consigned to a pit or a trench. We now have a plot of ground outside of the city, where the dead are buried decently in coffins. This is a work which must be cared for, and the fact that we are endeavoring to do it,

and are confronting and conquering the usages of the past, gives greater strength to the cause of Christianity on the Island of Cuba than all the sermons that might be preached."

A visitor to Havana wrote home in 1877 that Mr. Kenney himself shrouded the bodies of the dead, placed them in coffins and attended their burial.

In 1879 Mr. Kenney wrote, "Our cemetery remains in the same condition. It is an irregularly shaped piece of land inclosed by a board fence. It must remain so until enough interest is manifested to make it better. Our dead are at least buried decently, and it is a blessing for which we cannot be too thankful."

Unfortunately all trace of this foreign cemetery has long since been lost.

IN FEBRUARY, 1874, Mr. Kenney organized a Sunday School in Havana. There were twenty-two pupils, and he was a teacher. He wrote that he hoped to make it the foundation for a day-school. Three years later his report said that steps had been taken to establish an English high school or college, but it never became possible to carry this plan out. The Sunday School work was, however, strengthened and expanded, and instruction was given in Spanish as well as in English.

The second year he was here Mr. Kenney began going to Matanzas for Sunday evening services. The next year he extended his ministrations to Cardenas. Think of the energy of the man! Lack of funds to obtain assistance for this work obliged him to later curtail it. He was alone in the midst of uncounted calls and opportunities.

In 1876 one of the largest estates on the island was placed under his spiritual direction, numbering 600 souls. There and in Havana Mr. Kenney began work among the Chinese, securing Christian literature for them in their own language and having the able assistance of a layman in Havana, Professor Charles Hasselbrink. Application to start a school among the Chinese received no attention from the government, but a Chinese club was organized.

Work was also begun at this time among the Negroes on the plantation and in the city. Much delay was encountered in getting the government's permission to open a Sunday School for them in Havana. Mr. Kenney found that little or nothing was being done for them and the Negroes themselves came to him for advice and help. They were of course just emerging from slavery. In six months 600 Bibles and prayer books were given to Negroes on their personal application for them.

The officers and seamen who came to this port on the merchant ships were always Mr. Kenney's special care. He held services Sunday evenings on board the vessels and was inspired by the heartiness of the worship of the men. During the terrible months of the yellow fever epidemics he was their constant friend, unto death—and beyond death. In 1880 he finally succeeded in obtaining a reading and meeting room on shore for seamen's use.

All through this time there was never any attempt made at proselyting, not the slightest. Spanish and Cubans, however, began to inquire about the kind of religion that this man of Christ represented. Some of them came to services and asked for Bibles and prayer books. But Mr. Kenney's main object was to help the Americans and other foreigners in Cuba to show by their lives what their religion really stood for.

I HAVE before me, as I write this, one of Mr. Kenney's first reports from Cuba. It is in his own handwriting, strong, clear, firm, the remarkable hand of this pioneer of twenty-five. Evidently Edward Kenney had precisely the qualities most needed for his difficult field of work—tact, patience, determination, practical common sense, a deep religious nature, deep love for his fellow-men of whatever race or creed, and an extraordinary capacity for self-denial. More than once he was at death's door from yellow fever. He used to remain in Havana through the summer to care for the sick and the dying, and then he would go to the States to raise money so that he might return and continue his varied and arduous work.

Here are some excerpts from his letters of the summer of 1879:

"June 18. It is almost impossible to write, the weather is so extremely warm and oppressive. During the last two days the rain has come to us in torrents, in floods—and the malaria arising afterwards is far from agreeable. Within the last ten days we have lost two captains with the vomito—terrible cases. Yesterday I read the burial office over the remains of Captain _____ in our Hospital Chapel. He had been dying for three days, and decomposition had set in long before he breathed his last; and at the burial the body was in a terrible state, beyond description. Only by the constant application of camphor could I get through the services. It made me sick. I caught cold, and today I am far from well. . . . No one witnesses these scenes but myself; even the friends of the dying and the dead keep aloof. Yesterday I said the office for the dead in a deserted chapel only a few coffin bearers being outside the door."

July 9. "We have lost four captains within a few days with the fever. I pity these poor fellows. We are having the fever in earnest. Three funerals yesterday, two today. I have just left the bed-sides of three dying men."

July 18. "We are having indeed a dread time. One hundred and thirty-six persons died of yellow fever here yesterday, and the sickness seems to be increasing. . . . We have lost two American captains within two days."

July 29. "I have just come from the steamship 'Niagara' (Mr. Ward's line), lying in the harbor. Mr. Elwyn C. Weld, the purser, died on board late this afternoon of the yellow fever. He was a young man, a good friend of mine, and took much interest in our work. We brought his body ashore after laying it out, and I shall bury him tomorrow. The sickness increases, and it is not only the sick who have to be looked after, but everything else must be taken care of."

I visited forty-three sick today. It is horrible to see the stages of the disease, and makes me constantly sick."

On account of his health Mr. Kenney was obliged to leave Cuba in the autumn of 1880, at the age of thirty-two, and though he later recovered his health and strength in part, he was never again a well man. He had indeed sacrificed himself in his labors here for others. He was married in 1888, and had parishes in and near New York. He died in New York on June 15, 1899, aged fifty-one.

During his nine years here, from 1871 to 1880, Edward Kenney was the only non-Roman clergyman in Cuba.

He opened the way for all the Christian work that later came to this island.

He should not be the forgotten pioneer.

Archbishop Lang to Resign?

By

A. MANBY LLOYD

ONCE more we don the prophetic mantle. Our last shot about the elections to Canterbury and York were not too bad. Yesterday, Mar. 23rd, Dr. Lang left Victoria Station, en route for a Continental port, where he will embark on Mr. J. Pierpont Morgan's yacht for a cruise in the Mediterranean. No one will be surprised to hear, that on grounds of health, he may presently resign the historic See to which he has for so short a time been appointed. Who will be his successor?

Of course much must depend on the political situation. If the Labor Government should fall, what party will take its place? No one can tell. All parties seem to be in dissolution, torn by internal dissensions. Sir Oswald Mosley seems to be creating a new party from the left Labor wing—a party of Jacobins in protest against MacDonald and his Girondins. But whichever party is in power we make our first choice the Right Rev. Dr. Hensley Henson, Bishop of Durham. Some day Dr. Temple will doubtless sit in the seat of St. Augustine, but he is obviously ruled out by his comparative juvenility. The only other name we have heard mentioned is that of Dr. Arthur C. Headlam, the present Bishop of Gloucester. These are perhaps the three most able men on the Episcopal Bench.

MEANWHILE, that Apostolic man, Dr. Temple, continuing his mission to Oxford Undergraduates, said he had even heard parsons say that they find Whit Sunday the hardest of all the Church festivals to preach at. With illustrations from biology and the arts he dwelt on the process of social and civic development; it is the parallel growth of two things: the richness of individual personality with completeness of social intercourse. The development of personality in fellowship is no bad definition of what we mean by progress.

His grace has since received an influential deputa-

tion of high churchmen which paved the way for the coming Centenary of the Oxford Movement. It was introduced by the Bishop of Winchester (Dr. Woods), and other speakers were the Lord Chancellor, the Bishops of Oxford and Croyden, etc., attended by such noted men as the Dean of Westminster, Drs. Kidd, Goudge, and Storr; the Bishops of St. Albans, Salisbury and Truro. Even the very Protestant Sir Thos. Inskip wrote to express his great respect for John Keble's memory.

John Keble preached the famous Oxford Assize sermon on July 14, 1833. That is the generally recognized date for the beginning of this Movement which has transformed the Church of England to such effect that a contemporary of (say), Wm. Cobbett coming again to this planet, would not recognize the Institution. Three-decker pulpits, black gowns, two hour sermons, long-winded clerks, family pews, fiddle and clarinet choirs, hurdy-gurdy organs—all gone! So has the theology. Instead, we have beautiful chancels, sumptuous altars, daily Mass, Processions, Adoration, Reservation, Devotions—while Calvin, Luther, Pelagius and Socinius have been kicked out, neck and crop.

YES, but those early pioneers had to suffer. Some of them had to swing their fists as well as incense. They loved the poor and fought for the under-dog. They even went to jail. The last of these jail-birds, the Rev. Arthur Tooth, died the other day. Survivors recall the rows at St. James, Hatcham, where young men drawn from all parts of London formed the "Guard" to protect the church during the riots. Some stood by the barricaded doors, others sat on forms inside, two deep, to keep off intruders from the altar. After service they would escort the clergy and the "Sisters" through the cursing yellow mobs, who had been sandwiching Moody and Sankey between popular songs and showers of missiles.

On one occasion the packed congregation were advised not to leave after High Mass, and at one o'clock the Father came out and began to sing Evensong.

Another relates that he went to see Fr. Tooth in Horsemonger-Lane Jail and was allowed to take him a small barrel of oysters! A sense of humor and a certain amount of horse-sense carried the movement along until the opposition were bowed out amidst universal laughter. For anti-ritualism, like anti-sacramentalism, is an attempt to bow God out of His Universe; it leads to a Dualism which we all now see to be fatal.

Let's Know

By

BISHOP WILSON

MANICHAISM

IN THE latter half of the third century a Persian named Mani began to teach a new doctrine intended to be an improvement on Zoroastrianism. As a matter of fact it was a mixture of Babylonian folklore,

Buddhist ethics, Zoroastrian dualism, with dashes of Judaism and Christianity thrown in. Mani himself was done to death but his teaching spread widely both in the east and the west. For several centuries it was a serious contender with Christianity and altogether ran on for about a thousand years before it faded out. Now it is simply an ancient curiosity for people to write articles about.

Manichaeism professed to be a religion of pure reason. It set out to explain in fullest detail the origin, composition and destiny of the whole universe. One of the things which commended it most to people of a certain type of mind was the completeness with which it answered every question. In all probability that very thing proved eventually to be its greatest weakness. Much of it remains obscure to us today because no complete book of its teachings has survived. We get much of our knowledge about it from scraps picked out here and there from sundry writings. Also there were phases of it which were of a secret character, known only to the highest grade of adepts.

Dualism was the key-note. Universal existence was a perpetual struggle between light and darkness. The human body was all darkness and evil but it contained, as in a prison, many particles of the divine "light-substance." The great object of human life was to free the light particles from their carnal prison. This led to enormous emphasis on various forms of asceticism. Many kinds of food were strictly forbidden; wine was prohibited; marriage was repudiated. To bring children into the world was only to prolong the imprisonment of the light-substance in the carnal flesh. Prayer was obligatory four times a day and there were frequent periods of fasting. Such rules were followed severely by the "adepts" who were something like the Hindu holy men, except that they were compelled to wander continually. Probably they comprised only about one per cent of all the followers of Mani, the great bulk of the people being "Hearers," one of whose chief duties was to provide suitable food for the adepts and do them homage.

In the fourth century Manichaeism gained a strong hold in northern Africa, numbering in its ranks for several years St. Augustine of Hippo who later accepted Christianity and wrote powerful treatises against his earlier faith. The Manichaeans had a strange way of concealing themselves by outwardly conforming to the practices of any religion which was prevalent where they happened to live. In Rome, for instance, they masqueraded as Christians and even approached Christian altars to receive the Blessed Sacrament while they were quietly undermining the Gospel with their own teachings. But they would not taste wine under any circumstances. Therefore it was their custom to avoid the chalice at the Holy Communion. And so you have the curious picture of Gelasius I, bishop of Rome, issuing the stringent command that all Christians *must* receive the Sacrament in both kinds (both bread and wine) in order to sift out the Manichaean blasphemers, while his successors in the papal chair have commanded just as positively that Christians must do no such thing.

General Convention Plans

By

THE DENVER COMMITTEE

DENVER is making careful preparation for the coming General Convention which meets there in September. General Conventions generally are held in October so that several have asked why the dates have been put forward. There are three reasons. First, because of economy. The summer railroad rates are much lower than any convention rates we could secure. Tickets are good when the trip is initiated before September 30th and the trip need not be completed until October 31st. If the Convention met in October these rates would not be available.

Then as a rule September is a more pleasant month in the Rockies than October is apt to be.

Third, the hotel space is greater during the last half of September, before they receive those local patrons who live in hotels after the tourist season. The rates which are charged during the Convention are the regular rates for the tourist season.

What are the hotel accommodations in Denver?

We believe them to be ample for the Convention though there are no very large hotels in Denver. So it has been necessary to make certain limitations in the matter of reservations. There are several hotels in the area of the convention halls. The Brown Palace has been designated as the headquarter's hotel. Here we have set aside rooms for the bishops, members of the National Council and the heads of departments. These rooms must be reserved before May first. After that date rooms will be available for others than those designated above. Across the street is the Cosmopolitan, where the noonday luncheons will be served. Here we have set aside rooms for the clerical and lay deputies until such time as the bulk of the diocesan conventions have been held, after which this hotel will be available for other reservations. A block or two away is a group of other hotels where rooms are being held for delegates to the Woman's Auxiliary. These will also be open to the general public after diocesan conventions have been held. Besides these there are a large number of hotels at which reservations can be secured now.

Folders describing these hotels can be secured by writing the Convention Headquarters, 418 Exchange Building, Denver, or in connection with the Woman's Auxiliary to Mrs. R. H. Goddard, 401 East 11th Avenue. Letters requesting further information may be sent to either of these addresses and our hotel committee will endeavor to meet the wishes of those planning to attend.

For those who motor to Denver and wish to live inexpensively there are innumerable auto camps where they can be accommodated without previous reservations.

Attention is called to the opportunity for visiting many scenic and interesting places in connection with the Convention trip, information about which will be given to you later.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

I THINK we ought to have a paragraph in here, written by different people each week, on "My pet time-waster." Dean Sammie Hart of Berkeley used to tell us that everyone had a pet economy. His, I remember, was saving string and the backs of envelopes which he used for note paper. He had a huge drawer in his desk filled with each. So too I think that every person, regardless of how busy they are, have some time-waster. With some it is golf, with others bridge—or the reading of detective stories, or perhaps spending hours listening to some crooner over the radio. During the winter months I am fairly free from the sin of wasting time but when spring rolls around and the thud of the bat against the ball begins to echo through the lang, I find an uneasy feeling creeping over me along about three o'clock on sunny afternoons which can be eased only by a trip to the ball park. There is no place in the land where one can get quite as much for fifty cents as in the bleachers. There is the ball game of course, but that is really incidental. More valuable than that is the bleacher sun. Why anyone wants to sit in a dollar seat is quite beyond me, with that huge roof cutting off the sun's rays. Sit in the bleachers—take off your coat and roll up your sleeves—yes, in the bleachers, which is usually a stag affair, you are allowed to go even further than that so that you can absorb quite as much sun as in a bathing suit on the beach. Then there is the crowd. There is no more democratic spot in the world than the bleachers at the ball park. There is no class discrimination there, or racial discrimination either—you are one with all who paid their last fifty cents. And everyone in the bleachers of course is an authority on the game. Express an opinion on some player or play and you are sure to have an argument with everyone within radius of your voice, with some big coal truck driver or black brother telling you, in truck driver language, that you are crazy in the head. Always a wholesome thing for anyone to hear. But if you are a clergyman, don't wear your clericals to the game. It cramps the style of your fellow rooters so that most of the picturesqueness of the occasion is lost. Well they are off so if you call my office after three on a summer afternoon do not be surprised if you are told that my grand-



H. W. B. DONEGAN
Of Christ Church, Baltimore

mother has just died and that I am at a funeral.

* * *

Dr. William S. Keller, who directs the training school for seminary students in Cincinnati each summer, has just made a round of the seminaries talking to the men about the opportunities offered there. You are familiar with the plan; the students are placed on jobs in and around Cincinnati with various social service agencies so that they can get first hand information in this field of the Church's work. Then conferences are held three evenings a week, with the men relating their experiences and listening to the lectures of authorities. He has received more applications for this summer than he can possibly accept. The school has the support of the department of Christian Social Service which contributes \$2500 to its support.

* * *

There are those who believe that great things are to come of the visit of the Archbishop of Canterbury in the Near East. On the 3rd he held a conference with the Metropolitan of the Greek Church in Athens, and it is stated that difficulties retarding the proposed union of the Anglican and Greek Orthodox Churches were to a considerable degree overcome. The Archbishop sailed for Palestine

the following day as the guest of Mr. J. P. Morgan.

The Archbishop's conversations at Athens were expected to be followed by informal conferences with the Greek Orthodox Patriarch at Jerusalem and probably with the Patriarch at Alexandria. Such a move by the Archbishop was calculated to consolidate already cordial relations between the Anglican and Orthodox Churches.

The Lambeth Conference of 1930 received delegations from the Greek Orthodox Church headed by the Patriarch of Alexandria; from the Old Catholic Church of the Netherlands, headed by the Bishop of Utrecht; from the Church of Sweden, headed by the Bishop of Lund; and from the Separated Eastern Churches, headed by the Armenian Bishop of Tourian.

The conference recommended the establishment of joint commissions to reconcile doctrinal differences. The commissions are expected to meet in London during the summer, largely as the result of efforts of the English Archbishop.

* * *

Churches on Easter Day throughout the country, in spite of a gray day most everywhere, were crowded to the doors, according to reports that come in from all parts of the country. At the Cathedral of St. John the Divine there were 8000 worshippers; at St. Bartholomew's, New York, doors were closed early after 4000 people had crowded into the church, and the same report comes from St. Thomas's, The Heavenly Rest, St. George's, and the other large New York parishes. The same story comes from Chicago, with St. James, St. Chrysostom's, St. Luke's, and other great churches being obliged to turn people away. In Philadelphia Holy Trinity, St. James and all the churches were jammed—and so it reads in the reports from all cities.

Dr. Bowie, the rector of Grace Church, New York, in his Easter sermon, raised the question as to why so many attend service only on Easter. Said he: "I asked a group of people the other day why they thought that among those who come to church on Easter are crowds of individuals who never come on any other day, and one man answered, 'One reason is because they know that on Easter they will hear a cheer-

ful sermon.' I think that is true; but the whole truth is greater. The gospel of Easter is not only cheerful; it rings with a great assurance that recharges human lives with hope and faith. For Easter tells us how the best can rise victorious out of even the shadow of the worst.

"In Jesus, the greatest personality that ever moved among our race was brought to crucifixion by ignorance and sin. But the spiritual power of Jesus has risen superior to all the forces that tried to block it. In Jesus a vibrant and overflowing life went down to death, but on Easter morning this living presence of Him came back to His disciples. They knew and they staked their lives henceforth upon the truth that the Jesus whom they had loved had passed through the seeming defeat of the cross and had become an immortal power."

"We look," he continued, "at the evils within ourselves and within our communities and grow some times so skeptical that we wonder whether it is any use fighting old sins and corruptions that seem inveterate. But Easter brings back our moral courage and its eternal message that truth and right will prevail over anything which can oppose them. We look at our own personalities, so limited and hindered, and wonder if we can grow into anything worth while; and Easter brings us its mighty faith in those divine energies which can make us different from what we are. We look at sorrows and the tragedies of loss and death and wonder whether human personalities, even of our dearest and our best, endure; but Easter brings us its eternal proclamation that life and love are stronger than any power of death. Down upon our hearts, held too long in the chill grip of a wintry skepticism, the glory of Easter pours like the sunlight upon the ground, and all hidden hopes and great desires begin to feel their invincible vitality and to rise like flowers unfolding to the light."

* * *

At the Church of the Incarnation, New York, the Rev. H. Percy Silver, rector, the large Easter offering is to be devoted to the work that parish does for children each summer. Last year they gave a month's vacation to 600 children at their camp in Connecticut.

* * *

At the Church of the Heavenly Rest, New York, on Easter afternoon, in place of the usual vesper service a mystery play, "The Resurrection" was presented before a large congregation. It was written by the rector, the Rev. Henry Darlington.

* * *

While on the subject of Easter, I wonder if something might not be

CLERICAL SKETCHES

H. W. B. DONEGAN

MR. DONEGAN is the rector of Christ Church, Baltimore, Maryland, which he has served since May, 1929. He is a graduate of St. Stephen's College and did graduate work at Oxford University. In 1927 he graduated from the Episcopal Theological School, Cambridge. He went on the staff of All Saints, Worcester, of which Bishop Hobson of Southern Ohio was then the rector, and was called from there to his present parish. He is particularly interested in social service activities and is a member of several important social service commissions in the diocese of Maryland. He is also a member of the diocesan commission on religious education. He has done an exceptionally fine work in his parish with young people and has developed several discussion groups and prayer circles.

done to make it a day of worship instead of a day for a parade on the part of the wealthy. To have the newspapers the next morning devoting pages to pictures of the uppercrusters strutting in their finery is perhaps one of the reasons so many people say that the Church is merely an institution for the privileged. Of course it is the fault of the newspapers and not of the churches. The fact is that the name of a millionaire is newspaper copy and they make the most of their opportunity to snap their pictures and print their names in connection with the Easter Services. But at least we can protest against the false emphasis that they give to the Feast. It is stupid, and worse, to allow people to think for one moment that the Church is a class affair.

* * *

Bishop Frank DuMoulin, former bishop coadjutor of Ohio, and the rector of the Church of the Saviour, Philadelphia, has accepted a call to St. John's, Lattingtown, Long Island. He leaves his strong Philadelphia parish to take this small, but extremely influential parish in Long Island, in order that he may do some writing. He also will undoubtedly assist various eastern bishops with their confirmations.

* * *

A class of seventy-one was confirmed recently at St. Luke's, Evanston, Illinois.

* * *

Construction work on the first unit of a new church for St. Adrian's, Blue Island, Illinois, is to start at

once. The complete plant, for which drawings have been made, will cost \$75,000. The Rev. Wayne A. Garrard is in charge.

* * *

Canon Davey of Liverpool, lecturer at Berkeley, is to visit in Chicago. He is the speaker at the Sunday Evening Club on May 3rd.

* * *

The National Conference of Social Work will be held June 14-20 at Minneapolis, Minnesota. The program this year seems very timely in its consideration of current problems: delinquency, its prevention and care; unemployment and its solutions; family life, with specific thought on the child and his relationships in the home, school, and community. Public Officials and Administration is a topic in which the late Dr. Lathrop was interested, advocating the training of public welfare employees on the job, especially those in the Iocar jail. Under this topic the conference will consider institutes and schools for prison officials as a means of meeting this need.

In 1921, Dr. Lathrop began the National Conference on Social Service of the Episcopal Church, which has been carried forward with great success for the past ten years. In the early years our conference met immediately before the sessions of the National Conference of Social Work, but since the 1927 conference our meetings have been held during the first three days of the National Conference, thus giving our group the opportunity of attendance upon the sessions of the larger conference.

Last year the Federal Council of the Churches of Christ in America joined our conference on an interdenominational basis. Dr. Lathrop felt that since we had developed the conference idea with such effective results we could now turn over to the Federal Council group the greater part of the responsibility for the program, cooperating in their conference and at the same time carrying on a smaller scale a suggested program for our group. This was done last year and we shall again in June cooperate with the Federal Council group, taking an active part in one of its sessions on Friday afternoon, June 19, at which time we shall discuss the topic, Spiritual Effects and Values of Community Chests.

* * *

A bronze tablet in memory of Bishop Murray, presiding bishop of the Church and Bishop of Maryland, was dedicated on Easter at the Cathedral of the Incarnation, Baltimore.

* * *

The conference for the young people of the diocese of Maine is to be held at Bowdoin College from June

28th to July 4th. The faculty: Dean Glasier of the cathedral, Portland; Rev. J. H. Bessom, Hollowell; Rev. E. O. Kenyon, Rockland; Rev. W. E. Patterson, Bar Harbor; Rev. Ralph H. Hayden, Camden; Rev. Nelson Bryant, Gardiner; Rep. Charles M. Tubbs, Bath; with Bishop Brewster as the chaplain.

* * *

The Rev. Wyatt Brown is to be consecrated Bishop of Harrisburg at St. Stephen's, Harrisburg, on May first. The preacher is to be Bishop Abbott of Lexington.

* * *

The evening service last Sunday at Grace Church, Jamaica, Long Island, was in charge of the Young People's Fellowship, with addresses by two of the young men on "How Should a Young Christian of Today Spend Sunday?"

* * *

St. Mark's, Berkeley, California, has a club for professional and business women which meets regularly. Recently they had an address by Mrs. Paul Maslin who told of conditions in China and of the work that was being done there by her husband, a missionary. They meet once a month.

* * *

At Trinity, New Orleans, by action of the vestry, the Easter offering was devoted to the quota for the Church's Program.

* * *

The Rev. Rankin Barnes preached his last sermon as rector of St. James', South Pasadena, California, on Easter Day. He takes up his work as the assistant secretary of the national department of Christian social service this week.

* * *

The Sacred Society of Missions at Nottingham, England, has sent to this country the Rev. J. B. Neate who is investigating St. John's College, Greeley, Colorado, with an idea of taking over the college as a branch of their work. The college of the society, headed by the Rev. Reginald Tribe, operates Kelham College in England, which is known the world over for

the men they have prepared for the mission field.

* * *

The Concord Conference, official conference of the first province, is to meet at St. Paul's School, from June 22nd to July 1st. Among the distinguished people on the faculty are the Rev. Fleming James, the Rev. Theodore Ludlow, the Rev. John Groton and Professor Adelaide Case.

* * *

The Hon. George Report Wickersham was the speaker last Monday at the meeting of the New York Churchman's Association. Nothing was given out to the press.

* * *

Thirty years ago Gouverneur P. Hance, a man with an idea and much faith (nothing more) determined to dedicate his life as a layman to the

service of Christ and His Church. His particular idea was to operate a home for convalescent men who were destitute. He had no money and he made a solemn vow that he would never ask for any. He might ask for other things but since he intended to do God's work, he would trust God to provide the necessary funds. He was offered a room over the Church Army Mission in Pittsburgh if he would paper and paint it. The material for the work was given him and, with the assistance of a worker in the Mission, he started at the job. Neither of them knew anything about paper-hanging and they were soon in a quandary. Brother Hance said the only thing to do was to pray for a paper-hanger. While they were on their knees in the corner a man came in off the street asking for work

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and said he was a paperhanger. Brother Hance told him he could have the job for the love of God but there was no money in it. The man explained that after a row with his wife the night before, he had been driven out of his home. Brother Hance agreed to fix things up with the man's wife if he would paper the place and, due to that strange contract, the convalescent home got started.

After a while another layman came to join him. They used to carry food on their shoulders suspended by a pole between them in order to feed their wards. One day they found they had twenty dollars and decided to buy a horse. The animal died the next week. Finally they got another one.

From such humble beginnings the work began to grow. They moved from one place to another, always into better and larger quarters, and acquired a following of supporters as their efforts became known. Today they have a splendid building at Gibsonia, in the diocese of Pittsburgh, where they care for 105 men and boys who are quite destitute. Part of them are incurable and will be buried by the Brothers. No patient is allowed to pay anything for his shelter and care. Plans are now on foot to add a wing to the building and increase its capacity by 70 additional beds. There is also a second House at North East, in the diocese of Erie, where 25 more are cared for and which is also the training school for novices in the Order.

* * *

St. Mary's, Medford, Wisconsin, is to have a preaching mission commencing May 10th, to be conducted by the Rev. Mr. Christian of Owen, Wisconsin.

* * *

We should have news for you of the election of the Coadjutor for the diocese of Minnesota in our next issue. Word comes from a reliable source that the leading candidates are the Rev. Stephen Keeler of Chicago, the Rev. R. A. Heron of Lawrence, Mass., the Rev. Paul Roberts of Colorado Springs, and the Rev. Percy Austin of Long Beach, California.

* * *

A service in commemoration of the 101st anniversary of Greek independence was held at the Redeemer, Brooklyn, on Palm Sunday evening. The new Greek archbishop in New York was unable to be present but was represented by one of his clergy. A thousand people attended the service, with an overflow service in the parish house. A hundred and fifty men in regalia, members of Greek patriotic societies, marched in the procession. There was Byzantine music by a Greek choir. The sermon was by the Rev. B. Talbot Rog-

MAGNA CUM LAUDE

TO Mr. Monell Sayre, the officers and trustees of the Church Pension Fund for their great accomplishments in building up that institution of the Church . . . to Dr. Sunderland and the New York City Mission Society for the relief they are giving to the unemployed—to Gouverneur P. Hance whose Christian devotion and faith has created St. Barnabas Home, one of the noble institutions of the Church . . . to the Rev. Thomas Lacey for his devotion to and work with his brethren of foreign countries . . . to Mr. Lewis B. Franklin for speaking out frankly on the handling of Church Funds in an address before Church officers held at Atlantic City.

ers of the Cathedral of St. John the Divine. The rector of the Redeemer, the Rev. Thomas Lacey, is a great friend of the Greeks.

* * *

The country in general may be cursed by depression but there is no evidence of it in St. Andrew's Parish, Jackson, Mississippi.

On Palm Sunday 1930 the first

service was held in the Church following the disastrous fire of the preceding January. Since that service a \$15,000.00 organ has been installed; eighty-eight persons have been confirmed and fifty-one baptized. The membership of the Parish now numbers over one thousand.

Palm Sunday, March 29, 1931, Bishop William Mercer Green visited St. Andrew's and confirmed fifty-three persons. He stated that this was the largest class he had ever confirmed and commented upon the predominance of its adult members.

* * *

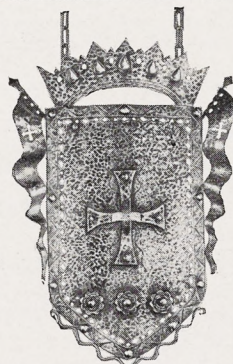
The Rev. Arthur J. L. Williams was instituted rector of St. Andrew's, Astoria, Long Island, on Palm Sunday.

* * *

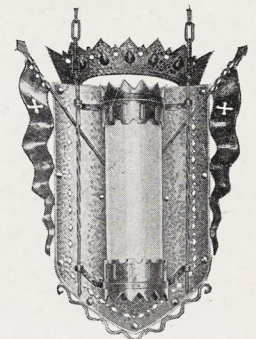
The Rev. A. W. Taylor has become the rector of Natural Bridge Parish, in Rockbridge County, Virginia. It includes five churches and Mr. Taylor is to have charge of them all. When he left Marion, Virginia, on the last Sunday in March, the other pastors closed their churches and all came to Christ Church with their congregations to pay tribute to their departing brother.

* * *

Major William W. Williamson, active member of St. John's, Savannah,



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died on Palm Sunday after a long illness. He has served as chairman of the finance committee of the parish for a good many years. A number of years ago he gave his spacious home to St. John's, and in his will he provides an endowment fund for the parish.

* * *

Bishop Reese confirmed a class of thirty-eight at St. John's, Savannah, recently.

* * *

Are you familiar with the verse that is printed on the back of the renewal subscription blank of this paper, that you receive at least once a year—about "How dear to our heart is the steady subscriber, who pays in advance at the start of each year." One was sent recently to a subscriber who lives in Bermuda and with her renewal we received this answer:
 How gladly indeed, would I earn the proud title
 Of steady subscriber, so lauded by you!
 How joyfully send my small check to your office
 At least seven days ere the dollars are due!

I painfully blush to be told—yes; twice over—
 My yearly subscription is four weeks behind.
 Forgive me! this hour I vow reformation.
 Next year, you shall see, I will bear it in mind.

Meanwhile, just to show I'm a friend to THE WITNESS,
 On a different subject I venture to touch,
 And gently to hint, when you write to Bermuda,
 Five cents on your letter is three cents too much.

* * *

St. Jude's Church, in that part of Brooklyn once known as Blythe-bourne, has been deconsecrated and demolished. The property has been sold and a large apartment house is shortly to be built upon it. The parish has been dwindling in membership for at least a decade, the neighborhood having become almost wholly Jewish. Before the demolition of the building, the iron fence surrounding it was removed and re-erected around the Church of St. John the Baptist, Brooklyn; the altar and stalls were taken to the new Church of St. Alban the Martyr, at St. Alban's; the pews to St. Elizabeth's, Floral Park; the books to St. Thomas', Farmingdale, and St. Martin's, Hollis. The real estate had been decided by the parish corporation to the trustees of the estate belonging to the diocese. All debts have been paid, and the balance of the

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fund, without restriction, is to be used by the trustees for missionary work in the diocese.

* * *

The diocese of New York is to have a conference this year for Church school teachers at the Girls' Friendly House at Monroe, from June 26th to July 2nd.

* * *

The diocesan council of Chicago has reduced the diocesan budget by approximately \$15,000 in order to bring it within expectancies of parishes and missions. The budget as reduced totals \$104,468, compared with \$120,100 as authorized by the diocesan convention.

In hope of preventing modification to the extent planned, Bishop Stewart sent a letter to all parishes and missions, asking them to increase their pledges by four per cent.

Total parish pledges for 1931 stand at \$211,683, of which amount \$110,000 was pledged to the national council, leaving a balance of \$101,683 for the diocese. The four per cent voluntary increases thus far reported are \$2,785, making a total prospective income of \$104,468, as against a modified budget of \$105,640.

* * *

Seventy young people met in Calvary House, Calvary Church, New York, March 29th, for their usual

supper and for the last meeting of their fellowship for the season. They sat for two hours to listen to the thrilling tales of the experiences of the First Century Christian Fellowship Group at Asheville, North Carolina, as related by the Rev. Norman Schwab and Miss Olive Jones of Calvary staff, and Miss Sarah Elizabeth Gustam, all of whom had recently returned from Asheville.

The Fellowship Team visiting the South numbered seventy-seven persons, men and women of various communions, including about ten from Calvary.

* * *

The boys of St. Alban's School, Sycamore, Illinois, "attended" the noonday Holy Week services held in Chicago by means of the radio. The boys joined in the hymns, the creed and the prayers and then listened to Bishop Stewart. The plan, according to Dr. Charles Street, rector of the school, was successful.

* * *

Bishop Stewart, Archdeacon Ziegler and the Rev. Stephen Keeler are to be the speakers at a joint meeting of the deaneries of the diocese of Chicago, which are to have a joint meeting at Joliet, April 27th and 28th.

* * *

Bishop Creighton, secretary of

domestic missions, recently completed a trip through the western mission fields. First to Wyoming where he inspected the various Church institutions and gave several addresses. Incidentally he remarks in his notes that the cross on St. Matthew's Cathedral, 7,287 feet above sea level, is nearer heaven than any cathedral cross in the country. In Idaho he visited many parishes and missions and also the Indian fields. Then to Utah where he held a conference with Mormon leaders, visited our Church institutions, and preached before capacity congregations. Nevada: there he experienced a desert dust storm which gave him a thrill and apparently a few uneasy moments as well. Then on to the Pacific Coast with visits in Sacramento, San Francisco, San Joaquin, Oregon, Spokane and Eastern Oregon, visiting all of the institutions of the Church and conferring with Church leaders. He writes of the experience:

"During the trip I traveled 12,700 miles. It was not intended to be a speaking tour, but I find I gave thirty-one sermons and addresses, in the twenty-five days.

"Naturally, one carries away various impressions from such a trip. The first is a feeling of admiration for our missionaries, and especially for their wives, who are laboring in

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* * *

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For ten years the Episcopal Church has called its own workers together for a day preceding the general conference. Twenty-four workers came this year, from thirteen schools and missions, and, as former years, enjoyed the unlimited hospitality of St. John's Parish. Bishop Burleson, Bishop Creighton and Bishop Maxon were present. A daily celebration of the Holy Communion at 7:30 was especially appreciated by the workers, for many of them are deprived of this Sacrament except at infrequent intervals when the visit of a priest is possible.

Questions discussed, some of them perennial, included: the advantages and disadvantages of the distribution of clothing through the missions; fuller cooperation with the state and county welfare and health organizations; the treatment of subnormal children a problem especially acute in

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regions where modern specialized resources are not easily available; the possibility of some supervising and coordinating organization for mountain work which would do what the American Church Institute for Negroes does for its Negro schools.

* * *

A service celebrating the election of Bishop Seabury as the first bishop of the Church in this country was held at Glebe House, Waterbury, Connecticut, the other day. It was held in the room where the election took place in 1783.

* * *

Charitable and religious organizations will share in the \$250,000 estate left by the late Elizabeth T. White of New Haven.

* * *

The department of finance of the National Council has recently sent to each diocese and district a statement of its tentative quota for 1932, subject of course to such action as General Convention may take both on the total of the budget and the method of allocating quotas. The quotas for the dioceses and districts in continental United States are allocated on a mathematical basis but those for the extra-continental districts are arbitrary.

* * *

Lloyd George, speaking before the International Congregational Church Council at Bournemouth, England, had the following to say about the relation of the churches to the movement for the limitation of armaments:

"Peace is by no means secure. In spite of treaties, man has not yet given up the idea of war. Preparations for war are going on in every country of the world. There are more men trained for war in Europe, Asia, and America than before the catastrophe of 1914.

"I speak from personal experience, when I say that although I have gone to live in a quiet place in Surrey I hear every day the rattle of machine guns in one camp, the hoarse roar of cannons in another, and, carried by the westerly breeze, I hear the boom of naval artillery from the direction of Portsmouth and the drone of airplanes. That is going on in every civilized land on earth. It is really time the churches took this thing in hand. I do not know what else can do it.

"We have got covenants against war, we have got pacts, which we have all signed, that there shall be no more war, and we are spending more preparing for things that we have determined should never happen again. If a drunkard signed a pledge that he would take no more drinks, and you heard he was filling his cellars with the choicest and most expensive wines and that he was occasionally taking a nip to taste

them, you would know he was preparing for another spree. This is the case of armaments in the world. I do not believe in pledges signed in a full cellar.

"The international situation is bad.

We are building up barriers against each other, putting up fences against each other and restrictions against each other. We are blockading each other and we are trying to starve each other. Trade is treated as if it

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Church School: 9:45 A. M.

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Holy Days and Tuesdays, 9:30.
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Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

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Daily: 8, 11 and 4.

Grace Church, Chicago

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Rev. Robert Holmes
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Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

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

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Church of the Advent, Boston

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

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Morning Prayer, etc., and Sermon: 11 a. m.

were contraband. The atmosphere is poisoned with suspicion and mistrust.

"Let us have brotherhood. It is only the Christian churches that can do it. It is for you to do it."

* * *

The Rev. Roy Green, pastor of the Methodist Church at St. Alban, Vermont, has resigned to become a candidate for orders in the Episcopal Church. He will do missionary work during the summer under the direction of Bishop Booth.

* * *

The Rev. A. B. Crichton, rector at Vergennes, Vermont, has accepted a call to be the rector of St. Mark's, Newport, Vermont.

* * *

Here is a little something on the subject of "Giving" that may be of interest to you. It is written by Dr. A. T. Pierson:

1. The careless way—to give something to every cause without inquiring into its merits.

2. The impulsive way—to give from impulse, as much and as often as love and pity and sensibility prompt.

3. The lazy way—to earn money for benevolent objects by fairs, bazaars and the like.

4. The systematic way—to lay aside as an offering to God a definite portion of our gains, not less than one-tenth, perhaps one-fifth, or one-third. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.

5. The equal way—to give to God just as much as we spend upon ourselves, balancing our personal expenditures by our gifts.

6. The heroic way—to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Dr. A. T. Pierson

* * *

Here is an interesting letter from Mr. C. M. Dashiell of Princess Anne, Maryland:

All praise to Dr. Goodfellow for his long and honorable rectorate of fifty-nine years and his *wonderful* work, as stated in a recent issue of THE WITNESS and let us hope he may live many years to continue it.

But I must take issue with you in your statement that "The gentleman holds the record for the length of incumbency in one parish in the Episcopal Church," and beg leave to call your attention to the fact that here on the Eastern Shore of Maryland, where everything is *old, even the church*, we have the records to show that the Rev. Alexander Adams was rector of Stepney Parish (Somerset County—now Wicomico County) from 1704 to 1769—65 years—and died September 14th, 1769, at the age of 90. And, to substantiate the above fact and for other reasons, I beg to quote from a letter of the

Rev. Mr. Adams to the Lord Bishop of London of October 5th, 1751 in which, after expressing his fear that the salaries of the clergy in Maryland would be reduced, he adds: "I have made bold to enclose some thoughts and observations about Bishops in America and hope your Lordship will take it well, for Dissenters reflect that we have none and I have been a Clergyman in Maryland since the year 1704. I was ordained at Fulham about the last of July or First of August 1703. I thought possibly these thoughts may do some good. The King and your Lordship are advanced in years. I thought with myself possibly you

might do some good before you die, for a young successor will hardly lay such serious thoughts to heart. The Lord bless such a great good work."

So here we have Rev. Mr. Adams earnestly advocating Bishops for America 33 years before the consecration of the first American Bishop.

Therefore, may not we Eastern Shoreman "point with pride" to many other good things besides our lovely women, noble men, terrapin, fish and oysters, to wit: Our very old churches and our staunch churchmanship built upon the foundations laid by such men as the Rev. Mr. Adams.

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